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GEORGE S. ARUNDALE

President of The Theosophical Society

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THE THEOSOPHICAL PUBLISHING HOUSE

Adyar, Madras, India



ON THE WATCH-TOWER

By THE EDITOR

THE GOLDEN STAIRS.

Behold the truth before you: a clean life, an open mind, a pure heart, an eager intellect, an unveiled spiritual perception, a brotherliness for one's co-disciple, a readiness to give and receive advice and instruction, a loyal sense of duty to the Teacher, a willing obedience to the behests of TRUTH, once we have placed our confidence in, and believe that Teacher to be in possession of it: a courageous endurance of personal injustice, a brave declaration of principles, a valiant defence of those who are unjustly attacked, and a constant eye to the ideal of human progression and perfection which the secret science (*Gupta Vidya*) depicts—these are the golden stairs up the steps of which the learner may climb to the Temple of Divine Wisdom.

H. P. Blavatsky

The King-Emperor's Silver Jubilee

ONE of the most beautiful and touching utterances I have read for a very long time is a paragraph in His Majesty's Christmas Message to his people. It runs:

May I add very simply and sincerely that if I may be regarded as in some true sense the head of this great and

widespread family, sharing its life and sustained by its affections, this will be a full reward for the long and sometimes anxious labours of my reign of well-nigh five-and-twenty years?

All in whom the spirit of true reverence is active, in whom there is understanding of the great power and purpose of Kingship, who know what it is to be constantly

under the influence of grave pre-occupations, and who are able to perceive that the world as we know it is a stage in the movement of a Divine Plan to its perfect unfoldment, will surely appreciate and respond with full hearts to His Majesty's simple and sincere utterance, thankful for a King who is no less a man.

Indeed do many of us, the vast majority of His Majesty's subjects, feel that he is the head of a far-flung family, over which for all these twenty-five years he has watched with unceasing love and protection.

We who have not the duties of Kingship, save, of course, those of developing our Kingship over ourselves, little realize its arduous nature, little appreciate the fact that the power of Kings is vastly limited, and that they often have to subordinate courses of action which in their riper experience they know to be wise to the relentless dictates of constitutional and democratic proprieties. How often, had he been less fettered, might His Majesty have saved the whole Commonwealth many a crisis and many a conflict! Not a little of our grateful appreciation is for his unremitting wisdom in perfectly adjusting Kingship to Constitutional Monarchy, with the result that both Crown and Constitution have gained prestige, and a deep attachment has grown between the King and his peoples.

I am very happy that the Diamond Jubilee of the Theosophical Society synchronizes with His Majesty's Silver Jubilee. The Society has flourished in many

lands and among many peoples owing allegiance to the King-Emperor, and many thousands of our members, who belong to his family, offer him their most respectful and sincere congratulations, their prayers for many more years of health and happiness, and their most earnest hope that His Majesty may long be spared to bless our Commonwealth with the truly paternal wisdom of his rule.

Youth at Adyar

I am sure that members of the Theosophical Society throughout the world will be greatly interested to hear of a very fine piece of work done by the Adyar Youth Lodge in connection with the celebration of February 17th. It occurred to four of the leading Young Theosophists—Messrs. T. G. Narayanan, P. S. Krishnaswami and R. Gopalratnam, teachers in the Besant Memorial School, and Felix Layton, Joint General Secretary of the All-India Federation of Young Theosophists—that the youth of Madras ought to be brought much more closely in touch with the Headquarters of the Theosophical Society. They decided to hold a Youth Day on the 17th of February, beginning at 9 a.m. in the Great Hall with a welcome from Shrimati Rukmini Devi, President of the All-India Federation of Young Theosophists, continuing with an inspection of Adyar and lunch at 11 a.m., then relaxation, followed by tea and an address from myself on "The Youth of India". Then further roaming about Adyar, and lastly the departure home. The organizers of this excellent scheme did not know how many young people

might respond to their invitation, especially as a small payment must necessarily be charged to cover the cost of lunch and tea, the Young Theosophists of Adyar not being sufficiently well-to-do to pay the cost themselves.

However, much to their surprise, not less than 500 young people responded to their invitation, and a most enjoyable day was spent, resulting not only in a very happy contact between these young people and Adyar but also in new members of the Theosophical Society. I congratulate most heartily the Adyar Youth Lodge and its four live wires who were responsible for much hard work organizing the Day. From beginning to end the function was a complete success, and our Bhojanasala—the Indian Boarding House—catered for the many hundreds with its usual efficiency. Mr. Subbaramayya, the Superintendent, is indeed a treasure, never failing to fulfil with apparent ease his most difficult promises.

I am very thankful for this significant sign of the growing interest of youth in Theosophy and the Theosophical Society.

* *

My own welcome to our young guests was as follows :

I offer you all a very hearty welcome to Adyar, the International Headquarters of the Theosophical Society, and especially on this day—the 17th of February, which commemorates the passing of the President-Founder of the Theosophical Society—Colonel H. S. Olcott—and the birthday of one of the greatest members of our Society, Bishop C. W. Leadbeater. Our Society stands for Goodwill as between all members of the human family, be their differences what they may—racial, national,

religious, caste, social. Our Society stands for mutual appreciation and respect ; so that the many divergencies which separate us may be used to strengthen our fundamental solidarity, rather than to weaken it into hatred and war. Our Society stands for a free search for Truth, encouraging each seeker to go his own individual way and to discover his own individual Truth. Our Society has no dogmas, no doctrines, no orthodoxies, no teaching, acceptance of which is essential to membership. Every member is exhorted to seek, to find and to declare his own Truth, but to recognize that to each seeker Truth is unveiled in the garb most appropriate to his understanding. Thus, while each seeker rejoices in the Truth he knows, he rejoices no less with others as they are happy in the Truths they know, be these ever so different from his own.

* *

Our Society stands for comradeship amidst differences, for sincere mutual appreciation amidst antagonisms, and for conflict, when conflict must needs come, in the spirit of the battlefield of Kurukshetra.

You who are young have your lives before you—lives which you will lead in the setting of a world itself young with new values, new ideals, new relationships. It will be a world more alive with Brotherhood than was the old world to which some of us belong. It will be a world in which the Theosophical Society will be even more active and more potent than it has so far been during its 60 years of life.

For your own individual happiness, for the happiness of the world in which you will be living, may each one of you be inspired with the Theosophical spirit, whether or not you become members of the Theosophical Society. Welcome to Adyar in this Diamond Jubilee Year. There is a Peace here which I hope you will contact and enjoy, so that you may return home strengthened for the many duties—some of them surely arduous and tiresome—which encompass us all as we live our daily lives.

* *

Mr. Jinarajadasa

Man proposes : God disposes.
Mr. Jinarājādāsa had definitely

settled, on returning to Adyar, that he would spend a comparatively quiet year at Headquarters, doing much work, of course, but accepting no outside invitations to lecture, and undertaking no travelling. And now, long before this issue is in the hands of its readers, he will have left for Australia, New Zealand and the United States of America. There was very urgent work in Australia which necessitated a visit either from him or from myself. It is quite impossible for me to leave India this year, overwhelmed as I am with innumerable duties. Mr. Jinarājādāsa, therefore, generously consented to go, and since there is also important work in the United States he thought it might be worth while to pay a brief visit to New Zealand *en route*. He will, of course, be back at Adyar in time for the Diamond Jubilee Convention. All three countries will rejoice to have him, and the work of Theosophy and the Theosophical Society will be immensely strengthened. I only hope that this extra burden will not prove too great a strain on his heart.

* * *

Captain and Mrs. Sellon

Let it not be said that Adyar does not send forth its messengers even to the far places of the earth. Not only is Mr. Jinarājādāsa on tour, but also the Society's newly appointed Treasurer, Captain Sellon, and its newly appointed Publicity Officer, Mrs. Sellon. Their programme is distinctly comprehensive, and is as follows:

April 16th, leave Madras, (S.S. "Amboise"); April 17th, leave Pondicherry; April 23rd,

arrive Singapore; April 27th, leave Singapore, (S.S. "Chenonceaux"); April 29th, arrive Saigon; May 4th, arrive Hongkong; May 7th, arrive Shanghai; May 13th, arrive Kobe; May 24th, leave Yokohama; May 29th, arrive Honolulu; May 30th, leave Honolulu; June 4th, arrive Vancouver. They will then in due course proceed to the United States, possibly visiting Seattle, San Francisco and Los Angeles. They expect to be at the Headquarters of the American Section, Wheaton, Illinois, about June 15th, and reach New York about July 20th. They will then proceed to London, arriving there about July 30th, and will subsequently return home to Adyar, possibly via Benares, where there will be a Theosophical Conference on October 5th and subsequent days.

Their programme is, of course, subject to modification, and the above dates, especially those after Vancouver, must be regarded as tentative.

Captain and Mrs. Sellon will be delighted to speak to members of the Society at every port they touch, and are very anxious to make as much personal contact as possible with the needs and opinions of the Lodges and members at their various ports of call and places they visit. They do not give public lectures, but Captain Sellon has some beautiful films of Adyar, and of Dr. Besant, Bishop Leadbeater and other Theosophical notabilities, and will be very glad to show these.

I am particularly anxious that Mrs. Sellon, in her capacity as Publicity Officer, shall gain as much information as possible

regarding the views of members as to publicity work, as to how this work can be made more effective, and as to how Adyar may be made more useful to the Theosophical world. I am specially hoping that, in the course of her visit to China and Japan, she may be able to discuss ways and means whereby these two great countries shall have Sections of the Society.

I ask all members who live within reasonable distance of the route Captain and Mrs. Sellon are taking to make a point of meeting them and of having with them frank and free discussions.

A Twenty Years' Club

It may be remembered that on the occasion of my election as President I sent a letter to every member of the Society having to his credit twenty years of membership of the Society. In it I asked for advice and helpful suggestions. I have had some very interesting replies, a précis of which will be duly published.

But now comes along Mr. Sidney Cook, General Secretary, as I prefer to call him, of the Theosophical Society in America, with the suggestion that such members might form a Twenty Years' Club. He writes to such members who are resident in the United States:

Some time ago Dr. Arundale sent me for distribution a small supply of letters addressed to the long-standing members of the Society. In making an analysis of the membership records in order to mail these letters out, I was surprised to discover that there were over 700 members of twenty years' standing, and I asked him to send an additional supply in order that every one of these members might have a

copy of his letter.' On that list your name appeared, and the additional letters have just arrived. Yours is enclosed.

In the meantime, however, I have been thinking of all that this might mean and the fruit which it might bear. Here we have a list of 700 faithful members, some of whom are still active, nearly all of whom are still interested, but some of whom perhaps have been unable to render practical service. Yet I have thought that all of this splendid loyalty might be turned into practical channels by a unified effort representative of the age and experience of the group.

My thought was that we should have a Twenty Years' Club among the members of the Theosophical Society in America, membership in which would be open to those of twenty years' membership or more. It would be fine if this devoted group could look upon themselves as a unit for continued service. Last August I became eligible, and I feel honoured to be one among such illustrious company.

What should be the nature of its collective work? The Young Theosophists are definitely organizing. Why should not the older Theosophists do the same, and what better enterprise to which to turn their special attention than that of sponsoring the activities of the younger group? Those who are to-day the Young Theosophists will to-morrow be the Theosophists, in whose hands the work will be carried on. Just what form this sponsorship should take is not yet clear to me, but I like the idea of the union of effort between groups in which experience and steadfastness may be merged with eagerness and enthusiasm—the forward looking youth with the practical values derived from the past.

One way, of course, would be for the older group, already established in this world's needs, to see that the movement in charge of those whose way is not yet made, is supplied with the necessary funds for proper development of activities and projects.

But there are many other phases of the work to which that faithful group might give special attention. The first essential is that they organize, looking

upon themselves as a unit, selecting from among their number a group of live officers, truly representative, but also truly ingenious and practical in maintaining the integrity of the group as such and providing constant contacts for them, arranging their special meetings whenever that may be possible, and through whom special co-operation with the Society as a whole and with special groups shall be maintained.

I hope that this letter of Dr. Arundale's, by which this of mine is inspired, may be the means of deepening the realization of this important group that they are necessary now to the Society and to its future growth, as they have been in the past; that their active contribution to the Great Work is still needed; that from among their number volunteers may come forth to undertake the work of organizing and conducting the activities of the Twenty Years' Theosophical Club; that practical suggestions will develop, committees will be formed, and that a new source of power in the Section may be discovered in these 700 faithful friends of many years.

I but present the thought, in the hope that many will make suggestions for its development.

Personally, I think Mr. Cook's idea most intriguing. If the Young Theosophists can organize, and organize they certainly should, why should not the Old Guard organize too? What an honour to belong to the Twenty Years' Club! Is this not an honour even greater than membership of any Young Theosophists' organization? Perhaps the young people will not admit this; but I cannot help thinking that to have twenty years of membership of the Theosophical Society to one's credit is the finest privilege one could have.

* *

Forthcoming Conventions

Scattered throughout this great year will be Conventions of the

Theosophical Society in many lands. Switzerland has led the way in March, with her new General Secretary, Monsieur Tripet, at the helm. Conventions in Switzerland should be very important affairs, since that beautiful country occupies so favoured a strategic position so far as regards the spreading of Theosophy. Switzerland has unique opportunities.

Then, at Easter, the Australian Convention, which Mr. Jinarāja-dāsa will be attending. Australia has been called by a Master "The Land of the Larger Hope". Largely is it for a Theosophical Convention to help to fulfil that hope, with the great cities of Brisbane, Sydney, Melbourne, Adelaide and Perth, to send their strong support.

At Whitsuntide the English Convention, probably in London—a Convention at the heart of the great experiment we call the British Empire. Much more depends upon the power and peace of that Convention than perhaps those who attend it realize. What kind of waves does each Convention send throughout that Empire-world of which it is the heart? The English Convention is no mere Convention of the English Section confined in its scope to English affairs. It is a Convention which sets a tone and a standard for the whole Empire, for every Theosophical Section within the Empire helps, by its own quality, to advance or to retard the growth of the Empire. I sincerely hope that the forthcoming English Convention, synchronizing as it does with two great Jubilees, will be one of

the greatest Conventions Britain has ever known.

Later on in the year there will be at Wheaton, Illinois, the Convention of our American brethren, which I hope Mr. Jinarājadāsa will also be attending. Here, again, this year's Convention will be full of great potentialities. It will be the Diamond Jubilee Convention of the Senior Section of the Society, and will be held in the land of the Society's birth. What is going to be the note of the American Convention? What lead will it give the whole Theosophical world? What word will it speak in this sixtieth year of the Society's life in the outer world? I wish I could be there, as indeed I wish I could be at every Convention. Of course, I am at every Convention in subtler bodies; but there is something in a physical presence, is there not?

There will also, I believe, be a general Convention of the European Sections, probably at Amsterdam. Such a Convention will have, or should have, the key to a release of much Power and Peace for the protection of Europe. In 1936 there will be a World Congress, probably at Geneva, to which we shall all come—a great Congress, as significant, it is to be hoped, as was the last World Congress in Chicago in 1929.

I wonder what other Conventions will be taking place at times other than at Christmas. I should like to know about them, so that I may try to be present in some wise. Of course, full advantage of the Christmas Festival will be taken by many Sections to hold

their Conventions then, with the very keystone itself in the Diamond Jubilee International Convention at Adyar.

Thus is the Fire of Theosophy being constantly fanned into high-soaring flames, and the world slowly but surely purified of the dross of ignorance for the shining forth of the glory of wisdom.

Elsewhere will be found the message of greeting I sent to the Swiss Section.

The President on Tour

A party of us was to have left Adyar on February 21st for a visit to Akola in the Central Provinces and Nagpore. Unfortunately, just before our departure I had perforce to yield to an attack of blood-poisoning. The Doctor emphatically forbade me to leave until the poisoning had radically subsided. Of course, I feel very contrite at the inconvenience caused at the last moment to my good brethren in the Central Provinces who had already, in all probability, incurred the expense and trouble of going to Akola. To minimize this inconvenience I telegraphed to the Vice-President asking him, if possible, to take my place. Unfortunately, his engagements in Calcutta prevented this, but I have since heard that the Federation of the Central Provinces duly held a session which was a great success. So my absence was perhaps a blessing in disguise. I am still hoping to be well enough to go to Bombay where we should be for about a fortnight, lecturing on many subjects and hoping to collect funds for the Besant Memorial School. From Bombay we are due to proceed to

Ahmedabad for the Gujerat Federation, staying there for three or four days. We shall then probably go to Bhavnagar for a week or longer, and then home again to Adyar for the South India Easter Conference which will take place at the International Headquarters. But all this travelling is contingent upon the Doctor's permission, which has not yet been accorded. In May there will be a visit to a Theosophical Conference somewhere in Mysore, and afterwards possibly some kind of Summer Camp. Then the Northern India Theosophical Conference at Benares on October 5th and subsequent days, followed by various visits to other parts of the country. And then home once more to Adyar to prepare for the great event of the whole year—the Diamond Jubilee Convention.

When I am on these tours I long that she, our President-Mother, should be in my place, to speak, to convince, to thrill, to exalt, as she alone can. As one of those who knew her well has beautifully said :

Those of us who have had the privilege of attending her lectures know how impossible it is to express the power which radiated through her speech, and which held us spell-bound to the end. It was not only the lecture itself, but, in some mysterious way, she opened for us the windows of Heaven, and for a moment we heard the music of the spheres, and we saw God's plan in fiery glyphs of the Spirit. For a moment Spirit's beauty and glory were revealed to us, and we felt that we were not men, but Gods. For a moment we were transformed and we lived another life. That was the effect of her lectures on most of us, I think. Once I heard a brief talk of two persons after her lecture in Queen's Hall. One said : "Well, that is a woman to die for." The other

replied : "No, that is a woman to live for." That was exactly the feeling you had when listening to her. You wanted to go at once into the world and to do something great. And your gratitude to the Winged Messenger, who revealed to you your Divinity, was infinite.

There is no exaggeration in these words, as every one knows *who knew how to listen to her*. And it has happened that in a single year she has delivered 700 lectures, each a gem in itself!

One almost feels ashamed to go on tour in her footsteps. But men must follow in the steps of the Gods, that they too may become Gods in their turn.

* * *

Vital Finland

The Section of the Theosophical Society in Finland might well be awarded the Medal of Merit for the year 1935, if such a medal were offered for the Section of the Society carrying on its work most successfully in the midst of unexampled difficulties. The Finnish Section had, through no fault of its own, to go bankrupt a year or so ago. It lost its premises, and the outlook was very black. Fortunately, however, the fire of the members was very bright; and the bankruptcy seems only to have served to stir our brethren there to further efforts. There lies before me their finely edited and printed journal *Teosofi*, a No. 1 which would do credit to the wealthiest Section in the Society. Then a new Headquarters is rising out of the financial ashes of its predecessor, and throughout Finland the Lodges are working with special enthusiasm during this Diamond Jubilee Year. But this is not all. There remains

a portion of *The Secret Doctrine* not yet translated into Finnish. This translation is about to be made, and it will be published as soon as possible. And furthermore, annual Summer Schools are taking place in a beautiful part of Finland by the sea.

Writing to his colleagues of the General Council, Mr. Armas Rankka, Finland's General Secretary, says: "I wish you all success in the great Theosophical work." Well, we do not need to return the compliment, for Finland is already successful, and an example to all Sections which are in difficulties. Where there's the Will there's the Way. Without doubt, the Finnish Section has the Will, and so we see its members treading triumphantly the Way. Let it be added that no financial assistance is being asked from outside. There have been no letters asking for money to help to see the Section through its great difficulties. Somehow or other the Finnish Section prefers to shoulder its own burdens, and win through unaided. No cripple is Finland, needing crutches.

* *

Advertise in "The Theosophist"

On page iv of this month's cover will be found the advertisement rates for the insertion of suitable advertisements in THE THEOSOPHIST. Our Journal circulates in no less than 55 countries, and is surely read by every one of our 30,000 members, as well as by thousands of non-members in Libraries, Reading Rooms, etc. I am quite sure that advertisers of goods which will appeal to members of the Society will find a

steady advertising scheme profitable to their sales. Vegetarian products, substitutes for furs, hygienic garments, exercises, etc., books, pamphlets and journals of the appropriate kind, herbal remedies, Indian silks and other products, vegetable soaps, travel facilities, stamp collecting and similar leisure occupations—all these are well worth advertising in THE THEOSOPHIST; and I shall be very happy to assist advertisers in making effective appeals. I am sending a special letter to a number of possible advertisers, and shall be glad to hear from readers the names and addresses of persons who have goods they may feel inclined to advertise. Of course; I must reserve the right to refuse any advertisement which I consider unsuitable for insertion. Approved advertising agents will receive liberal commission.

* *

The Diamond Jubilee Convention

Already accommodation is being booked at Adyar for the great Convention which will take place in December next. From Ceylon, from Java and from Holland have come definite requests for accommodation. I therefore ask members who are intending to be present to make early reservations. Members who live in Europe should write to Mrs. Ransom, the General Secretary for England, *and not to me*. Members who live in North or South America should write to Mr. Sidney Cook, the General Secretary for the United States, *and not to me*.

There will, of course, be plenty of room for all, provided we know in good time; and December and

January are among the most delightful months in southern India, neither unduly cold nor unpleasantly warm. And be it remembered that far more interesting than the Convention proceedings—attractive as I am sure these will be—is Adyar itself, with its wonderful groves, its rustic walks, its magnificent sea and beautiful river, its world-famed Banyan Tree under which you can sit entranced and in a peace you have probably never known before, its unrivalled Library the very fragrance of which takes you back into an India of long ago. And you will be seeing also an International Convention of the plant kingdom—representatives gathered by Mr. Jinarājādāsa from all parts of the world to whom he will introduce you during the course of the Convention. Further, there will be a great gathering of young people—I hope from many parts of the world—who will give you a glimpse of Theosophy and the Theosophical Society as these will be when we older members return.

* * *

Surely every member will be eager to make his pilgrimage to this great Mecca of ours at such a time as this; and I hope that

from now there are members from all parts of the world, and from every Section, who are determining that they will make the pilgrimage and carry back home with them the blessing of Adyar. Let there be no Section without at least one pilgrim, one messenger, to come to Adyar for the gifts which he will take home in gratitude and gladness. Where there's the will there is generally the way. That which one cannot do alone there are likely to be others to help one to do.

From every Lodge in India I am receiving day by day promises of enthusiastic support and attendance at the great Convention. India, of course, will be splendidly represented. But the world must be splendidly represented, the whole world and every part of it. I am specially hoping and believing that not a single Section will be without a member travelling to Adyar to represent it. Even if it be necessary to travel cheaply and uncomfortably, this is only for a very short while. And the delight of living for a time at Adyar will be found to have been worth any amount of inconvenience and discomfort.

It is written in an Upanishad that a man may walk over a field not knowing of the gold that lies beneath his feet; so has the Divine Wisdom spread by the Theosophical Society opened up the vein of gold beneath the earth on which you were treading, and shown you the treasures of golden ore that lie in the depths of your hearts. Such then is the work, the purpose, of this Movement.

ANNIE BESANT

THE PRESENT VALUE OF THEOSOPHY AND THE THEOSOPHICAL SOCIETY

TO THE INDIVIDUAL AND TO THE WORLD

BY CHARLOTTE E. WOODS

THE point in the present article upon which chief stress must be laid is to be found in the second word of the title. Theosophy has value for all ages and conditions, but in what way does it meet the special needs of to-day? In the following remarks I shall have in mind Theosophy in the West, and particularly Theosophy in England; I have no acquaintance with the needs of another hemisphere, though there is little doubt but that the universal principles of the Wisdom will have a universal application.

The study of the present necessarily demands a glance into the past in order to trace our emergence from old conditions. The Theosophical Society brought Theosophy to the world in the last quarter of the nineteenth century, a date which Professor Toynbee, in his monumental *Study of History*, associates with the beginning of the Modern Age.* At that time the New Consciousness was in its birth-throes, and the problems it had to face, though still unsolved, were at the beginning of their insistence. Fifty years ago the value of the Theosophical message to religion, to philosophy, to science, to economics, to social welfare and to ethics consisted in a new and illuminating point of view concerning human destiny, and in the liberation of greater potencies of life. The stuffiness and airlessness of nineteenth century dwelling-houses were symbolic of the same characteristics in the thought and life of that period. Not that there were not giants in the land in those days—the Victorian Age was peculiarly fertile in the production of great men—but their labours were more effectual in rounding off and completing the old cycle than in the inauguration of the new. It therefore fell to Those who gave Theosophy to the world to bring about not merely a Society of a few hundred forward-seeing people, but the rebirth of a Movement that should have its repercussions in every department of human thought. The Theosophical *Movement* changed the old world into the new, and the Theosophical *Society* was an important branch of that world-wide activity. It was definitely intended to *lead the van of the Movement*, but we inquire somewhat wistfully if such is really its position in the world to-day, and

the reason why many of the great world-workers have not even heard of it?

What were the forms in which the Theosophical Movement of fifty years ago sought to express itself? In religion it vivified the English Church through the Anglo-Catholic Movement on the one hand, and on the other it gave impetus to the science of Biblical criticism which had been steadily developing for a century. It made possible a daring challenge to history and tradition, liberating men's minds from inadequate and unworthy conceptions, while in other directions it stimulated piety and reawakened devotion. In philosophy it broke down classic theories and methods, and gave birth to the modern philosophies of fact and experience. It created the science of psychology; and altered the whole outlook of the cultured world by bringing to light the treasures of the East through the science of comparative mythology and religion.

It stimulated, too, some of the most amazing of our modern scientific discoveries in the world of natural forces. The ether yielded up many of its secrets; the new mathematics revolutionized physics; fresh elements were discovered in chemistry; radio-active substances and the discovery of rays beyond those already known opened up a new therapy which is as yet but in its infancy; while the genius of an Einstein brought a new philosophical principle to light, and with it an entirely altered approach to the study of the Universe. And, lastly, the strongholds of materialism itself

were overthrown when matter was discovered to be immaterial.

So much for the natural world. In politics and economics the new influences of active and applied Brotherhood began the still unfinished task of rendering life more fruitful and happy for the toiling masses. Up to 1914, when the Theosophical Movement received its terrific set-back in the World War, the condition of the working classes had become incredibly happier than in the bad old days of Victorian complacency. Woman had begun to come into her own, and for her, if for no other class of the community, the War brought about the success for which she had striven for more than half a century.

In all these departments of life, a competent retrospect can detect the invisible workings of a power and a spirit which has in view the steady goal of race-advancement. Wider thought, fewer barriers, greater freedom for the evolving human mind, deeper insight into the mysteries of life and Nature, growth of the mind through universal education, leading to growth of the spirit and the knowledge of man's divine nature—these were the aims of the Theosophical Movement, and after fifty years, in spite of a world-catastrophe, much of the great programme has been accomplished.

I have spoken of the set-back to the activities of the Theosophical Movement, occasioned by the Great War. In a sense this is true. Something was killed in humanity during those four years of agony which has not yet been re-created. The world is more avowedly and

fundamentally materialistic in feeling and action than in the days when materialism was the current creed of the learned. But as we cast our eye over the sixteen years since the guns sounded the Armistice on the three great Elevens (eleventh hour of the eleventh day of the eleventh month), we see that undying Movement still at work, with many more accomplishments to its credit. For past successes that were already consolidated have gone on to greater heights of achievement. The failures lie in the region of the human spirit rather than in the further development of the human mind. *Man himself* is yet unchanged. In spite of enormous gains in freedom of thought and in material amenities, he still remains rooted in the old selfhood. In some respects that principle seems to be more firmly rooted than ever in the race-consciousness. The striking of the hour for the birth of a new sub-race cycle should have found the world more prepared than it is to-day to measure progress by spiritual rather than by mental and material tests. Its obvious failure in this respect leads us to wonder whether the hour has struck too soon. The crest of the great Theosophical Movement has not, it seems, yet reached the spiritual level. It has overflowed and revived the arid regions of the body and mind of the old civilization; has it yet touched its *heart*?

To answer this question in the affirmative will be the task of Theosophy at the present critical period. Three things, as I see it, will, if complied with, prove the value of Theosophy to the needs of to-day.

I. We have to give to the Theosophical Movement the widest possible interpretation. We must see it identified with the spirit of wisdom, progress and beneficent activity which has been in the world from the beginning, but never in such generous measure as in the last fifty years. It is the *élan vital* which, in lifting man from the slime to the throne of God, moves ever in ordered and rhythmic pulses, in cycles of growth and decay, furthering at each new stage a programme which it is in our power either to hinder or advance. The Theosophical Movement, in short, is only another name for the perfecting of man and the universe.

II. Obviously no one society is sufficient for these things. The birth of Theosophy and the Theosophical Society at a memorable stage in world-progress marked a new departure; it was possibly at first a departure more significant than instrumental, a sign of what life contained of potency and impulse rather than a definite means of calling them to the birth. But with the movement of life to new ends new means gradually presented themselves—among many others the Theosophical organizations. Theosophical Lodges are therefore members of a great brotherhood of activities moving to progress, and dedicated to the carrying out of the purposes of the Spirit of Life. It is thus essential that the Theosophical Society should take every means to accentuate its place in that brotherhood. It should seek a closer co-operation with all the movements that are definitely working for the same

ideals. An attempt at greater fraternization on the part of Lodges will show, first, the extent to which brotherhood has really penetrated the heart of the members, and, secondly, it will afford an opportunity for other movements to become acquainted with the temper and value of Theosophical work in its more specialized sense.

That work will develop in proportion as its policy is understood and appreciated. But Lodges appear to have two great requirements. For one thing, they must overcome the idea which many seem to possess of being the chief pebble on the beach. So grotesque an idea can only arise from ignorance caused by over-isolation. Lodges have their own unique work to do; but they are but members of a brotherhood making for progress, and not the brotherhood in its entirety.

III. Lodges, again, should have a clearer conception than they have at present of the special needs and accomplishments of their own time. They should study those aspects of truth which particularly need to be emphasized to-day. It may be well sometimes to remember that we are in the Anno Domini order of truth, and that an undue attention to the remote paganism of star-lore and Nature-symbolism and the like, however interesting the continuity of modern Theosophy with these primitive modes, is to miss the central truths in the search for ancient corroborations. Theosophical Lodges must adopt a policy of First Things First. Magic, astrology, and other 'ologies, equally alluring, inevitably attract an

unthinking public, who as inevitably identify Theosophy with the attractive side-paths of its system. Thus harm is done to the more cultured members of the community who would otherwise be our friends.

But now to enumerate the essential truths and the peculiar type of feeling which constitute the special contribution of Theosophy to world-values at the present time. First, we must note the breadth and sanity of its philosophical principles. That philosophy has been truly called eclectic, because all the great classic schools can find their place within it. Idealistic at heart, it yet finds room for a rationalism that is more eminently rational than many other forms of the order of thought so named. It is perhaps the only really successful attempt at a reconciliation of opposites. It could with reason declare itself to be Monistic, Dualistic, Pluralistic, Theistic, Pantheistic, Hyloistic, Vitalistic, Evolutionary, Transcendental, Emergent, Realistic, Gnostic—and Agnostic, for all these schools can find therein the truth of their being without clash or contradiction. All are arcs of one mighty circle. When the synthetic minds in modern philosophy come again to the fore, there will certainly arise a renewed interest in thought that is comprehensive rather than analytical. Theosophy as a philosophy of life and being will then have a real contribution to make, for as *life* it transcends mental constructs, and leads the thinker beyond his thought into the realm of experience and proof. It claims not only to reason

but to *know*. Nevertheless it has complete freedom from orthodoxy, knowing that in a world of relativity the knowledge of to-day may be the error of to-morrow. It eagerly anticipates new views of truth, and in this respect also is in line with modern visions and the modern temper.

Especially should it appeal to the heart of the young by its insistence on individual effort, its testimony to continuity, based on the oneness of life; its vision of a spiritual future for man; its divine hope; its thrill of touch with omnipresent life; its supreme common sense; its love of the brethren and of all things that breathe the breath of life; its mystical vision of God as the end and the joy of being; its insight into the unseen; its laughter in the face of death—these and many more are the truths it has to offer, the items in a programme that are of value incalculable to the needs of New Age, if they can be presented in forms which the New Age will accept. For this Age is essentially iconoclastic. Much of the Theosophical programme is contained in the old religions which the New Age is throwing over. They cannot be allowed to perish. If life is discarding the old forms, the undying spirit of religion must arise and express itself anew. Theosophy has help to give here, for the Society's Second Object is the study of the different forms taken by the religious spirit down the ages, and it seeks to understand the causes of the death of those religions that have died, and the modification and development of those still living.

But the teaching of supreme value to present-day needs is the Theosophical answer to the problem of the nature of man. Psychology has much to say regarding the unconscious background of the self, it has little to say regarding its what or its whence. What other religious philosophy declares so uncompromisingly that man is a spiritual being using, but not identified with, mind, emotions and body? Where can we find that "hope of the soul, sure and steadfast," more confidently displayed than in the spiritual psychology of the Ancient Wisdom? To live up to this knowledge is to abandon the false values which most men mistake for life, values which blind us to reality and disguise the fair face of the spiritual self. What is really standing in the way of the regeneration of the individual, which is the only hope for a progressed and regenerated world? What hinders the coming of the Kingdom of God upon earth? It has been long overdue. Nineteen hundred years ago it was revealed, empowered and expected. Why does it make so long a tarrying?

Only because of one little-great fact. Man will not yield his illusory selfhood to the claims of his true being. *He does not want reality* because he thinks he already has it, and that the independent, self-turned will that dominates his normal animal consciousness is the highest factor in his being. To enrich the sense of self by aggrandizement on various levels is the ideal of the vast majority in the Western world. Theosophy has something

very different to teach him. Self-surrender is the basis of her ethics, as it was of the ethics of the Christ. "Whoso loses his life shall find it unto life eternal," is the law of spiritual being. Powers beyond the dreams of the ordinary consciousness are waiting to dominate the self once the obstacle of the lower-self will has been removed. "When half-gods go"—and not before—"the Gods arrive." Is it then so hard to let go, in face of so great a recompense?

For self-surrender means the beginning of the exchange of strength for weakness, of wisdom for nescience, of love for selfishness, of peace for restlessness, of bliss for discontent, of God for man.

This is the cardinal doctrine of Theosophy which except a man believe faithfully he cannot enter into his true manhood; to emphasize this, Theosophy was given to the world; to practise it is to become the greatest thing in being—a Theosophist.

Will man stand for ever on the brink of the great choice, shuddering lest, in the plunge of self-surrender, the dew-drop should slip into the shining sea and be no more? Let him take heart of grace, for the truth is quite otherwise. When as a unit of life he offers himself for the saving and enrichment of the world, *the shining sea will slip into the dew-drop.*

SEEK Their Plan. Seek to have part in it. So shall you find Them. Seek the most trivial work so that you may be sure to do it well. Work well done, that is work done sincerely and impersonally, draws you and Them together. To lay a brick splendidly takes a burden from Their shoulders. To build a wall inefficiently is to make Their work harder. Be happy in brick-laying for Them. They will call you to wall-building in Their good time. In the meantime you are Their trusted servants. What more can we desire at any time? What matters whether we lay bricks or build walls so that the edifice grows?

PILGRIM

EGO AND PERSONALITY

By "PROPAGANDIST"

THE ordinary thinking, feeling and acting self of man, that fragmentary part of the whole, is given the name of personality, and sometimes the "lower nature," in order to distinguish it from the higher and super-personal nature. The term "personality" in itself matters little, though perhaps it is as good a term as any other to describe what we mean by the collectivity of conscious functioning that we call thinking, feeling and doing.

Perhaps the term "Ego" might be regarded as representing an "x" quantity, or "x" part of our nature, that is normally unknown, and which may be accepted, for the moment, merely as an ordinary hypothesis.

We accept, then, "as given," the existence of personality, that totality of self-consciousness with which we are familiar in our human experience.

When, however, we ask "whence?" and "how?" in relation to this totality of self-consciousness, we are at once on ground that is unfamiliar and debatable. Again, when we ask "whither?"—or about any future goal—in relation to it, we plunge at once into conjecture and uncertainty. In other words, immediately we ask such simple questions, we enter into calms that are frankly theoretical.

In a choice between two or more theoretical positions, one is

justified in deciding to accept, at any rate, for a given time, the one that appears to satisfy our reason and intuition. Apart from the conscious or unconscious acceptance of some external authority in some form, there is perhaps no other alternative.

The reasons given, both by religious and scientific authorities to account for the development and "arrival" of self-consciousness, do not seem to be either adequate or convincing. In point of fact there has not been much thinking at all on the problem of the development of self-consciousness in man, or concerning the manifestations of consciousness and behaviour in the sub-human kingdoms. The study of psychology in Western lands is of very recent development, and the study of human and of animal psychology are both in their infancy. Nor have religious thinkers in the West been occupied with this problem, and it is only now that the general theory of evolution in a scientific or formal sense is winning wide acceptance in religious circles.

It is not, therefore, in opposition to any other theories that the Theosophical hypothesis in relation to what is technically known as "individualization" is presented. It so happens that there is no other theory in the field.

Following Herbert Spencer's great description of evolution as

"a progressive change from that of an indefinite, incoherent condition of homogeneity, to that of a definite coherent condition of heterogeneity of structure and function," this theory suggests also that there has been an evolution of consciousness up through the sub-human kingdoms, from matter to man—a movement from indefinite and undifferentiated to the more definite and specialized growths and expressions. Growth seems to be a process of greater differentiation and specialization in the sub-human kingdoms. The same thing is true from both the standpoint of the form and that of the inner consciousness. There is a definite growth and specialization of the inner life of feeling, or of the power of response to external stimuli, all the way up from mineral to man. The developed power to feel vaguely in the vegetable kingdom becomes a power to feel sharply and strongly in the animal kingdom, and all experiences gained are stored up in the continuing consciousness of plants and animals, which is sometimes called the Group Soul. Experiences gained by various species of animals are stored up in essence in the Group Souls, and it is by this means that instincts become possible. In the higher animals there is a specialization apparent in the beginnings of mental activity, and this goes on side by side with a reduction in the number of the higher animals attached to the one continuing Group Soul. At length, the differentiation comes to a point when there is but one animal and one continuing consciousness,

and at this point self-consciousness comes to birth.

In a very true sense, the sub-human kingdoms of Nature are comparable to the pre-natal, embryonic stage in the birth of human bodies. Consciousness first achieves an independent existence only after having reached the stage when it has become self-consciousness, and has linked itself up with a higher equivalent of the Group Soul in the form of what is known as a Causal Body. The Causal Body is, in reality, not merely a higher equivalent of the animal Group Soul, it is something entirely different in that it is endowed with capacities of another and higher potential.

Individualization, therefore, implies a coming to birth of a higher order of continuing consciousness organized in what is known as the Causal Body. It also implies the entry into a totally new and higher world of potentialities. All the previous stages in the animal kingdom have been but a preparation for this birth into a higher world, a birth that is also an incarnation of untellable spiritual powers and possibilities. That part of the Monadic Individuality which involved itself in matter, and passed upward through the sub-human kingdoms, has now reached a stage in its development when it is possible for it to become a vehicle of a higher mode of Life, where before it had itself been the evolving and energizing Life in myriads of forms. The erstwhile Life now becomes a form, and Life in a higher expression now uses that form as a vehicle.

That, briefly and roughly, is the Theosophical theory as to how

the personality comes to have significance as a fragment of the immensely larger Life which is the relatively permanent Self or Ego within each one of us. Any particular personality at a given period, in any given incarnation, comes on to the film-screen of what we call life, and disappears almost as soon as it appears. The film-screen picture that is our personal life may be as varied and as happy or unhappy as it possibly can be, yet it is but a passing snapshot or "flick" that moves on to make room for another snapshot or "flick".

The Ego within us, however, does not take much notice of the illusory "flicks" of personal incarnations until they become really well worth while from his point of view. He is not concerned with the happenings and doings of our life in the "flicks" to any extent. He is concerned with our prevailing mode of thinking and aspiration, if he is concerned at all.

The personality, however, always has a line of communication with the Ego (often called the *Antahkarana*), and it is along this line that we receive our rare inspirations or intuitions or, possibly, our mystical illuminations. It is certainly along this line from the Ego to the personality that we get our higher impulses, and what we call our ingrained and habitual inclinations to, say, honourable and decent standards of conduct. As a rule, most people do not make any effort to use this line of communication between the larger and the lesser self.

Man's evolution in its earlier stages consists in the opening up

of this line of communication, so that the Ego may be increasingly able to assert himself through it, and finally to dominate the personality completely, so that it may become an expression of the Ego on these lower planes. Of course, the expression can *never* be more than a very partial one, but it should be as full and as complete as it can possibly be down here.

The very backward and absolutely untrained man has practically no communication with the Ego; the Initiate, on the other end of the scale, has full communication; we should therefore expect to find that there are men at all stages between these two extremes. It should be remembered that the Ego himself is only in process of development, and that we should therefore expect to find Egos in very different stages of unfoldment. It is not that the Ego is not complete as an entity, it is that at any given stage his powers may not all be expressed, and growth for him lies in a fuller expression of his manifold powers to become a fuller expression of the Monad.

Sometimes we are apt to think that the only development for an Ego is through the personality, that the development of the Ego is absolutely dependent upon the efforts of the personality. That is far from being the case. Only a small set of qualities can be developed by the Ego through the personality alone, and perhaps the qualities of precision and accuracy are among this number.

The whole object of the Ego in putting himself down is that

he may become more definite, that all his vaguely beautiful feelings may crystallize into a definite resolution to act. All his incarnations form a process by means of which he may gain precision and definiteness. The fragment of the Ego that is put down is highly specialized. It is intended to develop a certain quality in any race or sub-race, and when that is done the Ego absorbs it into himself in due course, and he does that over and over again. The personality spreads something of its special achievement over the whole of the Ego when it is withdrawn into it, over and over again, so that the Ego becomes a little less vague than before.

All this, however, is but one side of the Ego's development. As C. W. Leadbeater puts it :

He has quite other lines of progress of which we, down here, know nothing. He is living a life of his own among his peers, among the great Arupadevas, among all kinds of splendid Angels, in a world far beyond our ken. The young Ego probably is but little awake to all that glorious life . . . but as his consciousness gradually unfolds, he awakens to all this magnificence, he becomes fascinated by its vividness and beauty.¹

How shall we imagine the world of the Ego as compared with this world of the personality? One of the first things, surely, which must be true is that the world of the Ego is a world of non-limitation as compared with the prison-house of the personality. In relation to the free world of the Ego, that of the personality has been roughly compared with a finger pushed into a hole in a

wall, or into a small iron pipe, so that it cannot be bent. Not much of the man as the whole as we know him down here can be expressed by a finger placed into such a cramped position. And the finger, even if it were free, is such a tiny and such an absurd fragment of the man down here, that we might truly say that what it can express of our feelings and thoughts as a personality is practically nothing at all.

The Ego is light; he lives in a world of light; the personality is a reflection of that light in the darkness of the lower world, and such reflections come and go and depend upon their reflecting media for their very mode of existence. The reflected light of the moon might serve as an illustration of the light of the personality in this world "where all things seem, and we the shadows of a dream".

Unity and universality are the very "conditions of existence" where the Ego is concerned. The arbitrary and artificial constructions of "you" and "me" are made by our lower mind which is obliged to chop up things into tiny separate bits before it can grasp them. All the bits and parts must be classified to be understood as a unity. Our minds break up the world into facts, and space becomes a matter of measurement, and time a matter of calculation. All kinds of separation are transcended in the world of the Ego. In that world, separation, time, space, succession, cause and effect, evolution, have lost their meaning and significance.

¹ *The Masters and the Path*, pp. 180-181.

The personality feels lonely. It must seek and find another in order to secure companionship and friendship. In the world of the Ego we think of all others as part of ourselves, in some wonderful way we can but dimly imagine down here. To my way of thinking that must be the truth about the world of the Ego. I feel that there must be a world beyond this limited one where the insistent evidence of our minds is as sharply contradicted as the evidence of our senses is often contradicted by that of our minds.

Our senses tell us that the sun goes round the earth, that matter is solid, that space is empty, but as we know with our minds the reverse of all these things is true. So it is when we compare the knowledge gained by the mind with that sent down by the Ego. That he who would gain his life must lose it, is knowledge to the Ego, but it is not a truth to a mind that is not lit with the light of intuition.

Since the world of the Ego is a world of bliss, the use of the word "increase" or "development" in relation to it means an increase of bliss or, perhaps more correctly, an increase in the realization of bliss. The words "increase" and "development" imply a movement from one stage to another, and in the Ego's case any sort of movement implies growth. Movement in Egoic consciousness implies, and must imply, increase of bliss, increase of the realization of unity, increase of growth, and also, increase in the capacity to be, and that again is but another way of saying that it is an increase in the capacity to serve.

Within the Egoic consciousness is all space as we regard space; and all time, as we know time, is equally within that wonderful capacity of the higher nature. Real knowledge is not obtained by way of the crude and inexact mental images given us by our minds. At best that is knowledge from outside and always one whole remove, if not more, from real or true knowledge. We know our friend by inference as a result of a mental picture we have of him when working in our personalities, and we can never say that we know our friend in any satisfactory sense. Knowledge from the Egoic standpoint is born of an identification with our friend. We become our friend to the utmost of our capacity on the Egoic level, and that knowledge of our friend *from within* is real knowledge. The Ego knows no separation, no loneliness, no sorrow of any kind. The Ego has only to think of anything or of anyone, and that thing or person is called up, so to speak, as a part of his own being.

Cause and effect, inside and outside, subject and object, past and future, are clumsy and even useless expressions from the standpoint of the immortal part of ourselves. Cause and effect, past and future, are but the obverse and reverse sides of one weaving. But the use of terms such as obverse and reverse has no meaning in a world where there is no such thing as cause *and* effect. Cause and effect imply a duality, imply succession, and duality and succession have no meaning and no significance on the level of the

Ego. What we call cause and effect down here can but be a movement within our consciousness in the Egoic world, and subject and object can but be almost synonymous and interchangeable terms.

Long before we have any definite consciousness of the intuitional plane we often receive reflections from it. Intuitions occasionally come through into our daily life, and although most of those impressions from the Higher Self which are genuine come rather from the Causal world, it is said, than the Buddhic, yet now and then we receive a flash of the real knowledge of the Spirit which cannot fully express itself on any level lower than the Buddhic plane. These priceless flashes bring us knowledge that we feel is absolutely true for us, though we may not in many cases be able to give any intellectual reasons in support of it. The knowledge can, however, be tested. If it is a true intuition it will last; if it is an impulse it will die away. An intuition is connected with that which is unselfish and impersonal, and has nothing of a personal wish or feeling about it.

There are three ways in which the Higher Self is connected with the personality. The higher mind is reflected in the lower. The Buddhic or intuition is reflected a stage lower than the mind, in the emotional body. There is also the possibility in rare cases of a connection between the Ātma and the physical brain. The last is said to be the most difficult to understand; it shows tremendous power of will, which moves without

consideration of the means by which its object is to be achieved.

For most people the easiest of the three ways of making a connection with the Higher Self is to bring together the higher and lower minds, by passing from concrete to abstract thought, or from analysis to synthesis. When it can be done, it is said that the shortest of all roads to the goal is the unification of the emotional or Astral body with the intuitional or Buddhic body, but the capacity to do this comes only as a result of great suffering in previous lives. It is by the intensity of their love and devotion that those who succeed along this line achieve their aim. In such cases, mental development comes later to that point where the lower mind can be linked with the higher.

In any case, the goal is to attain union with the Ego, and to make the personality a vehicle of the higher nature, to make it a fuller and more perfect expression. That is the goal for us as human beings, a goal that is but the beginning of a new and glorious life.

A POSTSCRIPT

As a sort of postscript to this article, perhaps one might be allowed to suggest an analogy in the domain of political science. A nation might be regarded as the equivalent of the personal self, and the State as the organized means or vehicles of expression and activity. The nation almost naturally expresses itself in three main functions, those of the executive, the judiciary, and the legislative. As extensions of these

are the great administrative functions in the departments of education, finance, industry, commerce, transport, communications, health and all the other varied social and military services.

Behind the great administrative functions and services are the triple functions of the State itself: the executive, that wields the power and makes plans; the judiciary, which represents the impersonal and balanced wisdom of the State; and the legislature that decides the modes in which the plans of the State are to be carried out and acted upon in any given circumstances. Behind the primary triple functions of the State is the National Self, which is a unity in much the same sense that we regard a personal self as a unity.

Yet behind the personal self of a nation is the equivalent of the Ego in relation to the personality. The Ego, in the case of a nation is the People, taken as a whole.¹ It may be that the people, taken as a whole, may not be at all highly developed, but the spiritual authority and sovereignty of any nation, nevertheless, resides in its people.

Authority is derived in the truest sense from the people, and is what gives democracy its real meaning and significance. Authority that is not based upon the will—in this case, the hidden will—of the people, will not be permanent. A government that does not exist for the good of the governed will not last. The "Divinity" that doth hedge a king is not that which the king claims as from a supernatural power, but that which he is accorded freely by devoted and loyal citizens. It is truly said that the tears of the poor undermine the thrones of kings. When kings and governments seek solely the welfare and happiness of their people the foundations of thrones and States are ever made more secure.

It may well be that the "will" that is still more deeply hidden in all the members of the sub-human kingdoms of Nature is also a source of "authority," if governments were enlightened enough to heed such a "still, small voice". The "good of the governed" extends beyond the merely human kingdom, and includes the flowers, plants, trees, animals and birds.

¹ Cf., *Lectures on Political Science*, by Dr. Annie Besant, pp. 138-139.

YOU need a comrade to keep you steadfast in this your great and solemn undertaking. You need a comrade who will ever inspire you, never desert you, ever keep you on the straight road—joyous, serene, unchanging, ever call you from other worlds into Their world. There is but one Comrade to serve you thus: SILENCE. Let Silence move about with you as you move about in life.

PILGRIM

THE MASTER ASCENDED

NATURE'S ASSENT TO THE FIFTH INITIATION

By "A WATCHER"

THE setting, for the Fifth of the Great Initiations seems to be in the nature of a magnificent Assent on the part of the Kingdoms of Nature of which the candidate has so far been a member, from the earliest right up to the Human Kingdom itself. Each Kingdom in turn seems to bear witness to the candidate's possession of the fruits of such Kingdom, and proclaims him to be *gotrabhu*.¹ It would seem also that such fruits, even in the case of the earlier Kingdoms, are by no means garnered in their fulness, in their completion, until the individual is on the threshold of this supreme step, which marks his transition from microcosmic to macrocosmic evolution. It is as if the candidate makes a triumphal progress through each Kingdom of Nature in turn, or attunes his consciousness in turn to the full consciousness of each Kingdom, with Elder Brethren as witnesses, recorders, companions. As he passes through each Kingdom, the homage of that Kingdom is gloriously accorded to him, and in that homage is the power which effects those changes in the individual which mark him ready for the great Ascension. Each constituent member of each Kingdom acclaims him, renders him homage, sings out to him its heart's song of gratitude and at-one-ment, so that great surges of triumphant music ring round and through him, to which his own nature instantly responds in stupendous accord and unison; the music within blending in utter harmony with the music without—unassailable witness to a kingship of the Kingdom which the candidate has at last and for ever achieved.

In that sublime Act of Unity, candidate and Kingdoms move a stage onward, draw a step nearer to the individual goal. The candidate ascends into Heaven, dwells in Heaven-consciousness, and every single denizen of each Kingdom moves onward under the Law of the Unity of all Life. Not a single denizen excluded from participation in the Act of At-one-ment, for Initiation is no less universal than individual, an expansion of consciousness is no less for all than for the one. The triumph of one is a triumph for each and for all. The burden for each has become substantially less, the happiness for each substantially greater. And in the festive rejoicing the whole world, indeed the whole universe, shares.

As the candidate passes through Kingdom after Kingdom the rejoicing becomes ever more and

¹ *Gotrabhu* means "ready" for the next Initiation.

more vocal, more conscious, his progress ever more and more triumphant, until as the Assent of the Human Kingdom dies away from vibrant glory into soft murmuring, the candidate becomes literally transformed into a mighty ascending Fire, a veritable Pillar of Fire, irradiating Life with majestic pulsations of Eternal Being. And the beauty of the triumph lies not merely in the fact that in each Kingdom he is a living and compelling witness to the certainty of a glory to come for each and every member of each and every Kingdom—an outward and visible sign of an omnipresent certainty—but it lies even more in the fact that the kingship he has attained remains in each Kingdom as an eternal source of Power upon which each denizen is free to draw. A Master is a reservoir, a new spiritual account, an added power, on which all Kingdoms are at liberty to draw; and the Master knows—indeed is it marvellous knowledge—that to Him, among Others, turn constantly all forms of all Life for their increasing vitalization, so that part of His mighty meditation consists in being ever open, ever alert; to the constant call of every stone, of every piece of rock, of every crumb of earth, of every blade of grass, of every drop of water, of every tree and flower and shrub, of every moving creature, for LIFE. There is for the Master a new and wondrous intimacy with all manifested Life, a personal intimacy. With every calling thing he has his personal link, and all things call; and to every call he gives the

answer of the Master, the answer of the soul triumphant, LIFE.

As he passes through Kingdom after Kingdom, in wondrous way is each Kingdom literally drawn into him, does he pervade each Kingdom, and there is a great unification of consciousness. Each Kingdom and he are one for ever. So entry upon this fifth great stage demands complete transcendence of all separateness that could exclude aught of any Kingdom. When naught in any Kingdom is perceived but as comrade and brother, then indeed is such an individual who thus perceives on the threshold of that Liberation which is one of the Major Acts of Unity.

And as the triumphal progress moves onward, all that it touches—and it touches all—moves onward too, becomes ready for the next higher form; and those who themselves are Kings in any Kingdom gain the right of entry in due course into the Kingdom next above. The triumph of the Master-in-the-becoming makes an open Way, and on this open Way treads all Life, itself moving forward as he moves forward. For the triumph lies not in personal achievement—this, at such a stage, could count but little. Indeed, it would be of little if any avail. The triumph lies in a magic whereby life is added to Life in all things. His own Initiation is but the sum-total of the myriad Initiations he has learned to confer upon every living thing in the universe around him, and even, in a spirit of at-one-ment, upon the hosts of the universe beyond him. His own triumph

is but the keystone of the Arch he has miraculously built. It is but the apotheosis of a host of triumphs. He ascends, and all ascends with him—each in its own degree, each to its own measure.

And as with Kingdoms of Nature, so with Kingdoms of Consciousness, the Master-in-the-becoming climbs plane after plane until the Monad, self-conscious on his own plane, welcomes home the messengers he has sent to the furthest confines of manifested matter, welcomes home messengers who bring him the fruits of their conquests, so that through them, he attains a conscious kingship over all lower forms. Time will yet elapse before such kingship is able to be exercised in all completeness through every part of the conquered domains. The kingship may for the time remain potential, but there is kingship, and through exercise will its full majesty appear.

Like all other Initiations, this mighty Fifth must in large measure be self-achieved, and in some way, too, self-conferred. But a condition-precedent is the Great Accord of Nature. Unless this rings forth in no uncertain measure, the candidate is not yet *gotrabhu*. And it will not ring forth until the candidate knows how to utter the Word of Power in each Kingdom, so that at its uttering each Kingdom pauses as it were to listen, to wonder, to know, and then to burst forth into an ecstasy of joy and gratitude. Only the utterance of the Word of Power can call forth the Assent, but when Word after Word has been

spoken in Kingdom after Kingdom of Nature, on plane after plane of Consciousness, and when, on the sounding of the final Word the Sentence of Macrocosmic Life has become complete, then by its own Power is he who has learned to utter it able to place his feet upon the Path beyond.

I have been very forcibly reminded of those words: "I am the gambling of the cheat," and so on. How abundantly true these words are of him who passes onwards through the Kingdoms Individual to the first of the Kingdoms Universal, where individuality, triumphing, universalizes itself in terms of the first great step on the macrocosmic Path. "I am the gambling of the cheat, and I am his triumph," a triumph he perceives in some part of him even as he gambles, even as he cheats. For the taking of the fifth step is a vision for each form of manifested life of its eventual triumph, be its present circumstances what they may, be the darkness ever so black. The lower bodies may ignore, but the higher Self rejoices, for it knows that the achievement of one is not merely witness to the certainty of all, but draws that certainty appreciably closer to each growing life in each Kingdom of Nature. And he who takes this final step in microcosmic life has the supreme joy of knowing that all the worlds move onwards with him, rejoice with him, share with him his triumphant bliss and sense of unification with them. He knows himself the Alpha and Omega of microcosmic worlds.

I wish I could reproduce the great triumphant Chant which is the Song of the Master Ascended. It is a Song which his being sings and which the worlds fill with their power because his Song is theirs. He sings of his unity with all the worlds through which he has passed. He sings the songs the denizens of the mineral kingdom sing, the songs of the earth, of the rock, of the stone, of all things mineral. He sings the song of the trees, of flowers, of the grass. He sings the songs of the birds and animals. He sings the songs of human beings. For all songs are his songs. He has sung them all as he has passed from stage to stage. But now he sings them all in their complete fulfilment. And as the worlds sing with him, into even their singing creeps the faint sound of the future, and the harmony imperfect foreshadows its perfection. As an undercurrent, as an echo from out of the future, as an as yet unreached consummation, the triumph, the fulfilment, of the Master blends with harmonies as yet unfinished, and for a moment, to each manifested life, the picture of its purpose stands revealed in melody.

The Master Ascended sings of his passage through the worlds, of the time when he was Alpha, and of the climbing upwards to the final Omega, where yet another Alpha becomes the starting-point of yet another spiral. He sings of his trials and sorrows, of his obstacles and failures, as precious guides to joy and power. He sees all troubles as messengers of the God of Love, and sings in praise alike of happiness and desolation. And

as he thus sings, somewhat of darkness falls away from trouble everywhere, and illusion of loneliness and heartache recedes before the splendour of the Real, at least for a while. For all time, too, the burden of the worlds is lightened, for power has increased and ignorance has diminished.

Thus while the Master Ascended sings the song of the gambling of the cheat, identifying himself with the cheat in his cheating and in his gambling, at the same time he sings the song of the honour of the cheat, and while the cheat is cheating, his soul whispers the song of his honour, for he hears the Master's voice and knows that voice to be his own. The Master resolves the imperfect into the perfect, and all that is as yet but bud feels stirring within itself the flower-to-be. A Flower of earth's humanity, of every Kingdom of Nature, has revealed to every seed, to every bud, that within lie unfolding flowers no less glorious; and all things grow light of heart.

The candidate seems to remember, and in a manner recapitulate, the various incarnations, whether group-soul or individual, which have brought him to his triumph. He reviews them, passes them in view before him, and perceives the unfoldment of a Master from seed to perfect flower. And by the magic of At-one-ment he knows that the Life which has thus blossomed to a relative perfection in him is but as the Life in all things. He thus perceives the perfect flower in every form of manifested life, whether seed, bud or flower, at no matter what stage of unfoldment. And only because

he knows his own triumph to be part of the triumph universal, and because his triumph is a triumph for each and all, does he go forward *with all*, into the Kingdom Universal, where individuality enters upon its first transcendence—the first of an endless chain of ascending transcendences, and all other forms a stage forward on their respective pathways. His may be a major liberation, but it is the apotheosis in an individuality of liberations innumerable. Himself opening a gateway, all gateways are opened. And one of the features of greatest interest seems to lie in the fact that a Master does not become until the worlds are ready to receive him, so that his own strength alone is inadequate to the triumph—the world must be with him and add its strength to his.

The first of the microcosmic Initiations gives birth to the Christ individual. The second, third and fourth are stages on the road through youth to maturity, the Fifth is the Christ individual triumphant and the birth of the Christ universal, the beginning of the major or cosmic Initiations. The Master becomes the Guardian of all the Kingdoms of Nature, their Protector at all times, for there is a special relationship between Him and them. They bore witness to His fitness for advancement. They shared with Him His expansion and ascension. There is, therefore, an intimacy heretofore non-existent, an identification of a new nature; and the responsibility of the individual

thus honoured is constant and great. Be it remembered and exercised; it involves both dignity and delicacy as between the Master and the Kingdoms through which He has passed to reach His present stature.

The Master will be conscious of the life in all things. For Him there is no division into organic and inorganic. He perceives God in all things. That is, He perceives all things to be Divine—within all things Life passing onwards to its Glory, and the very forms themselves, which Life takes, being Life. Indeed, there is naught but Life, and form is but another name for Life, for Life which helps Life to live.

The Master knows of naught but Life in reality, and treats that Life with the reverence He knows to be due to all Life, not because it is from God, for such a phrase is but a cloak for ignorance, but because it is so wonderful in its destiny.

He uses all forms reverently, for all forms are Life, however much they may be forms. Humanity itself is but a form for higher life. Humanity is but a form for our Lord the Sun. Life is form when perceived from above, Life when perceived from below. The Master knows how He regards Those on higher rungs of the Eternal Ladder. And thus knowing, He so lives that those below may be encouraged to regard Him as He regards Those beyond Him, because They so live as to evoke such regard.

LEIBNIZ'S THEORY OF REINCARNATION

COMPARED WITH THEOSOPHICAL TEACHINGS

By A. J. HAMERSTER

(Concluded from p. 560 of Vol. LVI, Part 1)

THIS means that there is no transmigration but transmutation, no metempsychosis but metamorphosis, according to Leibniz. What has Theosophy to say to this? Well, that the philosopher's infinitesimal, indestructible bodies, with which the soul always remains connected, show a marked resemblance to the Theosophical teachings on the permanent atom. If we think of the diminution of the physical body through decay and death, (which Leibniz probably did not conceive of as going further than the spermatozoon), carried through to the ultimate physical atom, then we get the idea of the so-called permanent atom, or what comes very near to it. The permanent atom, according to Annie Besant, is

the stable centre, serving for an endless succession of changing complex forms. The physical body disintegrates at death; its particles scatter, as indeed all particles of our bodies are ever doing day by day, in their ceaseless dyings out of one body and ceaseless birthings into another. But the physical permanent atom remains. When the time for reincarnation comes, the presence of the permanent atom renders possible the fertilization of the ovum from which the new body is to grow¹.

This does not mean that the permanent atom must, previous to the time of conception, have attached itself to the ovum. On the contrary, it must have done so to the spermatozoon.²

Let us compare with this the description Leibniz gives of the process. He also is well acquainted with the continuous change of the constituent particles of living bodies.

It must not be imagined, as has been done by some who have misunderstood my thought, that each soul has a quantity or portion of matter belonging exclusively to itself or attached to it for ever, and that it consequently owns other inferior living beings, which are devoted for ever to its service. For all bodies are in a perpetual flux like rivers, and parts are entering into them and passing out of them continually³.

But a very small conglomeration of particles remains stable in its general form throughout all these changes.

One must not forget that according to my opinion not only all life, all souls, all spirits and all original entelechies are of a stable nature, but also that with every life-principle is connected a natural machine, which we call an organic body; and though that machine is in a continual flow, yet it keeps its form in general, and is continually repaired, just like Theseus's ship.

¹ The foot-notes are at the end of the article.

We may be certain, therefore, that a very small part of matter, which we have received at our birth, is still present in our body, notwithstanding that this machine has been repeatedly and completely transformed, increased, decreased, contracted and expanded. Consequently all natural machines have this in common, that they are never completely destroyed, for after the arbitrary destruction of the gross sheath, there always remains a small machine, which is not destroyed.⁴

By these indestructible small machines Leibniz understands what he calls elsewhere metaphysical or substantial atoms. In essence, then, there is not much difference between his doctrine and Theosophical teachings.

In the nineteenth century Weismann expounded the theory that for every living being there was

one infinitesimal cell, out of millions of others at work in the formation of an organism, determining alone and unaided, by means of constant segmentation and multiplication, the correct image of the future man or animal. This plasm is *the immortal portion of our bodies*—simply through the process of successive assimilations. Those germinal cells do not have their genesis at all in the body of the individual, but proceed directly from the ancestral germinal cell passed from father to son through long generations.

H.P.B. calls this theory "almost correct"⁵. In view of what Leibniz and others taught two centuries earlier, Weismann's theory does not seem to be quite a new discovery.

I am of opinion [Leibniz writes] that the souls who once shall be men, as well as those of other creatures, were present in the seed and in the forefathers even unto Adam, and therefore have existed in a kind of organic body ["the small machine"] from the beginning of things; on this point Swammerdam, the reverend Father Malebranche, Bayle,

Pitcarne, Hartsoeker and several other capable men seem to share my opinion.⁶

To the names above mentioned Leibniz could have added the younger van Helmont, who thought that the germ-cells for all future men (whose total number is limited) were at Adam's creation planted in his body by God. Adam, by the act of generation, transplanted all these germ-cells into the bodies of his children, and by them they were passed on again to their children and grandchildren even unto our own generation. From the moment that Adam had passed on all the germ-cells for all future men to his children, he ceased to beget any more offspring, that is to say he became sterile. Undoubtedly, there is a great deal of primitiveness in this conception, but on the other hand it shows also how near these speculations of the seventeenth century biologists approach the modern scientific and Theosophical theories.

There is of course a great difference also. The "immortal" individual germ-cell, from the beginning of things till the end of things, or in Theosophical terms, the permanent atom during the whole life-cycle of an individual, is not transplanted according to the latter theory, "from father to son" in the literal physical sense, but in the symbolical spiritual sense as "from incarnation to incarnation," the former incarnation being in that sense the ancestor or the father of the later, and the later the descendant or the son of the former.

Another great difference is that Theosophy teaches that at death

the soul withdraws itself also from the permanent atom, which

sleeps through the long years during which the Jivâtma, that owns it, is living through other experiences in other worlds. By these it remains unaffected, being incapable of responding to them, and it sleeps through its long night in undisturbed repose.⁷

Leibniz does not know anything of this withdrawal of the soul from the "small machine" or organism. It is true that the soul, reduced after death to this small body, remains in a state resembling sleep and unconsciousness, because of the smallness and therefore imperfection of its perceptions, but its state is not essentially different from that of full conscious life. He writes:

One can only avoid all difficulties, springing from the nature of a soul totally separate from all matter, by the hypothesis that the soul and the body, before birth or after death, differ only from the present living soul and body in their outer appearance and the degree of perfection (of their perceptions).⁸

If we seek deeply Leibniz's rejection of the transmigration of souls theory, we find that it is only because of his ignorance of the existence of worlds of matter, more refined than the physical. If life and form, spirit and matter, soul and body, are inseparable—and who can logically deny it?—and if there is no subtler matter than the physical, then surely transmigration and metempsychosis are impossible or illogical. If, however, other worlds of finer matter exist, then, as Leibniz himself admits, there should be no difficulty in accepting the theory of reincarnation, in the form of a withdrawal from a grosser

matter but an embodiment still in matter of a finer nature.

Van Helmont, the son, believed that the souls passed over from one body into another, *but always within the same species*, so that there is always the same number of souls of one species, and therefore also the same number of men or wolves, for example. If the wolves were to diminish or were totally extirpated in England, they would increase somewhere else in the same number. Certain "Considérations," published in France, seem to indicate this. If transmigration is not taken literally, *i.e.*, if we believe that the soul remains in the same *subtle body* and changes only its *gross body*, then it would be possible, even the passing of the same soul in the body of a different species, in the manner of the Brahmins and the Pythagoreans.

But Leibniz himself is not much in favour of such a supposition, for he concludes the above with the remark:

But whatever is possible, is therefore not yet in agreement with the order of things.⁹

And yet, from several passages in his works, it appears as if he does not think the existence of subtler matter than the physical improbable.

I am willing to believe that all finite immaterial substances (even spirits or angels, according to the opinion of the ancient fathers of the Church) are provided with organs and linked to matter.¹⁰

And elsewhere he writes:

As concerns the complete separation between body and soul, I do not see any reason, neither in religion, nor in philosophy, that would force me to abandon the parallelism between soul and body, and to concede the complete separation between them. For, why could not the soul retain a *subtle body*, which is organized in its own way, and which at the resurrection may again take on what is necessary of its visible body, for we grant a glorified

body to the blessed, and the ancient Church fathers did also grant a subtle body to the angels.¹¹

Well, then, if we admit so much, all objections against reincarnation disappear.

Leibniz is sometimes "contradictory in his views," says H. P. B.¹² One reason for it is that he never embodied his philosophy in one or more larger works, or in a complete and consistent exposition of his whole system. Most of it is spread over hundreds of small pamphlets and letters. And so there is indeed sometimes disagreement, and worse still, a conflict between his philosophical principles and the accepted dogmas of his unreasoned Lutheran faith, or to express it in another way, between his exoteric and his esoteric teachings.¹³ Spirits or Angels may have subtle bodies, but nowhere does Leibniz seem to admit as much for animals, and probably for men neither. Again, animals and men may be subject to reincarnation, but for "spirits there are special laws, which put them above the revolutions of matter".¹⁴

So that it seems as if Leibniz, having pulled down the barrier erected by Descartes between animal and man, himself re-erects it between man and Genius or Angel.

One of the ordinary laws of Nature from which the spirits or angels are exempt is apparently the law of evolution. Though not perhaps present in Leibniz's mind in its well-defined modern sense, still he seems to have some sort of idea of evolution, at least in so far as the animal and human kingdoms are concerned. The same may be

said of Malphigi, mentioned before; for Latta (p. 39) writes of him that he was "much inclined to think that plants may be included in the same genus as animals, and that they are imperfect animals". We have seen how Descartes placed a barrier between man and animal, making them stand quite apart from each other. But Leibniz considers the one to proceed from the other.

For several reasons it seems acceptable that those (who one day shall become men) existed first as sentient, or animal souls only, endowed with perception and feeling, but devoid of reason; and that they remained in this state until the time of the birth of the man to whom they shall belong, at which moment they receive the gift of mind, either through natural means, if such exist, to raise a sentient soul to the degree of a rational soul (which I can hardly conceive), or through a special act of God, or if you like it better, by a sort of *transcreation*, that imparted reason to the soul. The latter is much easier to accept.¹⁵

But further on in the same book, he seems more inclined to accept the former hypothesis of natural evolution, which he calls "Translation" (*traduction*).¹⁶ Rather than choose one only of these two methods and reject the other, let us combine both, for that is what Theosophy does, when it teaches that man's body is an advancement on that of the animal, but his mind was bestowed by a special manifestation called the third outpouring of the Logos, or by the descent of the Sons of Mind. Nature, the physical evolutionary Power, could never evolve intelligence unaided (*The Secret Doctrine*, I, p. 181). It is the Mânasa-Dhyânîs who fill the gap (p. 82).

H. P. B. said of our philosopher :

It is well known that Leibniz came several times very near the truth, but defined monadic evolution incorrectly, which is not to be wondered at, since he was not an initiate, nor even a mystic, only a very intuitional philosopher. Yet no psycho-physicist ever came nearer than he has to the esoteric general outline of evolution.

But what Leibniz lacked, his brother philosopher and contemporary, Spinoza, possessed in abundance—the mystical spirit. Therefore, as H.P.B. continues :

It may be correctly stated that were Leibniz and Spinoza's systems reconciled, the essence and spirit of esoteric philosophy would be made to appear. From the shock of the two emerge the truths of the Archaic Doctrine¹⁷.

Having in the above shown something of the importance of Leibniz's theories for a student of Theosophy, even without a reconciliation of his philosophy with that of Spinoza, I may perhaps be allowed to do the same at another time for the Dutch philosopher.

A last word on the Monad, so as to avoid misconception. In the foregoing we distinguished only between the physical world on the one hand and (all) the worlds of subtler matter as one whole, as it were, on the other. Therefore we also did not go further into the problem of the permanent atom than only in so far as it concerns the physical plane. But the same principle holds good, of course, for the permanent atoms of the higher planes. So also the principle of the non-separation of body and soul. Leibniz may see this eternal bond only as between

the physical body and the soul, because he does not recognize subtler and subtler worlds of matter, and so subtler and subtler souls neither, but the principle holds good, again, up to the highest plane of matter. Consider, for example, the following definition by Annie Besant of the Monad, namely "a fragment of the divine life, separated off as an individual entity by rarest film of matter"¹⁸. We must beware, however, to look on this film as matter "extraneous" to the Monad. Do not think of it as if it could be done away with, and yet the Monad remain. As reasoned out correctly by Leibniz, it is the Monad itself, only another aspect of it. Let the film disappear, and the Monad will also disappear. Then Brahman only is, that is, neither spirit nor matter as opposed to each other.

As a curiosity I append a poem by an unknown writer, which was found in a minute handwriting on the blank page of a copy of the tiny first edition (1645) of Milton's *Minor Poems*, which is now in the library of the British Museum.¹⁹ It shows how these thoughts about reincarnation, in one or other form, ran through the minds of the people in the seventeenth century, more than we probably are aware of.

AN EPITAPH

He whom Heaven did call away
Out of this hermitage of clay
Has left some relics in this urn
As a pledge of his return.

Then pass on gently, ye that mourn
Touch not this mine hallowed urn.
These ashes which do here remain
A vital tincture still retain ;
A seminal form within the deeps
Of this little chaos sleeps ;

The thread of life¹ untwisted is
 Into its first consistencies ;
 Infant nature cradled here
 In its principles appear ;
 This plant thus calcined into dust
 In its ashes rest it must,
 Until sweet Psyche shall inspire
 A softening and prolific fire,
 And in her fostering arms enfold
 This heavy and this earthly mould.
 Then as I am I'll be no more,
 But bloom and blossom as before,
 When this cold numbness shall retreat
 By a more than chemic heat.

The poem, of which I have given the first four and the last twenty lines, only these being relevant to our subject, cannot be well under-

stood without some idea of Leibniz's theory of reincarnation, especially his conception of the small animal or machine or organism to which the body of the so-called dead, but truly living, is reduced, and which in this case is supposed to be among the ashes in the urn. It is not a dead particle of matter, but "a vital tincture," "a seminal form," an "infant nature". It rests till the time when it will "bloom and blossom as before" by growing again from an infinitesimal organism into a full-bodied man.

¹ *A Study in Consciousness*, pp. 86-89.

² *Pranava Vāda*, I, 178, note.

³ *Monadologie*, para 71. (Gerhardt, VI, 619).

⁴ *Epistola ad Wagnerum de vi activa corporis*, etc., para 4. In Erdmann's edition of Leibniz's works, p. 465.

⁵ *The Secret Doctrine*, Vol. I, p. 223.

⁶ *Essais de Théodicée sur la bonté de Dieu*, etc., I, 91. (Gerhardt, VI, 152).

⁷ *A Study in Consciousness*, 1904, p. 98.

⁸ *Letter to Wagner*, para 4.

⁹ *Nouveaux essais sur l'entendement*, II, 27, 8 (Gerhardt, V, 216).

¹⁰ *Lettre touchant ce qui est indépendant des sens et de la matière*, (Gerhardt, VI, 507).

¹¹ *Considérations sur la doctrine d'un esprit universel unique* (Gerhardt, VII, 533).

¹² *The Secret Doctrine*, Vol. I, page 631.

¹³ Cf. Kuno Fischer, *Leibniz' Leben, Werke und Lehre*, (1902) p. 408 e.s.

¹⁴ *Système nouveau de la nature*, etc., para 5 (Erdmann, p. 125).

¹⁵ *Essais de Théodicée*, para 91 (Gerhardt, VI, 152).

¹⁶ *Ibid.*, para 397 (Gerhardt, VI, 352).

¹⁷ *The Secret Doctrine*, I, 619, 628.

¹⁸ *A Study in Consciousness*, 1904, p. 14.

¹⁹ *The Poetical Works of John Milton*, by David Masson, London 1910, Vol. III, p. 183.

ISLAM IN NORTH AFRICA

By SERGE BRISY

I HAVE visited North Africa several years in succession, and each time I have been conscious of an immediate attraction towards those who themselves call me their "sister in unity" or their "sister in Allah". I am therefore very glad to have this opportunity of giving my impressions of the Mohammedan religion and of discussing certain other problems which concern more particularly Algeria and Tunis.

I will quote at length from the preface of a book written in English by Maulvi Mohammed Ali entitled *The Holy Qu'ran* in which the basic tenets of the Islamic faith are set forth clearly and simply. To this I shall add my own reflections resulting from my conversations with Mohammedans in both Algeria and Tunis.

It has twice been my great privilege to spend some time in the Mohammedan Zaouïa¹ of Mostaganem, which has just lost its venerated Head in the person of the saintly Sidna Cheikh Ben Allioua si-Elhadj Ahmed, and the weeks passed there will always remain unforgettable experiences in my life. I was received into the community as a student, and was the only woman to share the life of the "fokaras" or acolytes of the school, I myself being a "fakira" which is the name given

to a woman follower. I was allowed frequent interviews with the Holy Cheikh—may blessings be upon him—or with his Mokkadem,² and each day I was initiated into the teachings of the Master. I have also come into close contact not only with orthodox Mohammedans in Tlemcen, the centre of intellectual life in Algeria, but with many emancipated students who are rapidly throwing off traditional prejudices and becoming daily more europeanized, as well as with Arab youth in general in both Susa and Tunis.

Races differ, but the human problem is ever the same. If I now attempt a brief survey of the Mohammedan religion, it is because I desire to make more widely known the qualities which it undoubtedly possesses, for the Islamic faith is very little understood in the West, and, like most religions to-day, it is being distorted by the bigotry and fanaticism of a large majority of its adherents.

In North Africa, Mohammedanism is divided into two main currents:

On the one hand, there is the orthodox body who desire a return to the original purity of the Prophet's teachings, and who are waging bitter war upon "Mara-boutism," the open sore of Islam.

¹ Arab Mystic School.

² Deputy or chief disciple.

The country is overrun with false Marabouts who are frequently ignorant and nearly always grasping and avaricious and flourish upon the credulity of their followers. This orthodox movement constitutes a menace to the creed in that its exaggerated fanaticism is causing its supporters to attack *all* Marabouts indiscriminately, whether they be true or false.

On the other hand, there are the true "holy men" of North Africa who, although small in number, are keeping unstained the teachings of the Prophet. These are the "Sofis," faithful guardians of Islamic esotericism. They lead a life of extreme retirement, and their communities are generally closed to Europeans.

MARABOUTISM

With regard to "Maraboutism," I would like to mention certain words said to me by the Mokkadem whilst I was staying in the Zaouïa, one of these "closed" communities of Algeria.

Imagine first of all the typical Arab room, rectangular in shape, with its mats and soft carpets, the furniture inlaid with mother-of-pearl and ivory, the window opening on to a terrace, the slender colonnades of which cast their shadows on the ground. And, beyond the terrace, the garden where the heavy scent of roses mingles with the perfume of lemon trees, carnations and nasturtiums. The Mokkadem, clothed in a snow-white gandoura¹ of silk, bare-footed, for he has left his babouches² outside the door

before entering, his white turban throwing into relief his bronze-coloured face with its short, curly beard, is drinking mint tea with his pupil.

I ask: "Sidi 'Adda, is a Marabout always a saint?"

The Mokkadem smiles: "If the wire which lights your house is weak it will give out, because it cannot withstand the force of the current, and the lamps will be extinguished. The Marabout may be likened to the wire and his pupils to the lamps, for the Marabout is the source of wisdom from which they draw their enlightenment." A faint smile plays about his lips. "Thus, if you would judge a true Marabout, observe the lamps in his house."

At this moment, I have a very clear impression of a wave of light suddenly flooding the room, as if a brilliant ray had penetrated through the wide-open window. I too smile back at the Mokkadem. The Sidi Cheikh's lamps are shining clearly because their spiritual guide is watching over them constantly to see that their light is not dimmed. His wisdom will never fail, for he is great enough to draw upon Life at its source and diffuse it into the hearts of all those who come into contact with him.

Sidi Adda continues: "There are many, however, who imagine that to be a true Marabout merely means letting one's beard grow, donning burnous and turban, and ostentatiously wearing a gold rosary. If a Marabout is born in a certain family, the son, the grandson and great-grandson are

¹ Loose-fitting robe worn by the Arabs.

² Heelless slippers in soft, coloured leather common in the East.

also called 'Marabouts' in the same way as the descendants of a King. Our Murshid Sidi Chiekh affirms that only those who are pure in heart can know God. To be the son of a Marabout does not in itself create saintliness."

He concludes: "The ulemas¹ say to the people: Some parts of the Koran are very subtle and beyond your understanding, don't trouble about them—and they thus deliberately keep believers in a state of spiritual obscurity. It is wrong. The Sofi must endeavour to understand everything, for it is precisely this desire for complete understanding which *makes* him a Sofi."

YOUNG ARABS

I now wish to say something about the rising generation of young Arabs in North Africa. Their moral problem is very similar to that which torments youth the world over, surrounded as it is on every hand by catastrophic transitions and economic crisis. But to this general problem is added the more particular one of national conditions prevailing in Tunis. This is a delicate and complex subject.

Education: The young Tunisians, and I think many young Arabs in North Africa as a whole, are beginning to find themselves more and more cut off from the Arab woman by reason of profound cultural differences. The Arab woman is by no means completely emancipated, and is still for the most part very illiterate. The period of transition through which the country is passing is setting the old generation against the new,

and the modern young Arab now looks with disfavour upon the traditional Arab household in which the woman, because she is almost completely uneducated, is nothing but a slave and an object of pleasure to her husband. This unequal union repels him and he naturally hesitates to embark upon it.

Religion: The problem of education is closely allied with that of religion, for it is a fact that if the young Tunisian desires to receive French culture, he must either go to a secular school or to a Christian institution. He thus finds himself cut off from all Islamic teaching unless he seeks it outside his regular school or enters the Franco-Arab school. If, in the process of imbibing purely secular and for the most part Western knowledge, he loses his own religious beliefs and traditions, he generally, apart from a few exceptions, falls rapidly into a flagrant materialism, because unfortunately the vices of the colonizers are more easily imitated than their virtues. But he has no desire to become a Christian, and conversions are few, for the converted Mohammedan is disgraced in the eyes of his fellows. On the other hand, he is no longer content to merely memorize long passages from the Koran as is required in the Koranic Schools or Mederesas. Thus, his only alternative is to attend the Franco-Arab school where both French and Arabic cultures are taught side by side (as for example the magnificent Sadiki College in Tunis or the Franco-Arab School in Susa),

¹ Savants, scholars.

but in these establishments, he complains, the knowledge and education received can only be superficial, as both cultures are too vast and too rich to be assimilated properly in the usual school-period.

Thus, the religious problem for the young Tunisian Mohammedan is at present one of pure nationalism. He desires to remain a Mohammedan not so much because his religion has any special significance for him, but in order not to betray his own birth. In fact, his knowledge of his own religion is becoming more and more superficial, and consequently its riches, all that it enshrines of greatness and nobility, is gradually becoming lost to him. At this point, I will give the salient characteristics of

MOHAMMEDANISM

in the words of Maulvi Mohammed Ali :

Islam is the name by which the religion preached by the Holy Prophet Mohammed, who appeared in Arabia over thirteen hundred years ago, is known . . . The name "Islam" was not invented, as in the case of other religions, by those who professed it. This name is, on the other hand, expressly given to this religion in the Holy Qu'ran. It says : "Ths day, I have perfected for you your religion and completed My favour on you and chosen for you "Islam" as a religion (v. 3). And in another place : Surely the true religion with Allah is Islam (iii. 18). It is moreover a significant name ; in fact the word Islam indicates the very essence of the religious system known by that name. Its primary signification is "the making of peace," and the idea of "peace" is the dominant idea in Islam. A Muslim, according to the Holy Qu'ran, is he who has made his peace with God and man, with the Creator as well as His creatures. Peace with God implies complete submission to His will

who is the source of all purity and goodness, and peace with man implies the doing of good to one's fellow-men. "Peace" is the greeting of one Muslim to another, and "Peace" shall also be the greeting of those in Paradise. "The Author of Peace" is also a name of Allah, mentioned in the Holy Qu'ran ; and the goal to which Islam leads is the "abode of peace". . . Peace is therefore the essence of Islam, being the root from which it springs and the fruit which it yields ; and Islam is thus pre-eminently the "Religion of Peace". . . The great characteristic of Islam is that it requires its followers to believe that all the great religions of the world that prevailed before it were revealed by God ; and thus Islam, as I have shown its very name indicates, laid down the basis of peace and harmony among the religions of the world. According to the Holy Qu'ran, all religions have divine revelation as the common basis from which they start . . . Thus as a distinctive characteristic of its own, Islam claims to be the final and the most perfect expression of the Will of God.'

A HOLY MARABOUT

I now wish to conclude this article with a word-portrait of the Sidna Cheikh Ben Allioua si-Elhadj Ahmed, former Head of the Mohammedan community of Mostaganem, Algeria.

Known and respected throughout the whole of North Africa, he had numerous followers in Tunis, Algeria, Morocco, even in the Rif, in Palestine, Arabia and also in France. It is said of him :

This venerable Marabout has followed to the letter the precepts of the Brotherhood which exact of every member that he shall pray constantly ; that he shall seek to influence lost souls and bring them back to the way of Allah ; that he shall renounce the tangible world and seek only the blessings of Paradise ; and finally, that he shall sacrifice himself, body and soul, in order to succour the helpless and the

¹ *The Holy Qu'ran* by Maulvi Mohammed Ali (Ahmadyya Anjuman-i-ishaat-i-Islam. Lahore, Punjab).

suffering. He will be deeply mourned by many people in all parts of the world. Pilgrims will come from all over Africa to pay homage to his greatness.¹

And further :

A beautiful and saintly character of North African Mohammedanism has passed away. His name and reputation were known in Egypt, in Syria and even beyond. The supreme value of his life lies in his having enlightened the minds and fashioned the spirit of several generations of Mohammedans of widely different race and social rank. His words and sermons were extraordinarily rich in persuasive power. Ardent promoter of the precepts of the Koran and of the traditions of the Sounna, admitting no compromise either in their interpretation or their observance, he formed a pleiad of disciples worthy of the Master. He himself belonged to that well-known brotherhood in Morocco, the Sidi Mahieddine ibnou el Arabi, called Mouley Larbi. By his wisdom, his simplicity, his erudition and his infectious faith, he exercised a profound influence upon his followers, and taught them to hold in aversion all those thoughtless acts and words which so often dishonour and degrade human beings. His adherents, well versed in theology, live rigorously in accordance with religious precept and abstain on principle from the use of tobacco, alcohol and from all sinful relationships.

I shall never forget the moments spent in the presence of the holy Marabout. These meetings were all too short because he was already consumed with fever and very weak. They frequently consisted of long meditations in the most complete silence, either with the other "fokaras," or alone, seated at his feet. The atmosphere at these times was so pure and translucent that the soul was able to wing its way unimpeded towards those starry regions of profound

spiritual realization in which each moment becomes as an eternity.

The Sidna Cheikh did not speak French, and our conversations took place with the aid of an interpreter. At my first meeting with the Cheikh, he recognized me as a "sister in unity," and invited me to spend a few days in his school. And when I returned the following year, he expressed regret that his health would not permit him to receive me and teach me more fully. I said to him then :

"I have often been deeply conscious of the presence near me of the Holy Sidna Cheikh, and he seemed to speak to me. I know we were united in spirit, and I sensed this communion."

I can still hear his reply, chant-like in its intonation, but so vibrant, so wonderfully gentle, whilst his great unfathomable eyes looked penetratingly into mine :

"Thus it is when a 'mureed'² finds his 'Murschid'.⁴ And henceforth the Murschid never leaves his mureed, and death itself is powerless to separate them."

And then more gently still : "This is why your words sink into my heart."

At my last meeting with him, his words to me were clear and strong. The following passage is taken from notes made at the time and which will be published shortly in a book, *A l'Ombre du Marabout*.

SOFISM

Silence reigns. The Sidna Cheikh has been observing me intently for

¹ *The Mostaganem Tribune*.

² *Ain Scfia*.

³ Disciple, Chela.

⁴ Master, Guru.

several minutes. His eyes inspire awe, but their penetration is veiled in infinite gentleness, and his look is so profound that it seems to envelop and draw one into itself. I remain motionless, but I return his gaze. At last, he says slowly :

"You can do a great deal for Islam. Europeans have never really tried to understand us ; they have been content to study Islam from a distance, and this is a mistake, for Islam is great, and it is only by opening their hearts to each other that nations and races can come together in unity. He who seeks not to understand the heart of a people will not obtain its voluntary co-operation."

Silence falls again, more profound than before. It is so intense that I seem to hear the minutes falling into the hour-glass of time. Sidna Cheikh continues—his eyes have never left mine, not even whilst Sidi Adda was translating his somewhat broken sentences :

"Reveal the heart of Islam to the West. It is a pure and noble task and therein lies your mission."

His voice becomes suddenly stronger :

"Sofism is great because it is for all men. It is almost the only religion to-day to appeal to the hearts of its followers. The majority of religions lay too much stress upon theology and book knowledge, and this evokes little or no response among believers because it does not vitally affect their lives. The average Mohammedan reads the Koran and memorizes long passages from it, but that alone cannot transform his life. When the lips mechanically repeat that which has merely been memorized, the soul itself remains untouched. A Sofi cannot remain a Sofi unless he expands his consciousness by going out in love to all his fellow-men. Under the wise guidance of His Murschid, the mureed learns to absorb knowledge from books and make it an integral part of his whole being. A religion is great only if it awakens the hearts of men, for it is through love that man shall attain God. Awake the heart of the West that it may know and understand the heart of Islam, which, like many hearts to-day, is beginning to lose its sensitiveness. Sofism teaches purity of heart, and its gift to the world is the revelation of love which is the message of life."

These words come back to me as a pulsation. I give them just as they were said to me lest, in changing them, I detract their meaning. Once more, an ineffable communion of souls is born of the silence. When one is in the presence of the holy Marabout, silence becomes as a vibrant meditation, infinitely profound ; a deep peace enfolds all things in a pure and tender embrace which renders further words out of place and superfluous.

The Cheikh makes a sign ; the Mokkadem rises and says :

"We will go now."

I rise and kiss the right hand of the Sidna Cheikh whose great eyes rest upon me with infinite serenity. He lays his left hand upon my bowed head and then takes leave of me by placing his right hand over his heart.

The Mokkadem and I find ourselves in the inner garden where an immense basin filled with water symbolizes the Cup of Life. We walk on tip-toe as one does when one leaves a sanctuary. Swallows are skimming and darting overhead, tracing their mysterious cross-like signs against the sky . . . which are also perhaps the inscriptions of the Koran . . .

May blessings be upon thee, O great and noble Sidna Cheikh ! The passing pilgrim can never express what thy sacred benediction has meant to him. Thou art as a fine crystal, without blemish, and in the mirror of thy purity the soul is laid bare ; it looks upon its frailties and its faults with an intense desire to grow in wisdom and strength that it may be more worthy to meet the penetrating radiance of thy saintly gaze.

We loved to share with thee the silence which is the revealer of eternity. Wilt thou, in that greater silence, where life is intensified, receive and sanctify the sincere aspirations of thy "fokaras," and, by thy wisdom, serve as a channel through which the Light of Allah may penetrate their obscurity ?

NOTES ON THE FIRST STANZA OF DZYĀN

By ERNEST WOOD

(Concluded from p. 192 of Vol. LVI, Part 1)

9. But where was the Dangma when the Ālaya of the Universe was in Paramārtha and the great wheel was Anupādaka ?

There are here several words which require consideration—particularly Dangma, Ālaya and Paramārtha.

(1) *Dangma*. I must here repeat Madame Blavatsky's footnote describing the Dangma as understood by her :

Dangma means a purified soul, one who has become a Jīvanmukta, the highest adept, or rather a Mahātmā so-called. His "opened eye" is the inner spiritual eye of the seer, and the faculty which manifests through it is not clairvoyance as ordinarily understood, *i.e.*, the power of seeing at a distance, but rather the faculty of spiritual intuition, through which direct and certain knowledge is obtainable.

It will be noticed that in using the word Dangma Madame Blavatsky refers not to the *function* of intuition, but to the *being* who possesses that intuition. The possession of intuition is, however, almost a contradiction in terms ; it is only from a quite external standpoint that intuition can be looked upon as a sort of faculty in the possession of a being who is looked upon as an object of thought. I have wondered whether the Editors of the 3rd Edition of *The Secret Doctrine* were trying to lay more stress on the intuition

than on the person, when they altered the Stanza to "But where was Dangma . . . ?" from "Where was the Dangma . . . ?" as it appears in the 1st Edition. I have not a dictionary at hand, in which to see if Madame Blavatsky was making a mistake in her use of the word Dangma ; but that does not matter, as our present object is to try to understand the facts which Madame Blavatsky was trying to describe.

We can, perhaps, approach the meaning of intuition by considering the distinction between tuition and intuition. We are all learning by both tuition and intuition ; every perception contains both, but the proportion of tuition and intuition differs in different persons. The outer world is beating upon our sense-organs, giving us tuition, but there would be not the slightest effect of all that upon our consciousness were there not something awake and active in us to meet *and understand* those impressions upon the sense-organs, since there is no such thing as the *passive* reception of modifications in consciousness. The understanding is intuition (as are love and will also). It may be said that the difference between a person who is "less evolved," or as I should prefer to put it, less awake, and another more

awake is that the proportion of intuition to tuition in his realization of fact at any given time is less.

No doubt we shall ultimately find that in reality we have no knowledge except by intuition, and that we are playing about inside ourselves (there being no outside, so that even the word inside is misleading), but I will leave this idea aside for the time as being extremely abstruse, except to remark that it may give us a clue to what is seen by the opened eye of the Dangma or Jīvanmukta. The discussion as to whether we living beings *have* knowledge or *are* knowledge is an old one in India. This question forms the battle-ground between the uncompromising monists, such as Śaṅkarāchārya, and the other schools of thought, including dualists and qualified monists such as Rāmānujāchārya. If you speak of a being as possessing knowledge, then you really mean that that being in itself is without knowledge, and that knowledge is something which it may acquire and hold under certain circumstances. So the purely monistic position that we *are* knowledge is the only logical view. Truly, one who possesses anything really has not that thing; only he who *is* it really has it.

Madame Blavatsky and the Masters occasionally laid stress on the fact that the only real understanding is metaphysical. All the rest is piano-strings, not music. As Madame Blavatsky put it in *The Secret Doctrine* :

Outside of metaphysics no occult philosophy, no esotericism is possible. It is like trying to explain the aspirations and

*affections, the love and hatred, the most private and sacred workings in the soul and mind of the living man, by an anatomical description of the chest and brain of his dead body.*¹

I think it should here be explained that "metaphysical" is not to be taken as equivalent to "superphysical"—the word physical in this latter case referring to "the physical plane". If that were the case, physical and metaphysical would be fundamentally the same, since on the astral and higher planes as ordinarily described you still have the same *kind* of materials and bodies, and their qualities and actions, except that they are described as finer, brighter and swifter than those on the physical plane. Then the word metaphysical would refer only to a higher materialism. There are some who take Theosophy in that way, and make of it only a form of the higher materialism, but it is clear that the eye of the Dangma, the vision of the liberated man or Mahātmā, refers to the life-side of things, that which is truly metaphysical. How far Madame Blavatsky's mind was from such materialism may be known from her frequent reference to the physical plane, the astral plane and the mental plane, taken together, as "our terrestrial plane". Let us also avoid the mistake of thinking that the metaphysical is above the material in any material sense; it does not begin where the material leaves off, at some high plane; but it exists throughout, in the "low" as well as in the "high".

¹ Vol. I, p. 169—1st Edition; p. 193, 3rd Edition. The word "chest" is changed to "thorax" in the 3rd Edition, but I take it there is no special reason for this.

Though the Dangma may see his vision everywhere, he cannot describe it to others in terms of their kind of vision, which is confined to body and mind. And since his vision is himself, he cannot be seen or heard by others in his true nature. He can only state in terms of body and mind that he has known something beyond body and mind—that there is something to look for—and add to that statement a description of the ways in which people close their eyes so that they cannot really look, on account of their fondness for the things of body and mind.

In trying to describe such a man, the *Bhagavad Gītā* seems to be reduced to the necessity of saying that this Mahātmā, difficult to find, is the knower (jñāni) who declares: "Everything is Vāsudeva" (vii, 19). He is the man who does not lose sight of the truth, the life, although he may present a more limited appearance in the world, since, as again explained in the *Gītā*: "There is no being on earth, nor among the devas in heaven, who is free from the three qualities produced by *prakṛiti*" (xviii, 40). Perhaps that is why Madame Blavatsky used sometimes to allude to the body and even the ego of a Master as an illusion. The natural way of approach to man from the Masters and the world of the Masters is from within the man himself, through his intuition, not by outward tuition. All that the greatest Rishis have been able to do is to declare that there is something metaphysical which men may find; but, alas, their words have constantly been taken materially, with the lower material-

ism or with the higher materialism, and then misunderstood and misapplied.

(2) *Ālaya*. In ordinary speech, the word *ālaya* means a residing place or abode. We find it in such words as Himālaya—the abode (*ālaya*) of snow (*himā*). The Buddhists could not regard the mind of man as a permanent reality. They observed that the mind is a process, not a solid unchangeable object, not even something solid at the core and shimmering at the edges, but a *stream* of thoughts, feelings and desires, each of which lasts for a moment and gives birth to its successor, like tree and seed, seed and tree. But then arose the difficulty of subjective continuity. How could one have the conscious experience: "Such and such a thing happened to me yesterday"? And so up came the idea of *ālaya*, an abode or place of this stream of consciousness. To some this *ālaya* was only the halting-place of each momentary thought, in which it rested its foot for a moment, so to speak, so that it was not too utterly fleeting to be consciously known. To others—the group which Madame Blavatsky favours in her comment on the present stanza—it forms a continuous background or mood for the mind, not merely of the individual, but even for a race of men or other beings, and ultimately for all. So she alludes to it as *Animā Mundi*, Soul of the World, and more or less identifies it with Emerson's "Over-Soul". Thus "*ālaya*" cannot be precisely defined in terms of either body or mind.

To examine this idea a little more closely, let us compare the stream of thought with the stream of body. After all, the human body (or any other object) is also a whirlpool in a stream. Particles come and go all the time in the course of its metabolism. It also needs an "ālaya" to give it coherence for each of its moments. If an ālaya is needed to make the mind *one* in each moment, so it is needed to make the body *one* in each moment, and to make the world *one* in each moment. Observe, then, the two-fold nature of ālaya, as Madame Blavatsky asserts it—it penetrates every finite thing, giving unity or thingness to that, and it remains behind as a principle of unity which has suzerainty over all, or is fundamental.

Let then the Yogī—he who aims at knowing unity—realize himself, his own ālaya, and he will thereby find *the* ālaya. This act on his part is not a personification of voidness. The thinker does not empty from the content of his moment the material of the moment, and leave a void or space to be dwelt upon in his imagination. That would be analogous to the popular idea of space in the world. "Dissolve to nothing all objects in space," says popular thought, "and what have you left?—Space. Emptiness." No; that will not do. Although the apparent circle of fire produced by a whirling torch is an illusion, there *is* a torch, and the illusion is from that and is that, though that is not the illusion. So it will not do to fix upon the idea of ālaya as an internal space giving place and

room for movement of the contents of the mind, analogous to the popular conception of space as room for the existence of material things. I think it would be nearer to the truth if I say that space and time are limited properties of things, and that in thingness, ultimately unity, we must obtain the understanding of ālaya.

Although ālaya is fundamental, and is suzerain, and is otherwise spoken of as the one form of existence or life or the over-soul, let us not think of it as a ruler, ordering and creating as men order and create. This creativeness on the part of man is not such a beautiful thing that we need transfer it to our conception of Divinity. Examine it closely. Where man creates he kills. Wood—killed trees; bricks, cement, pottery—killed earth; cloth, paper, rubber—killed plants; silk, leather—killed animals. And he sits in the midst like a tiger in a den of bones. Alas, poor things of his creation. They are so dead. Not one of them can get up and slap him in the face for his damned insolence. And such a stupid fool is this non-yogī that he cannot and will not see the deadness of his kingdom, the hollowness of his rulership, the ugliness of his creations. And he will proceed to ascribe his own horrors of kingdom, rulership and creation to the One Life, as being so excellent that they must be in the nature of Its activity also.

(3) *Paramārtha*. Our verse says: "When the Ālaya was in Paramārtha." Parama means highest, and ārtha means thing. So the reality or true state is meant

here, not the relative "truth": the torch, not the ring of fire. Madame Blavatsky quotes:

He who is strong in the Yoga can introduce at will his Ālaya by means of meditation into the true Nature of Existence [And again:] No Arhat, O mendicants, can reach absolute knowledge before he becomes one with Paranirvāna. *Parikalpita* and *Paratantra* are his two great enemies.¹

The Arhat is literally "one who is ready," "one who is fit for" (from arh, to deserve, to merit); the word designates one who is able to grasp the real truth if he will. Let us inspect the things which hold the Arhat (or anybody else) back, or rather, by which he may hold himself back from the truth if he does not recognize and overcome these enemies. *Parikalpana* is invention, imagination, so *Parikalpita* is what is produced by mind. To base life on this is a profound error. *Paratantra* means what is dependent or subservient, as the light of a lamp may be dependent on its wick. I need not elaborate this point, but merely quote: "Nothing out of the eternal can help you."

This position might seem to be in disagreement with statements which have been made about Initiation and Initiators. But that is due to a misunderstanding of the function and purpose of these two. Initiation means starting something new. In this case it is something new in consciousness, not derived from either the department of sense-objects or the department of the mind. Ordinarily, men depend upon these two for their ideas and impulses. This

is well understood in Hindu thought, which generally holds that no one would think, on his own initiative, of anything beyond what arises from those two sources, were it not for the existence of Rishis who have declared the knowledge of something beyond. But still, such Initiators cannot give enlightenment by means of forms or ceremonials. The illumination must come from within. Men may be informed, of course, that such illumination is not likely to appear while the mind is impure. Naturally, one would not expect a drunken man to receive it. Some may go so far as to set up systems or schools in which people are induced to abstain from coarsening habits until abstention itself becomes a habit. The modern world realizes that such negative methods are not very intelligent and, along with such teachers as those who originated such works as *The Bhagavad Gita*, would rely upon the living and internal laws, such as the love of truth and beauty, to perform the necessary purification.

So there is Initiation, the beginning of something new, and there are Initiators, but all quite different from what is proposed by a mass of little occult societies, some of which will go so far as to introduce you to the Initiators, when you are ready, and when you have proved to them your devotion by the sacrifice of some money or in some other material way.

The principle of Initiation—the starting of something new, without material or mental cause—is clear in the following statement by Madame Blavatsky:

¹ Pp. 48-49, 1st Edition; pp. 79-80, 3rd Edition.

Outside of Initiation, the ideals of contemporary religious thought must always have their wings clipped and remain unable to soar higher; for idealistic as well as realistic thinkers, and even free-thinkers, are but the outcome and the natural product of their respective environments and periods. The ideals of both are only the necessary results of their temperaments, and the outcome of that phase of intellectual progress to which a nation, in its collectivity, has attained. Hence, as already remarked, the highest flights of modern (Western) metaphysics have fallen far short of the truth. Much of current Agnostic speculation on the existence of the "First Cause" is little better than veiled materialism—the terminology alone being different. Even so great a thinker as Mr. Herbert Spencer speaks of the "Unknowable" occasionally, in terms that demonstrate the lethal influence of materialistic thought, which, like the deadly Sirocco, has withered and blighted all current ontological speculation.¹

It is true, of course, that those whom Madame Blavatsky calls idealists (but perhaps we may clarify their position by calling them ideaists) have started something new from the standpoint of what I may call the "sensists," as they hold that all forms in the world are crystallizations of ideas, since mind works *upon* forms (as when a man makes a chair) or *within* forms (as among the living creatures of Nature). But in the idea of the stream of ideas there is still Paratantra or dependence; there is not that which is self-existent. The real Initiation therefore means the surrender of *all* idolatry. It refers to the true life kept for him who false puts by (to use the words of a Buddhist devotee), or to the life everlasting found by him who gives up his life to find it (to use Christian terms). In

this understanding one finds the reason for that peculiar element in some stories of Initiation in which it is said that at the time of Initiation the neophyte kills his Initiator. One man who speaks of having become free or liberated recently expressed something of this idea when he said—to the indignation of the devout—that he had gone beyond the Masters, that in fact he had not known them until he had gone beyond them, and he drew much criticism upon himself by pointing out that the cult of Master-worship was destroying the very purpose of the Masters themselves. This does not go against the fact that Initiation is from above, is something given. Quite the reverse.

(4) *Anupādaka*. This is a puzzling word. Let us take it as given by Madame Blavatsky, as meaning "without progenitors". She tells us that it is generally applied to the Dhyān Chohans or Dhyāni Buddhas. Our verse tells us that the Universe was Anupādaka. It surely refers to a condition beyond manifestation and beyond ideation, such as we have been studying. The self in us is self-existent, self-supporting, self-obscuring, self-revealing. It is life; but unfaithful to themselves men cling to lesser things, reminding one of the man who fell into the sea and, being a little weak in grammar, wailed: "I will be drowned, and nobody shall save me"; or the foolish goat-herd of the Indian proverb, who, with the young goat under his arm, peers intently into the well, thinking it to be lost.

[THE END]

¹ Vol. I, p. 326, 1st Edition; p. 348, 3rd Edition.

TAMIL YOGI'S PROPHECY

FORERUNNER OF THE THEOSOPHICAL SOCIETY

By J. L. DAVIDGE

WE have H. P. Blavatsky's authority for it that the impending Theosophical Society, founded in 1875, was forecast by a famous South Indian yogi, Ramalingam Swami, who in 1867 founded the Samarasa Veda Sanmarga Sangham, a society based on the principle of universal brotherhood and propagating the true doctrine of the Vedas. Ramalingam preached the sublime moral doctrines enshrined in the Hindu Shastras, and instilled into the masses the idea of universal love. For about six years his society lasted, and during that time provided food for a great number of poor and infirm people.

Born at Chidambaram in the Madras Presidency, Ramalingam Yogi was what we Westerners call a "boy prodigy". Such unusual types are more frequently encountered in the East than in the West. At the age of 9, without any reading, he recited the works of the Rishi Agastya and other Munis respected equally by Dravidians and Aryans. He could read other men's minds, and had the strange faculty, very often witnessed, of changing a carnivorous person into a vegetarian, a single look appearing to destroy the desire for animal food. In personal appearance he was moderately tall, strong, erect, and walked

rapidly; his complexion was clear brown, he had large fiery eyes and a constantly sorrowful look—sorrow for the world's suffering. His habits were excessively abstemious.

Ramalingam directed seekers after Truth to a Path of Light, for which he prescribed four disciplines—discipline of the senses, of the mind, of the individuality and of the spirit. His teaching was not popular, because he preached against caste, yet crowds of all castes followed him, hoping to witness phenomena, though he himself disclaimed that his so-called miracles were supernatural, affirming always that his religion was based on pure science. Among many other points he preached that (1) the distinction between races and castes would eventually cease, and the principle of universal brotherhood would be accepted; (2) that the fatal influence of the Kalipurusha Cycle, which now rules the world, would be neutralized in about ten years; (3) that what men call God is, in fact, the principle of Universal Love, which produces and sustains perfect Harmony and Equilibrium throughout all Nature; (4) that men, once they have ascertained the divine power latent in them, will acquire such wonderful powers that they will be able to change the

ordinary operations of the law of gravity, etc.

To his great disappointment, however, few among the Swami's congregations appreciated his lofty ethics, and towards the end of his life he repeatedly exclaimed :

You are not ready to become members of this Society of Universal Brotherhood. *The real members of that Brotherhood are living far away, towards the north of India.* You do not listen to me. YET THE TIME IS NOT FAR OFF WHEN PERSONS FROM RUSSIA, AMERICA¹ and other foreign lands WILL COME TO INDIA AND PREACH TO YOU THIS SAME DOCTRINE OF UNIVERSAL BROTHERHOOD. Then only will you know and appreciate the grand truths that I am now vainly trying to make you accept. You will soon find that the Brothers who live in the Far North will work a GREAT MANY WONDERS IN INDIA, and thus confer INCALCULABLE BENEFITS upon this our country.

These facts are recorded by Velayu Pandit (a chela of Ramalingam) who adds the note² :

This prophecy has, in my opinion, just been literally fulfilled. The fact that the Mahatmas in the North exist is no new idea to us Hindus; and the strange fact that the advent of Madame Blavatsky and Colonel Olcott from Russia and America was foretold several years before they came to India is an incontrovertible proof that my Guru was in communication with those Mahatmas under whose direction the Theosophical Society was subsequently founded.

On this H. P. Blavatsky remarks³ :

This is one of those cases of previous foretelling of a coming event, which is least of all open to suspicion of bad faith. The honourable character of the witness, the wide publicity of his Guru's announce-

ments, and the impossibility that he could have got from public rumour, or the journals of the day, any intimation that the Theosophical Society would operate in India—all these conspire to support the inference that Ramalingam Yogi was verily in the counsels of Those who ordered us to found the Society. In March, 1873, we were directed to proceed from Russia to Paris. In June we were told to proceed to the United States, where we arrived July 6th. This was the very time when Ramalingam was most forcibly prefiguring the events which should happen. In October, 1874, we received an intimation to go to Chittenden, Vermont, where, at the famous homestead of the Eddy family, Colonel Olcott was engaged in making his investigations—now so celebrated in the annals of Spiritualism—of the so-called "materialization of spirits." November, 1875, the Theosophical Society was founded, and it was not until 1878 that the correspondence began with friends in India which resulted in the transfer of the Society's Headquarters to Bombay in February, 1879.

Swami Ramalingam's writings may be classed among the sacred books of Southern India, almost as well known in Tamil households as the Bible is to an Englishman. His works comprise prose essays, studies in occultism, collected letters and songs. His songs are "household words," and he also composed the melodies. Many Indians have been won to Theosophy by reading his works, which they regard as the "original Theosophy" in Tamil; and members of the Tamil Centre of the Theosophical Society at Vadalure in the Cuddalore district (inspired by Mr. K. A. Govindaraja) are promoting a movement to have them

¹ These two countries were always named.

² Tholuvore Velayudhan Mudaliar, Second Tamil Pandit of the Presidency College, Madras, quoted in *Hints on Esoteric Theosophy*, edited by A. O. Hume, 1882.

³ *Op. cit.*

translated into English, this Ramalingam revival being part of an effort to make Vadalure, where the Swami spent his later years, a "Flaming Centre" for Theosophy in the Tamil area.

Three miles from Vadalure is Mettakuppam, where Ramalingam in 1874 "disappeared". He was in his 54th year. Entering a small room after taking an affectionate farewell of his disciples, he stretched himself on the carpet, and then by his orders the door was locked and the 'only opening walled up.

When, a year later, the place was opened and examined, "there was nothing to be seen but the vacant room. "He left with us," says Velayu Pandit, "a promise to reappear some day, but would give us no intimation as to the time, place, or circumstances. Until then, however, he said that he would be working not in India alone, but also in Europe and America and all other countries, to influence the minds of the right men to assist in preparing for the regeneration of the world."

"ONLY A CORNER OF THE VEIL"

THERE has always been a Brotherhood of Adepts, the Great White Brotherhood; there have always been Those who knew, Those who possessed this inner wisdom, and our Masters are among the present representatives of that mighty line of Seers and Sages. Part of the knowledge which They have garnered during countless aeons is available to every one on the physical plane under the name of Theosophy. But there is far more behind. The Master Kuthumi Himself once said smilingly, when someone spoke of the enormous change that the Theosophical knowledge had made in our lives, and of the wonderful comprehensiveness of the doctrine of Reincarnation: "Yes, but we have only lifted a very small corner of the veil yet." When we have thoroughly assimilated the knowledge given us, and are all living up to its teaching, the Brotherhood will be ready to lift the veil further; but only when we have complied with those conditions.

C. W. LEADBEATER

"GREAT GODS DESCEND FROM THEIR OLYMPUS"

[A correspondent who conceals his identity under the pen-name of "Seeker" translates a mystical experience in the heaven of music in terms of rhythmic literary expression. Harmonies of sound he interprets in limpid and luminous words.—ED.]

IN the inner worlds there is great joy, for the world without is entering upon a heritage of its happiness, a heritage brought by the Great to the children They love and serve. All life is glowing with added health and peace. In every kingdom living things are happier, and perhaps even between the various kingdoms there is more of goodwill and kindliness. The Great have come into this outer world, and Their benediction courses through it, reaching everywhere, ignoring none.

I have for some time been witness to the joy of those who live in the unity of all life, that this unity is becoming more manifest, and I have heard great chantings of praise and thanksgiving rolling through the inner worlds as the tide rolls up on the shore. It is like being bathed in glory. An indescribable glow courses through one's veins. One feels splendid with a great splendour. One feels powerful with a great power. One feels overflowing with rich and majestic love. One feels taken into an infinitude marvellously realizable. One feels oneself in all things, and all things in oneself. One feels oneself all-pervading, strong with the strong, weak with the weak, rich with the rich, poor

with the poor, happy with the glad, miserable with the unhappy. Into the strength one enters and feels omnipotent. Into the depths of sorrow and despair one descends, sensing the hopelessness that is felt, thrilling to it in wonderful compassion, yet knowing that

Despair is hope just dropped asleep,

and that out even from the despair will come a triumph.

I woke up one night with glorious cadences ringing in my ears, glorious pulsations of joy reminding me of Buddhist and Nirvanic experiences. I caught myself repeating words in an unknown tongue, a language resembling neither Pali nor Samskrit, but rather the linking together of sounds expressing mighty truths. I suppose this should be called language, but it hardly seemed like language, more like music embodying great facts, expressing them perfectly. I cannot now reproduce these rich cadences, these pulsations of melodious Truth, but I remember the ideas, and specially the central theme which was as follows :

The earth shall be enriched. For there shall descend upon it Gods who become Men ; and from it shall ascend men who become Gods.

And then it goes on :

The fruits of the earth shall grow fair, all things according to their stature and measure. The trees and the flowers and the rocks, the things that crawl and run and fly : all shall rejoice in more abundant life, and shall sing great "Glory's" to the Lord of Life.

I saw the great Gods descend from Their Olympus, moving among men, and blessing all things, giving wonderful hope to all things. And as They trod the earth, some human beings, ready to flower, opened splendidly to Their sunshine, and entered into the Kingdom of the Gods as its Youngest. I saw how the Gods came to animals and vegetables and minerals no less than to the human kingdom, and I was so glad, so very, very glad, to see these younger brethren rejoicing in a warmth of love to which they have so long been strangers, rejoicing in an added happiness, sheltering in the protecting arms of the great Guardians of all Life. Nothing was more glorious than to see the humblest creature more at rest, more at peace, because of Them. And I could hear in these great chantings the thankful voices of the younger worlds, at last, perhaps, beginning to come into their own.

I then hear :

Trouble and sorrow shall be rolled away, and be far off, as it were in shame ; that all the world may gaze upon the Kingdom of Happiness, that some may take up their abode therein, that all may draw more near.

Darkness shall melt away, and the Light of Truth shall shine in the hearts of the living.

And some shall become enkindled and afire, so that darkness shall cease for them, and the world shall know them not

as men, but some shall know them as Gods.

And some whom the Fire of Truth shall not yet utterly consume, nevertheless shall perceive the Light amidst their darkness, and rejoicingly shall walk towards it.

These were rhythmic chantings thundering forth mighty facts. It seemed to me that Truth was thereby given majestic forms, though my poor words are but the shadow of a shade of the glorious cadences I heard. It was almost as if I were contacting new Stanzas of Dzyan, chanted by the great musicians of the worlds.

Then came :

It is the Law that when Gods descend into the world the world shall yield men to become Gods, for Gods are the fruit of the world, and the Gods come to gather the fruit. It is the Law that when Gods descend into the world the burden of darkness shall be lifted, and all things shall draw nearer to the reaping of their harvests and make ready to pass to the sowing of their harvest-seeds in richer soil.

And then :

A new Word shall be given, and it shall have place among the Words which are the Faiths of the world.

Those whose ears are ready to hear the Word, and who long for it, shall rejoice in it and shall be drawn into a great company.

While from those who are content with the Words of old naught shall be taken away.

And the new Word shall be the Word of Rest in Action, for the Word shall utter the Cause of Restlessness and the Way to the Rest which is splendid and joyous Life.

Those who hear the Word eagerly, seeking to find, shall find that which they seek ; but those who hear with doubting curiosity, and without longing in the heart, shall in no wise find, and, because they have not found, shall say that naught is there.

This is all I remember for the present. It is poor, yet not so very poor to me, for I know that of which it is the feeble reflection, and I hear a ringing in my ears. Perhaps I shall learn some day to give beautiful forms to the songs of the Great Musicians. But perhaps this is better than nothing, for others who also heard may recognize the Light of which this is the poor shadow.

EVENING HYMN TO THE SUN

SAID TO BE OF EXTREME ANTIQUITY

1

O SON-OF-THE-KING, thou now hidest behind the western purple hills thy face, whence cometh the strength of man.

2

O Son-of-the-King, whose golden hair traileth through the sky, even unto the zenith, the clouds gather to kiss thy flying feet, and are changed into opalescent glory by thy backward glance.

3

O Son-of-the-King, who wrapped my soul in thy luminous mantle through death's long night, shall I fear the darkness of earth who have known the brightness of death ?

O Son-of-the-King, who makest my days and nights, when my heart shall consciously beat with thy heart-beats, I shall lift the veil of thy shining courts.

5

O Son-of-the-King, when my heart shall have encompassed the mystery of thy splendour and power therein—then shall I be thy bride ; and in that moment behold with thee one ray of the ineffable glory of thy Father the King, who maketh the days and the nights of Brahm !

OM

MARY FRANCES WIGHT

THE VALUE OF THEOSOPHY

TO THE INDIVIDUAL AND TO THE WORLD¹

By C. JINARĀJADĀSA

THEOSOPHY is an enunciation of the laws under which man lives. These laws have been discovered in all ages and in all countries, and they state the life process as one of evolution, in the course of which the individual releases faculties of a divine nature which are latent within him. The individual appears in the universe in order that he may accomplish this task. He is born with a natural hunger for happiness and for self-expression, and he desires opportunities for creation. But when he tries to achieve his aim, he is confronted by a seemingly crushing destiny which puts obstacles in the way of his happiness.

The message of Theosophy to the individual is to tell him not to complain against a fate that opposes him, but to understand the laws under which that fate operates. The individual is not an insignificant creature in a universal pageant; he is required to be a creator and a collaborator in that pageant. In order to realize his fuller nature, and to discover the true means of happiness which are awaiting him, he must change the drift of himself. At the moment, the current of each man's life is very largely to think of himself as apart from all others, to

work for his own happiness and, if necessary, to fight all who oppose him in his happiness. But Theosophy teaches the fundamental fact that man the individual is a part of a whole, and that his real happiness begins when this truth concerning himself as inseparable from all his fellows is built into his character as the greatest of truths. It is to teach him this that there exists the process called Reincarnation. For, appearing as a unit in a family time after time, he learns that he can never be separated from others. First, his environment is a small group, that of a family, but through the experiences which come to him as son or daughter, father or mother, husband or wife, he realizes that he cannot separate himself from others. An intuition awakens in him that his highest destiny is always as a part of a unity with others.

The individual cannot understand the meaning of life till he learns the mysteries of creation. Creation means to give something of himself to others, through some aspect of his hidden nature which gives him the highest happiness. This aspect may be of love, tenderness, heroism or beauty. Through endurance or through courage also the individual creates.

¹ Report of the Blavatsky Public Lecture delivered during the 59th Annual International Convention of the Theosophical Society at Adyar, December, 1934.

Every experience of happiness or misery which gives him a larger vision teaches him how to create. But not only must he create, he must create not as for himself but as for all. It is when all that he thinks, feels and does is as a mediator for all others who think and feel and act, that the individual releases the highest possibilities of his nature. Even if during this period much suffering comes to him, it is as the suffering of the Christ on the Cross. There awaits him the next stage, that of the Christ revealed as a Saviour. The individual then becomes the channel of a power, beauty and life for which the world always hungers.

The message of Theosophy to the world is to be a world, that is to say, not a mere globe of many continents, but a real unity of consciousness and activity. The many nations to-day think of themselves as unrelated parts of some scheme which is called "Mankind". Each nation struggles for happiness for itself. At the moment, all peoples live under the shadow of the fear of aggression by others, as also under the fear of the decadence and loss of wealth due to the competition of other nations. But in all the nations there are thousands of men and women who are desirous of sacrificing themselves for noble aims. All this goodwill of theirs is largely wasted because of the inability of the world to realize itself as a whole. The message of Theosophy is that happiness and prosperity for all peoples are possible if they will first of all realize the world as a unity. This means that each nation must

realize that no single nation can achieve its fullest prosperity at the cost of any other nation. The solidarity of peoples is an essential principle of the evolution of the world as a whole. Theosophy gives this vision of a unity, and from that encourages all to work towards such a scheme as is represented by the League of Nations. The League is the attempt to create a world organization, to organize all the nations to work together for a common prosperity and happiness. While the League is feeble in its action from the political side, it has already given brilliant results in the organization of the world for the relief of women, children, factory and other workers, and for the stamping out of epidemics. In the League of Nations we have an indication of the mode in which mankind can be made a unity as an organization.

The message of Theosophy to the world as a whole is that the highest happiness comes to man only when matter reflects Spirit. This means that there must be a clear realization that the growth of nations is not a chaotic process, but is guided by natural laws of unfoldment, just as a rosebud is guided by Nature's forces to open and reveal its beauty. Under whatever name men call the Spirit, whether God or Divine Law or Evolution, the main fact is that there are spiritual intelligences awaiting to co-operate with men and with nations, if only they will realize the world as a unity.

For both the individual and for the world as a whole, there is all the wisdom, power and happiness which they need, but these things

will be released for their benefit only when they understand. The first lesson in this understanding is to realize that we all make a chain, and that the weakness of one link is the weakness of the whole chain. At all times the message of Theosophy is that the individual, as also the community, come to the highest realization of their hidden Divinity by the sacrifice of their personal or separative aims for the welfare of one indivisible whole.

NEW YEAR THOUGHTS

ON looking back on yesteryear
Now that another's almost here,
I see so many things askew
Because I failed in what I knew;
I've found the glass through which I see
Has been smoked up too much with ME.

So I've resolved this coming year
To cast aside all thoughts of fear
And know that all the world is good
(E'en when it's bad) if understood!
I'll make my thoughts and words more kind
And if I'm hurt, why never mind,
For after all 'twill let me know
How cruel are the stones I throw.

I'll never point the hand of blame
Or speak to others of the "shame"
Of one who's slipped the "moral code"—
When straining 'neath a greater load
Than he has had the strength to bear—
And add *more* burden to his care.
And if he lies or cheats or steals,
I'll try to learn just how he feels,
Because I'll know he's really good,
It's just he hasn't understood!
The good in every one is such
That he may only need the touch
Of kindness that I can give
To turn about and better live—
And I'll not fear to soil my hand
If such a need is in demand.

In this world's goods perhaps I'm poor,
But then there is an endless store
Of love and kindness and cheer
For me to use throughout the year,
And I may give with lavish hand
Knowing that He will understand,
And give me more as it shall flow
Through me to soothe another's woe.

ALBERT FREAR HARDCASTLE

THE BASIC PRINCIPLES OF HEALTH AND DISEASE¹

IN ESPECIAL RELATION TO THE "GERM THEORY"

BY M. BEDDOW BAYLY, M.R.C.S., L.R.C.P.

THE genius of Hippocrates is unsurpassed in the history of medicine. He was the first to trace disease to a natural and intelligible cause, and to recognize Nature as all-sufficient for healing and physicians as only her servants.

To get to the bedrock principles of any subject with which one may be dealing is, it will readily be conceded, vital to Theosophists; it follows that once it has been decided to consider any important factor in our lives from the Theosophical point of view, it becomes necessary to discard all that mass of conceptions and assumptions which we have hitherto acquired by tradition and early associations, and think the matter out in its simplest terms *de novo*.

I need make no apology for attempting to set forth, in as simple and elementary terms as I can, the basic principles which underlie the conditions of health and disease as we find them manifested in our physical bodies. In fact, it will be my endeavour to avoid the use of technical terms as far as possible, both medical and Theosophical; they would no doubt be not only

permissible but valuable in the superstructure which may be erected on the simple foundations, but might prove an obstacle in the way of a clear understanding of those basic principles which any intelligent person without any technical training should find himself readily able to grasp.

Modern research in medicine is based on a material conception of man's nature which regards him as little more than a complicated test-tube in which certain chemical reactions can be produced; the danger of this state of things was emphasized only recently by no less an authority than Sir Frederick Gowlands Hopkins, P.R.S., when, in an address to Guy's Hospital Medical School, he said that the influence of such research "is leading to the atrophy of the clinical mind, and the true art of medicine is in danger".²

It is not to be wondered at that, in ignoring the potent and profound effects of mental and emotional activity upon the functions and well-being of the organs and very cells of the body, the primary causes underlying conditions of

¹ This article has been modified from one under the same title which appeared (March, 1934) in *Progress To-day*, the organ of the Animal Defence and Anti-vivisection Society to whom grateful acknowledgments are tendered.—M. B. B.

² Elliott: *Outlines of Greek and Roman Medicine*.

³ Address to Guy's Hospital Medical School, *Morning Post*, October 4, 1933.

disease should for so long have been overlooked or disregarded; not only so, but the attention of medical science became focussed upon a totally irrelevant and subsidiary accompaniment of many disease conditions, namely, bacterial invasion.

Dr. Leonard Williams has written scathingly of the "magic domination of the microbe," under which most of us, lay and professional alike, have lived or are still living.

The microbe is the best bogey, the most successful épouvantail, which the ingenuity of man has ever produced, [he declared, for] his tyranny over us was so ruthless that we bowed the knee and held our breath whenever his name was mentioned, and we went so far as to lay hundreds of thousands or millions of pounds in the form of useless antiseptics on the altar of his supposed ubiquity and omnipotence!

No one in modern times has emphasized more strongly the necessity for a return to the essential unity of medicine, as taught by Hippocrates, than J. E. R. McDonagh, F.R.C.S. He has come to the conclusion that "the whole foundation upon which modern medicine has been built is unsound, and many additions to the edifice will bring about its downfall".¹

In order to prevent such disintegration of the science of medicine he has declared:

The only way out of the present *impasse* is to retrace the false steps and begin afresh. The first part is no easy

task in an era when flattery stands at a premium and truth at a discount.²

However, since the implications contained in the last sentence may be ruled out in the case of the Theosophical student, we need not stress the difficulty but proceed straightaway to the formulation of those guiding principles which will serve as a touchstone whereby we may test and judge the many conflicting theories of those who, since they are regarded as medical scientists, should be able to elucidate the problems connected with the cause and prevention of disease, but have, alas! hitherto lamentably failed to do so.

NATURE'S EQUATION OF HEALTH AND DISEASE

In order to make a more vivid appeal to the imagination, I have represented the problem pictorially in the form of a symbol, in the same way as a chemist portrays chemical interactions by a mathematical equation. In the present instance we may regard it as *Nature's Equation of Health and Disease*, and its significance will become fully apparent to the reader as we proceed.

Now it is an axiom of science that cause and effect (or action and reaction) are equal, the one being an inevitable sequence of the other. It becomes obvious, therefore, that conditions either of health or disease must be traceable to causes which are commensurate in character with those conditions.

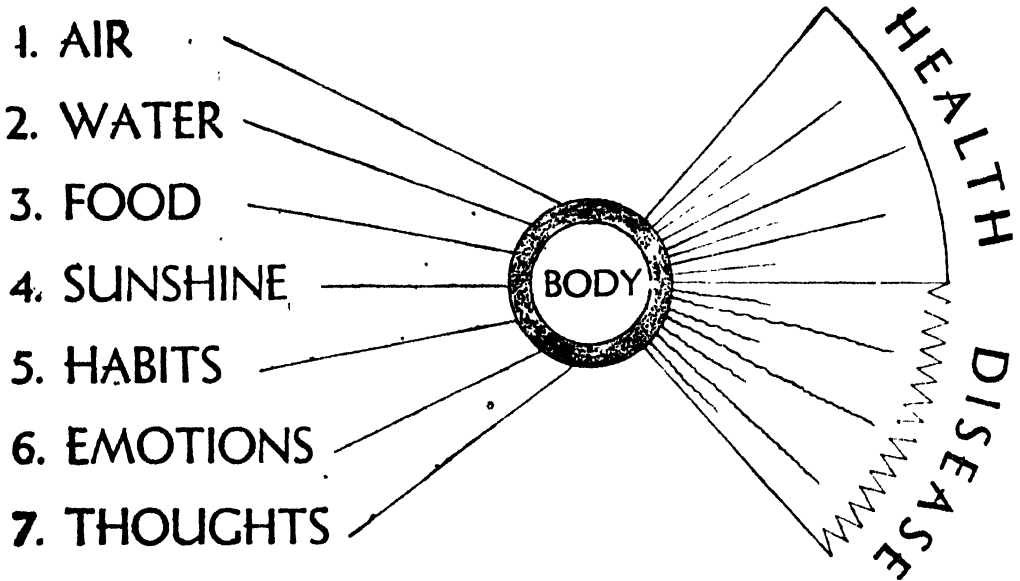
¹ *The Medical Press*, March 11, 1931, p. 210.

² *The Nature of Disease Journal*, Vol. II, p. 1.

³ *Ibid.*, p. 2.

NATURE'S EQUATION

CAUSE — EFFECT.



If we look at the diagram we shall see that the figure on the right side of the equation is divided into upper and lower portions :

(a) The upper portion represents symbolically the condition of radiant health, of harmonious vibration, and that sense of well-being which invariably accompanies the smooth working of mind and bodily organs. In a word, the state of *mens sana in corpore sano*.

(b) The lower half suggests the opposite condition of irregular vibrations, of conflict and disharmony, which characterizes illness, and is manifest in those numerous signs and symptoms which lead to the classification of diseases. Fundamentally it is a state of *Dis-ease*.

The physical body is represented in the diagram by a cross-section

of a tube, for that is precisely what the body is, when reduced to its simplest form—a tube. This body is the meeting-place of all those forces, physical or superphysical, that maintain its existence, and use it as a means of expression in, and of contact with, the world around. Consequently, it is in these latter factors that lie those causes which result, on the other side of the equation, in conditions either of health or disease.

Nature always adjusts the balance when that is disturbed, and any disharmony or defect in the factors on the "causal" side of the equation must inevitably be reflected in conditions of pain or dis-ease on the "effect" side. On the other hand, if those causal factors are accurately adapted to the evolutionary needs of the

individual at any given time, then the resulting state is one of healthy function and conscious well-being.

The problem of determining the fundamental cause, or aetiology, of any particular sickness or complaint, difficult though it may prove in some cases to be, is at once simplified; for it is to be sought under one of the seven headings which comprise the entire range of factors regulating the functions of the cells and organs of the body.

BACTERIA AND SYMBIOSIS

Seeing that the "bogey" of the microbe is the great stumbling-block which, since the days of Pasteur, has prevented the development by medical scientists of a rational and philosophic conception of disease processes, it will be necessary for us to dwell at some length on this aspect of the problem. For, the moment any attempt is made to trace the cause of disease to some fundamental maladjustment of the human mind and body, one is invariably met with the questions: What about germs? Are they not the cause of disease as we are continually taught?

Here we touch upon the interesting subject of Symbiosis (literally: a living together), which consists in the adaptation to each other of two types of organisms living in close relationship for some mutual advantage, but otherwise distantly related as to their evolutionary position in Nature. A typical example would be that of

the bee, which extracts honey from the flower while performing the valuable function of carrying fertilizing pollen from one flower to the next.

A similar relationship exists between man's body and the bacteria which abound both on the exterior and interior surfaces of that tube of which, as we have seen, man's body essentially consists; *i.e.*, on the skin and throughout the lining of the intestinal tract.

These bacteria, or "germs," of many varieties and myriad in number, in pursuance of their natural existence on man's body, perform invaluable services in that they act as scavengers, removing and destroying, by means of the ferments they secrete, many of the poisonous by-products of his activities and functions. This is notably to be seen, of course, in their rendering innocuous many of the harmful products of food-digestion, which but for this action would be absorbed from the intestines and quickly lead to illness and even death of the individual. It is doubtful if man could live many weeks, or even days, if it were not for the beneficent activity of the bacteria which find a home in and on his body.

The important point to note is that, so long as the "causal" factors maintain the body in a state of health, there is nothing to fear from "germs"; for as even Pasteur, who erroneously taught that germs caused disease, averred:

The animal body is proof, in ordinary circumstances, against the invasion of extraneous organisms.¹

¹ *Comptes Rendus de l'Académie des Sciences*, 56. p. 1,193.

"GERMS" AND DISEASE PROCESSES

If the body is made "ill" in the first place by reason of any one or more of the causal factors becoming defective or disordered, then a new compensatory activity of the "germs" comes into play. For any change in the balance of the life-processes of the cells of the body—the building-up and breaking-down of tissues, termed *Metabolism*—means an altered environment for the bacteria, and in such circumstances they are known to entirely change their characteristics. In a sense they become "sick germs," and tend to develop destructive properties, so that they frequently give rise to *symptoms*, which are wrongly ascribed to the "disease" itself, but which are in fact merely the result of the altered activities of hitherto normal and beneficent bacteria.

Even in this case, however, they are still *not to be feared*, for the net result of their new activity is always towards the restoration of the balance and the regaining of healthy conditions.

When the underlying maladjustment is so pronounced that they gain entry through the damaged external or internal surface of the body, they may invade the tissues and organs, but even then, so long as the *Dis-ease* is not so deep-seated and pronounced as to make recovery impossible, their function will be achieved in the more or less rapid elimination and expulsion from the body of disease-products.

This will explain why the eruption of a carbuncle, or the discharge of an abscess, generally leaves the patient in a better state of health than he was beforehand, and confirms the truth in the teachings of the great Dr. Sydenham¹ and his successors (intellectually) that such diseases as small-pox and diphtheria are really "healing crises" which, provided the patient survives the ordeal, result in the driving out for the time being of the un-named but real underlying *Disease*.

Furthermore, it has been definitely proved that in certain chronic conditions of ill-health the patient's symptoms vary inversely with the number of associated bacteria in the intestine; in other words, in these cases the greater the number of "germs" the better the patient feels; for by their activity they are able to break up some of the morbid products which have collected in various parts of the body and give rise to the unpleasant symptoms from which the patient has been suffering.²

If we grasp these elementary principles clearly we shall be in no danger of falling into the error, prevalent in medical science to-day, of confusing the superficial signs of disease processes, such as rashes, feverishness, "pus" formation, etc., with the *disease* itself. On the other hand, we shall realize the danger and folly of attempting to *suppress* these eliminative processes; rather should our efforts be directed towards assisting Nature, while keeping her activities

¹ *Medical World*, September 17, 1926, p. 23.

² *Chronic Disease*, Bach and Wheeler, 1925. *Medical World*, March 30, 1928: "An Effective Method of Combating Intestinal Toxæmia," by E. Bach, M.B., B.S., M.R.C.S., L.R.C.P., D.P.H.

within reasonable and common-sense limits, remembering the tendency of a pendulum to swing to the opposite extreme.

EPIDEMICS

We now come to the important question of the origin of epidemics, their seasonal incidence, and those variations which have characterized them at different epochs of the world's history. Here we touch upon the interesting, though little appreciated, subject of *the evolution of bacterial forms*.

Bacteriologists have long been aware of the fact that bacteria entirely change their form and properties under the influence of a changed environment; this latter may take the form of a variation in the medium in which they are grown, of the tissues in which they happen to be living, or of the solar radiations to which they are subjected.¹ But no one seems to have had the intuition to grasp the significance of these phenomena, or to perceive any underlying law, which would introduce some order into the chaos in which bacteriological classification found itself in consequence, until Dr. J. E. R. McDonagh, who may not unfittingly be described as the modern Darwin of bacteriology, showed by brilliant reasoning the evolution-

ary character of these "mutation" forms.²

Basing his conclusions on simple but prolonged observations of bacteria as they occur in association with our more common epidemic diseases, he was able to devise a classification³ which showed bacteria as related one to another as branches on a common stem, and, moreover, traceable to two common ancestors, or parent bacilli, which are normal inhabitants of the human intestinal tract.

The factor which regulates this evolutionary production of mutation forms, and therefore determines the particular character or "appearance" which epidemic *Disease* may take at any given time, McDonagh describes as a molecular activity, or "influence," emanating from the sun, stars and nebulae.⁴

It is interesting to note that, knowing nothing of McDonagh's work at the time, I had in 1928 put forward the suggestion in an article in the *Medical World* that the changes in type and properties which distinguish bacteria from each other, and from cells which become associated and organized into more complex bodies, might well be ascribed to radiations of the order of the "cosmic rays" which have, of recent years, become the subject of intensive study and speculation among physicists.⁵

(To be concluded)

¹ See researches of Dr. C. W. Young: *British Medical Journal*, October 24, 1914, p. 711, summarized in *Medical World*, June 22, 1928, ("The Germ Theory of Disease," by M. Beddow Bayly).

² *The Nature of Disease*, by J. E. R. McDonagh, F.R.C.S. (Wm. Heinemann.)

³ *The Nature of Disease Journal*. Vol. II (June, 1933), p. 152.

⁴ *Ibid.*, pp. 149, 159.

⁵ *Medical World*, June 22, 1928, "The Germ Theory of Disease."

A WAY TO GREATNESS

A BOOK FOR SMALL PEOPLE

By M. A. ANDERSON

(Continued from p. 582 of Vol. LVI, Part 1)

CHAPTER II.—“ALL CHANGE HERE!”

IN the beautiful play called “The Blue Bird” a little boy and girl make a great discovery. They call out in great surprise; “Why, there is no death!” They had found out that their old grandfather and grandmother, who they thought had died, looked just the same in the new conditions in which they had gone to live.

When we “die,” our outer covering, or body, falls off like a cloak and is left behind; then we go into an inner world to live in our Feeling and Thinking Bodies instead. This world is quite near and much nicer than the one we are living in now.

I expect you have heard about “Alice” who dropped into Wonderland in her Wishing Body; *that* is a dream story, but this book is about true things.

More about Life after Death. The Feeling Body is not heavy or clumsy like the outside one. It is so fine and light that we can get about very quickly and go where we like in a minute. Another nice thing to know is that we cannot injure ourselves, even if we fall down. We need not be lonely, for we can be with our

friends and relations. Besides, there are fairies to play with.

So when people we know “die” and go away from us, they are not really far away, and they can be quite happy. We must not let ourselves feel sad because we cannot see them any more when we are awake; they will see us, and if we cry it will make them sad also. They want us to feel as happy as they are. So let us send them our love.

In Heaven. After many years have passed away, the Feeling Coat drops off, and in its turn is left behind in the Feeling World, while we pass on to a much nicer world. Then we begin to live in that Mind Body which is made of “Thought Stuff” and has such lovely colours. Now we are in Heaven. It is difficult to imagine how happy every one is in this beautiful new place. In Heaven all the love we had in our hearts comes back to us, and makes us full of joy for a long time. You and I will not be alone in Heaven—we shall find every single person we love, and we shall be able to stay with them as long as we like.

Angels. There are Angels in Heaven too, dressed in all the bright colours of the rainbow. Heaven is full of wonderful colours that sweep round like sunset clouds and rainbows. The colours change from one to another while one watches them. Every colour has a meaning. Some Angels talk to each other in a language in which the words are made of colours; others in a language of sound.

One of the greatest joys of Heaven is the wonderful music that meets the ear continuously (for there is no night there). The singing of the Angels is sweeter far than any songs of earth that we can imagine.

Fairer far than the morning star,
Sweeter far are the songs that rang,
Loud through Heaven from the
Choral Seven,
When all the Sons of the Morning
sang.¹

The Return Journey. We shall stay in Heaven just as long as we deserve and need. A time will come when the soul wants to come back to earth to learn some new lessons and to express more of its own perfection. At what is called "Death," the result of all we have learnt is not lost, but stored up to be made use of when we come back. The Angels guide

us all the way, and help us to find a new father and mother. Then we have to grow up from babyhood all over again. Each time we are born on earth, the things which we have done and learnt before are easier for us. If we try hard to do something well—such as playing the piano, or drawing—we are born with a real gift for it next time. So you see how the Feeling and Thinking Bodies can change and grow. "In every way we are getting better and better," while we keep on adding one chapter to another in the story we are all busy writing; it is called "The Story of My Life".

Do We Remember? Of course it is not easy to remember our last life, because the brain is new—this one was not here last time. But some day we shall remember all our lives. Children can bring back memories sometimes. One little boy used to drill his toy soldiers just like an officer, for he remembered that he had been a captain when on earth before. One little girl, aged six, remembered that she used to feed the geese each morning down at the end of a big lake when she was a farmer's wife. I do not know which country she lived in then; she said the geese looked quite different from the English ones.

CHAPTER III.—IN FAIRYLAND

On this old earth of ours there are not only animals walking about on the ground, birds flying about in the air, and fishes swimming about in the sea; there are also transparent creatures

living in the ether which most people are unable to see. This ether is much finer even than the air we breathe, it is everywhere and inside everything. Now, the bodies of the fairy folk are made

¹ Swinburne.

out of this fine ether "stuff". The people who *can* see them say they look quite "real"; and so do their clothes, strange to say! So you see, each different kind of creature lives in its own element.

The fairies who live on the ground are called Gnomes. Some of them live inside rocks, because their bodies are not solid like ours; so they can easily vanish out of sight in a second. Now and then miners have seen a little Gnome mannikin deep down in the earth. Gnomes are such funny little "men"! Fairies, or "Nature Spirits" as they are sometimes called, can be seen splashing about in the sea, or in the water of a lake or a river; they are called "Undines". Some Nature Spirits dance about among the flames of a fire, they are called Salamanders; lovely fairies live in the air, called Sylphs.

The whole world is a fairyland to those who have eyes to see. There are many different kinds of Nature Spirits living in different lands, some large, some small. For instance, there are long-legged ones in Scotland, who are so tall that they look as if they were walking on stilts! And do you know, the souls of busy honey-making bees turn into tiny little fairies, just like humming-birds! They love to hover over the flowers and help them to grow. Have you ever wondered who paints the wayside flowers? The fairy artists do that, and they shape the mould for the petals. Are they not clever? There are Dryads too, the fairies who live in the

trees. Some children I once knew saw a very small fairy hiding under a big mushroom, she was very shy and pretty, her tiny little yellow skirt appeared to be made of dried grass.

Perhaps you will meet the fairy people one day when you are playing out in the woods and fields, they make very good play-fellows. Fairies do not appear in big towns, they are not particularly interested in human beings; as a rule we do not let our shining bodies show themselves, and fairies are only attracted by colour. They love flowers, they do not like to see them torn up roughly. When boys and girls quarrel, their shining bodies flash fierce colours, which the fairies do not like; so if you really want to see them you must be gentle and keep quiet for a while. They see us before we see them; they hide behind bushes and peep out at us. Perhaps one day they will make friends and play with you.

AMONG THE FLOWERS AND BIRDS

Daffodils are carpeting the field,
children dear;
White and golden fingers are beckon-
ing far and near.
Primrose buds in silent urge foretell
beauty's birth:
Fairest of the heralds on their way to
clothe the earth.
And bright-billed * blackbirds pipe
away on flutes of golden clay,
While golden orioles' glancing eyes
• are glinting pertly gay.
The yellow-spangled glowing stars
will scatter sparks that shine.
Forget your fears and dance with me,
O fairy friend of mine!

(To be concluded)

HOW THE BOY SCOUT MOVEMENT HELPS THE WORLD

By G. S. ARUNDALE

[A Radio Talk delivered from the Madras Corporation Broadcasting Station, January 22, 1935. Dr. Arundale has been a Scout Officer since his Central Hindu College days, and to-day is Vice-President of the Provincial Council of the Boy Scout Association in the Madras Presidency.]

I AM glad to have this opportunity of bearing testimony over the air to the immense value of the Scout and Girl Guide Movements, especially to India. In Lord Baden-Powell we have one of the greatest men of all the centuries, for not only did he perceive the urgent importance of emphasizing among the young the principle of Service before Self, but he was able to organize the youth of every country throughout the world in happy and efficient comradeship to make this principle the dominant note of their lives. The world numbers many millions of Scouts and Guides, and their organization is one of the great International Brotherhoods upon which the future peace and prosperity of us all in no small measure depends.

If India is to achieve material well-being, if she is to become, within the great Commonwealth of Nations to which she belongs, a potent force for peace and international comradeship, she must have good citizens—boys and girls, men and women; for citizenship begins at birth, first with rights, but soon with duties.

The Scout and Girl Guide Movements exist to produce good citizens, to evoke in every youth those principles which constitute good citizenship. These are not military movements. They are not sectarian movements. They are not political movements. They are civic movements. They help to make young people good citizens of themselves, good citizens of their families, good citizens of their faiths, good citizens of their surroundings—villages, towns, cities—good citizens of their countries, good citizens of the world.

And the kind of help these movements give may be described in the following sentences:

1. They help young people to combine in harmonious effectiveness—Happiness, Healthiness, Helpfulness; the three "H's" of Scouting.

2. They help young people to be Honourable; the fourth "H" of Scouting. A Scout, a Girl Guide, is trustworthy at all times and in all ways, in hand, heart and head.

3. They help young people to be dignified; courteous, refined; in bearing, in manners, in thought

and feeling, in language and in action. All these are of the essence of right living.

4. They help young people to be efficient; efficient in their work, whatever it may be, in their play, whatever it may be; efficient in their duties, efficient in their leisure. A Scout, a Girl Guide, makes good use of everything to which his or her powers are set.

5. They help young people to discover and to hold their place in the world. A Scout, or a Girl Guide, knows how to get a job, and to keep it when it is got.

6. They help young people to want to do better than they are doing, so that they are always happily and constructively dissatisfied. A Scout or a Girl Guide never gets into a rut, to remain there helplessly and hopelessly. In a valley, they are determined to get out of it. On a hill, they are looking for a higher hill on which to stand. They are always moving forwards and upwards.

7. They help young people to be appreciated by their families. A Scout, or a Girl Guide, is a support to his or her family.

Parents are always thankful that their children have joined the Scout or Girl Guide Movements, for, from the very moment of joining they see what a difference takes place; and, as time goes on they become more and more at ease with regard to the future, for they see that as Scouts or Girl Guides their children are growing self-dependent, are becoming able not only to look after themselves, but also to help to look after others as well. They have no fear of their Scout or Girl Guide children ever

going wrong, or ever being otherwise than a comfort and a support. They see how, as the years pass, their sons and daughters are becoming increasingly equipped to meet courageously all the troubles of life, and thus to win prosperity and peace.

Teachers are no less thankful to have Scouts and Girl Guides in their class rooms. They know from experience that Scout and Girl Guide students always do their best at all times, do not neglect their studies, do not neglect their health, and do not neglect their games. Schools which have many Scouts or Girl Guides gain much honour and credit.

India is no less thankful to have among her young citizens Scouts and Girl Guides. Scouts and Girl Guides are always patriotic. They are always eager to uphold the honour of the great national traditions to which they are heirs, and of which they are trustees. They are always eager to help their fellow-citizens out of loneliness into thankfulness. They are proud to be citizens of India, but they know that there is no true pride without a sense of great responsibility. So they never forget to be dignified, reverent, law-abiding, ever careful to observe those proprieties upon which the health and the happiness of the nation depend.

And the world is no less thankful to have Scouts and Girl Guides as guarantees for a happy harmony between national and international obligations. Scouts and Girl Guides wear a uniform which is the outward and visible sign of the great international comradeship to which they belong. It is not a

military uniform, but a peace and brotherhood uniform—a symbol of patriotism and international goodwill.

Lord Baden-Powell has in a most wonderful way strengthened the forces which work for righteousness in the world. He has helped to make nations more truly national, and the world more truly a universal brotherhood. And all of us who believe that it is possible to combine an ardent love of country with a strong sense of the Unity

of Life within which all lives are working and growing, no matter how they may be labelled, whether nationally, or religiously, or in any other way, should do all we can, especially in these dark days, to help a Movement which embodies nobly and practically these great ideals.

The older among us should give our strong support to the Movement, some perhaps helping to lead it. The younger among us should join the Movement and throw ourselves into it heart and soul.

YOUTH means a temperamental predominance of courage over timidity, of the appetite of adventure over love of ease. This often exists in a man of fifty more than in a boy of twenty.

Nobody grows old by merely living a number of years; people grow old only by deserting their ideals. Years wrinkle the skin, but to give up enthusiasm wrinkles the soul. Worry, doubt, self-distrust, fear and despair—these are the long, long years that bow the head and turn the growing spirit back to dust.

Whether seventy or sixteen, there is in every being's heart the love of wonder, the sweet amazement of the stars and the starlike things and thoughts, the undaunted challenge of events, the unfailing childlike appetite for what next, and the joy and the game of life.

You are as young as your faith, as old as your doubt; as young as your self-confidence, as old as your fear; as young as your hope, as old as your despair.

In the central place of your heart there is a wireless station; so long as it receives messages of beauty, hope, cheer, courage, grandeur and power from the earth, from men and from the Infinite, so long are you young.

When the wires are all down and all the central place of your heart is covered with the snows of pessimism and the ice of cynicism, then are you grown old indeed, and may God have mercy on your soul.

ANONYMOUS

AMERICA'S NEW FRONTIERS

By "A WASHINGTONIAN"

THE public career and recent writings of Henry A. Wallace, Secretary of Agriculture in President Roosevelt's Cabinet, merit the attention of all who are interested in America's New Deal and the possibilities of a new order rising out of its present economic difficulties. This youngest Cabinet member has during the past year and a half risen from the stature of country editor to that of statesman, not so much because he has directed his segment of the New Deal, the Agricultural Adjustment programme, to a definite goal and tangible results, as because of his broader activities in directing the thought of his country in lines economic, social and spiritual. At times, discerning people might even find his views on the basic spiritual needs of a country in economic distress not unlike the views expressed by the present editor of THE THEOSOPHIST.

Wallace's productive mind and pen, in the brief year and a half of a full official life, have already produced three outstanding works. In a pamphlet, *America Must Choose*, he has stated in simple, daring, unacademic terms the fundamental problems involved in the international economic relations of the United States, problems that have developed very much in the fashion predicted by him twelve years ago. With unusual frankness, sincerity and clarity he

has pictured the foreign trade dilemma into which a creditor nation falls, when it fails to face its obligation to import goods more fully from debtor nations, and presents three possible courses open to America. The first is the way of nationalism, which would mean the abandonment of foreign trade and the creation of new problems with respect to industries now dependent on foreign trade. The second is the way of internationalism, implying complete freedom in foreign trade, reduction of import duties, and, therefore, new complications for the protected industries. The middle course is a combination and dove-tailing of the other two, involving some of the decisions and policies required in each of the other two roads. At heart an internationalist, practical considerations lead him to the conclusion that the middle course is the more workable solution. *America Must Choose* has been described as one of the great American State Papers. It has already served to stimulate public thought and discussion preliminary to the adoption of the new American policy of reciprocal tariff bargaining for the elimination of trade restrictions.

His second publication, *Statesmanship and Religion*, reveals him as a courageous public official in another direction. Here he attempts to awaken the country to

its need for spiritual life, to the need for social justice, to the need for men capable of utilizing the abundance placed within man's reach in this modern age. The prophets and the reformers and their spiritual adventures become, under the breath-taking strokes of his pen, alive again, and the evils they cried out against take on the familiar aspects of the troubles of the modern world. Now and then there appear passages in Wallace's writings in which he reveals himself in a rôle beyond that of a clear-headed, sincere statesman. It is as if he quietly releases a thought to test and stir the spiritual spark in the reader. As an example, take this quotation from the chapter on "The Great Spiritual Adventure of Our Age" in *Statesmanship and Religion*. For millions of Americans, even those acquainted with the period of the American Revolution and the founding of the United States, this is arresting and certainly unique, for no American officials have written in this vein in recent generations:

Familiar as you all doubtless are with the obverse side of the Great Seal (of the United States), I will venture to say that not many of you are equally familiar with the reverse side where is contained, it seems to me, a most striking refutation of the idea that the founders of the American Republic were largely under the influence of such sentimental, Godless French rationalists as Rousseau. On this reverse side of the Great Seal we first see an uncompleted pyramid with thirteen courses of stone laid, and above it, separated by some little distance, the apex or capstone with the all-seeing eye, surrounded by what the heraldic designer of 152 years ago was pleased to call a "glory".

Above the apex stone is the Latin inscription *Annuit Coeptis*; written under

the base of the pyramid are the Latin words *Novus Ordo Seclorum*. We might translate the first two words to mean "He hath prospered our beginning," and the others, the "new order of the ages," as signifying the objectives of the completed structure. The Lord had prospered the thirteen States in their 'beginning, and they were designed to grow. While this inscription originally recorded an expectancy that guided the founders of this nation, for our present generation it is also an encouragement to even broader potentialities. This Great Seal was adopted by the Congress of the United States on June 20, 1782. Those who are devout believers in the prophecies of the Bible, and who also have great depth of feeling concerning the founding and destiny of this country, might ask: "Did the designer of the reverse side of the Great Seal have in mind, in the words *Novus Ordo Seclorum*, the vision of Isaiah when he foresaw the day of the Great Peace, when all the nations would flow to the mountain of the Lord, or, in other words, the second coming of the Messiah?"

It would be easy for loyal Democrats to say, of course, that *Novus Ordo* is merely Latin for New Deal, and that we are now rapidly in process of completing in approved fashion the structure of the American Commonwealth as begun by the Founding Fathers. Frankly, while I am well aware of the religious fervour with which the New Deal has been launched, and while I can see in it potentialities which may eventually make it worthy of the prophecy of the reverse side of the Great Seal, it will take a more definite recognition of the Grand Architect of the Universe before the apex stone is finally fitted into place, and this nation in the full strength of its power is in position to assume leadership among the nations in inaugurating "the new order of the ages".¹

In his latest book, *New Frontiers*, he writes again for the youth of this generation, trying to acquaint them with the fundamental nature of the economic world they live in, and to rouse them to work for a better America, with proper balance

¹ Excerpt from *Statesmanship and Religion* by Henry A. Wallace, pp. 76-79.

between agriculture and industry, between work and leisure, and between material and spiritual riches in the life of the individual, and therefore in the life of the nation. In non-technical language we have here a sketch of the forces that pushed America's physical frontiers westward, and urged on her material development over the entire span from the Atlantic to the Pacific; a sketch of the weaknesses accompanying the country's growth in material resources; and an appeal for new rules to be applied in reshaping the economic activity of the country during the New Age that many think we are entering upon. The rules of the past, he finds, have been played in the interests of the few, not the many, and for immediate rather than ultimate objectives. From the vantage point of his Cabinet position he observes the selfish forces that play upon government departments and influence national policies in matters of tariffs, taxation, prices:

The United States has suffered fully as much in the past from the private ownership of Government as it has from the Government regulation of business.

Much of what is usually embedded in the jargon of "classical economics" is throughout this book held up and stripped of the mystifying verbal adornments. The younger generation can here see the sacred principles of economics in flesh and blood, in their proper perspective in terms of business interests or of the common good. Facts and motives are discussed in simple terms without the use of befuddling "tariffs," "monetary policy," "cost

of production," and other economic phrases over which there is so much controversy.

Many readers of this book have naturally been concerned with the first twenty chapters that deal with the various phases of the nation's economic problems, for they have been worrying about the unbalanced national budget and its bearing on eventual inflation, about regimentation of industry, about the processing taxes on farm products placed on consumers under the New Deal, about tariffs affecting their own industries, about the ulterior motives of the Roosevelt Administration as revealed in the words of a Cabinet official, and about many other points of controversy now being carried on by the Old Dealers and the New. On all the points Wallace has fresh, frank and balanced discussion, but it is the last chapter entitled "Beyond the Frontier" that is in many ways the most interesting.

Beyond the New Frontier, Mr. Wallace feels, await opportunities for adventurous youth of to-day, not unlike the opportunities offered in the preceding hundred years when "it was manifest destiny to push onward until the Pacific Coast was reached, until all the fertile lands between had been ploughed and bound together by railroads and paved roads". The obvious physical task to which earlier Americans addressed themselves has been accomplished, but in that accomplishment the thing which gave them hope and unity as a nation has been destroyed in large measure.

We now demand a new unity, a new hope. There are many spiritual and

mental frontiers yet to be conquered, but they lead in many different directions, and our hearts have not yet fully warmed to any of them.

The characteristic keynote for those searching the New Frontier, Mr. Wallace feels, is co-operation, just as that for the old frontiersmen was individualistic competition; social invention in contrast with mechanical invention, and the competitive seizure of opportunities for wealth characteristic of the old frontier. While power and wealth were worshipped in the old days, beauty, justice, joy of spirit, must be worshipped in the new. The land beyond the New Frontier will be conquered by the continuous social invention of men whose hearts are free from prejudice, hatred, greed and fear, by men whose hearts are aflame with the extraordinary beauty of the scientific, artistic and spiritual wealth now before us, if only we reach out confidently together. Such, in practically his own phrases, is the hope of a statesman who proclaims religion as a practical force in life.

Many readers of this book will perhaps pass over lightly the symbol on the cover of the book, a circle with three dots in the centre, and the clue as to its purpose and meaning given in the last chapter. After searching

for certain principles by which sound policies beyond the frontier may be judged, he concludes with the following:

Perhaps we can set up a few principles by which to judge proposals. It is essential, for example, that we come more often and more fully to co-ordinate the thing that is individually wise and the thing that is socially wise. We can examine each proposed new step on this basis.

From the standpoint of guiding principles for the future, there is a design drawn from the far past which seems to be appropriate, because it suggests the maximum development of individual diversity within the limitations of the whole. Medieval painters used to put it in one corner of their work. It is the design used by Nicholas Roerich for the Banner of Peace and incorporated in the Roerich Pact for the protection of cultural treasures. The design represents three spheres—symbolic of the Trinity, within a larger circle. The circle represents, of course, the idea of unity. With its universal application it is not surprising that this symbol has been used in all ages—one may find it, perhaps, upon a Christ of Memling, an Ikon of St. Sergius, or a Tibetan Banner. This design has great depths of meaning in this infinitely more complex world of to-day. The uniqueness of each individual and each community must be realized but always (instinctively, by the necessity of inner compulsion) with reference to the national and world community. All individuals, classes and nations which approach the future with beauty of spirit might well unite their economic, social and cultural endeavours within this imagined circle of unifying freedom.¹

¹ Excerpt from *New Frontiers* by Henry A. Wallace, pp. 278-279.

"SHOULD AULD ACQUAINTANCE BE FORGOT?"

BY GEORGE S. ARUNDALE

[Some time ago the Editor of *The Times of India Illustrated Weekly* asked me to contribute to his series, "My Most Impressive Recollection". The following, which appeared during Christmas Week, 1934, was my response.]

AS I look back upon a somewhat strenuous life, I find a number of impressive recollections crowding in upon my waking consciousness. I have an impressive recollection of running by the side of a bath-chair in which was seated the portly figure of Madame H. P. Blavatsky, whose extraordinary personality included a heart of wonderful tenderness to little people—and I was round about five years of age. I have an impressive recollection of walking with trembling feet and fluttering heart in the direction of the Senate House at Cambridge where the Tripos results were being declared, and of the overwhelming relief as a friend came hurrying to meet me with frantically waving arms. Another impressive recollection is the day of the passing of the great Queen-Empress Victoria. I was in London at the time, and my royalist heart was in deep attune to the hush and sense of far-away-ness which pervaded the streets, the traffic and every home. And yet again, the day of the entry of Britain into the World War gave me a tremendous insight into the catastrophic way in which from

time to time mighty circumstances of Eternity intervene in the small affairs of Time. How many impressive circumstances insistently demand pre-eminence! To which shall I accord the favour?

One supremely impressive recollection shall have attached to it the adjective "most"—the change in my life consequent on meeting Dr. Annie Besant, late President of the Theosophical Society, and warrior in innumerable causes for justice and freedom.

I was little more than twenty-one years of age, just down from the University, somewhat at a loose end, wondering whether I should become a press tycoon, or a legal luminary, or a Metternich in diplomacy, or perchance a Fouché in underground intrigue in the service of my country. In the meantime, in an office in the headquarters of the Theosophical Society in London I became an envelope-slave—a sticker of stamps and a writer of addresses.

To interrupt this somewhat deadly tenor of my uninspiring way suddenly came the news that Mrs. Annie Besant was in London, would give lectures at the Queen's

Hall, and that even the lowly envelope-slave would be needed to help in their organization.

I was not particularly impressed. I did not know Mrs. Besant. And I had my own visions as to how my name should ring down the centuries to come. However, I did my little bit; and then the day came for the lecture. The subject was, of course, India, and because it was India I decided to be present, since during my four years at Cambridge I had found many friends among the Indian students and had always done what I could to help them.

The hall was full, and evidently the audience had come in the knowledge that it would enjoy itself, for an air of eager and reverent expectancy was almost tangible in its strength. I lolled about, carelessly watching the clock for 7 p.m. to strike, casting my eyes over the assemblage and feeling not a little self-satisfied in that I had helped to produce so splendid a setting for the speaker. I only hope I did not imagine that I had more to do with the size of the crowd than the orator herself. But youth has strange imaginings.

Hardly had the last stroke sounded than a short figure with snow-white hair, dressed in white, walked with small sharp steps to the gilt-railed rostrum, notes in hand, obviously both nervous and deeply moved by an ovation which continued long after she had taken her stand upon the platform.

I had never seen Mrs. Besant before, yet I gazed fascinated. I could not take my eyes from her, and the spirit of the audience,

expectant as before an oracle, took hold of me. Breathlessly I waited for the applause to cease. She held up her hand. The clapping died away. A tiny handkerchief wiped the nervous moisture from her hands, and was then delicately placed upon an adjoining ledge. I revelled in every movement; for hands, gestures, actions, all spoke to me of a nature fragrant with noble poise. Then a still, small voice, which brought me back to earth with a shock. In the balcony where I stood I could not hear her. Was she after all the great orator of her reputation? Would not the audience become restive? Would there be a scene? People demanding their money back?

I grew hot and cold with apprehension, but as I suffered agonies the still small voice ceased both stillness and smallness. A crescendo of word-song swept through the hall, and Annie Besant burst into the full rich notes of the world's greatest orator. Spell-bound were the four thousand listeners. Spell-bound was I. She came. I saw and heard. She conquered. In a flash, as I swayed to her soul-awakening rhythm, I knew I was looking upon an old friend. The idea of reincarnation had been a kind of reasonable hypothesis to which there was no need for me to pay much attention, for I was young, and death and its problems and perplexities were far away. But now someone—she—had come, to me out of a past. She was an old friend. Two members of a family had met once more, were renewing acquaintance, taking up the old threads, were

going to stay awhile together in this life as they had certainly been together in lives gone by. A myriad thoughts made ecstatic pandemonium in my mind. Of course, of course! Life after life. Growth continuous. Hosts of comrades, acquaintances. Where had I lived before? And the imagination ran riot as I thought of mysterious lives in India, ceremonial lives in Egypt, stoic lives in Rome, philosophic lives in Greece, lives in Persia, Chaldea, and wherever my fancy took me. And above all the silver thread of love and friendship joining life after life to make one glad adventure. She was the proof of all this. Standing splendidly at the rostrum, thrilling exquisitely her audience: there she stood a living witness to it all.

I could hardly wait till the hour was over. I must see her, even though I might have rudely to push aside the crowds which would surely besiege the little waiting-room behind the platform.

Eight o'clock. A minute past. A final warrior-theme, with the call-to-duty *motif* running triumphantly through it, and, enveloped in tumultuous assent, the small short figure picks up handkerchief, folds up notes, and moves away with slight inclinations of her head in response to the shouting thousands upstanding to catch a nearer glimpse of her who had disclosed to them their higher selves. She disappears out of sight, but returns again and again to bow acknowledgments. At last she finally withdraws, the while I have been hurrying down innumerable stairs to find my way

to a door before which stood one who seemed to be a forbidding dragon—in reality, perhaps, a charming youth or maiden. Perforce I must halt, and in halting am overtaken by a devastating shyness. My tongue, my feet, my whole body, became as heavy as lead. I felt a fool and no doubt looked one.

I should have somehow slunk away, had not a fellow-worker recognized me and turned lead into lightness with the words: "Oh! There you are. I am sure Mrs. Besant would like to see you." And with these words the door opened. I went in gawkily, and stood a moment in a curious blend of hesitancy and precipitation while she finished a conversation with someone.

And then I saw her face to face. She held out both her hands. I clasped them with all the cruel strength of youth and ardour. She actually thanked me for my help. I do not remember if I said anything coherent. But finally I woke up knowing that I had met in that small little woman, so towering in her greatness, a General from long ago. And there and then vowed I would be her soldier once more in this life, and, I prayed, be faithful unto death. Do you wonder that this is my most impressive recollection? Little more than a year ago my General left me so far as this physical life is concerned. I hope I have kept my vow and have been faithful. But we shall meet again—she the General, I one of her soldiers. I will try to be true to her for the years that remain to me. And I look forward to the time when the most impressive recollection of

this life shall be repeated in the have no more power to part,
next and again and again—until, and General and soldier will be
life's lessons learned, death shall together for ever.

THE LAW OF DUTY

To all and each one that we meet we owe a duty. No one who comes within the circle of our life, but we have a duty towards that person. The world is not ruled by chance; no fortuitous happenings come into the lives of men. Duties are obligations we owe to those around us; and every one within our circle is one to whom we owe a duty. What is the duty that we owe to each? It is the definite payment of those debts with which we are familiar in our studies; the duty of reverencing and obeying those who are superior to us, who are above us; the duty of being gentle and affectionate and helpful to those around us, on our own level; the duty of protection, kindness, helpfulness and compassion to those below us. These are universal duties, and without the fulfilment of these there is no spiritual life.

But even when we have discharged to the utmost the debts enjoined by the letter of the law; when we have paid and fulfilled the obligations imposed by our birth, by our family ties, by our social surroundings and national karma; there still remains one higher duty which we may place before us as the light to illumine our path.

Whenever a person comes within our circle of life, let us look to it that he leaves that circle a better man, the better for his contact with us. When an ignorant person comes and we have knowledge, let him leave us a better informed man. When a sorrowful person comes to us, let him leave us a little less sorrowful for our having shared the sorrow with him. When a helpless person comes and we are strong, let him leave us strengthened by our strength and not humiliated by our pride. Everywhere let us be tender and patient, gentle and helpful with all. Do not let us in our daily path be harsh, so as to confuse, bewilder and perplex others. There is enough of sorrow in the world. Let the spiritual man be a source of comfort and of peace; let him be as a light in the world, so that all may walk more safely when they come within the circle of his influence. Let us judge our spirituality by our effect on the world, and let us be careful that the world may grow purer, better, happier, because we are living in it.

ANNIE BESANT

SCIENCE NOTES

By W. WHATELY CARINGTON, M.A., M.Sc.

III

Numbers Old and New. From the earliest times numbers and their properties have exerted a curious fascination on the minds of the speculative, and its results have ranged from the mathematical theorems of a Euler or a d'Alembert to those queer "arithmomancies" which almost profess to deduce your income-tax from your birth-date.

In particular, the idea that numbers must be in some fashion intimately concerned in the structure of the Universe must be of great antiquity, for it is well over two thousand years since Pythagoras enunciated his dictum that "number is the root of all things," and it is likely that the notion did not originate with him, great mathematician though he was. With this dictum, and the fantastic systems which lesser men have sought to derive from it, it is interesting to compare and contrast modern conclusions.

Sir Arthur Eddington¹, in one of his most attractive passages, explains how all our talk of atoms and electrons and energy and quanta and orbits and the like amounts, of itself, to little more than the statement: *Something unknown is doing we don't know what*—a conclusion which recalls

Bertrand Russell's description of Mathematics as the subject in which "we never know what we are talking about, or whether what we are saying is true". As Sir Arthur says:

It does not sound a particularly illuminating theory. I have read something like it elsewhere—

" . . . the slithy toves

Did gyre and gimble in the wabe."

There is the same suggestion of activity. There is the same indefiniteness as to what it is that is acting. And yet from so unpromising a beginning we really do get somewhere. We bring into order a host of apparently unrelated phenomena; we make predictions and our predictions come off. The reason—the *sole reason*²—for this progress is that our description is not limited to unknown agents exerting unknown activities, but *numbers* are scattered freely in the description. To contemplate electrons circulating in the atom carries us no further; but by contemplating eight circulating electrons in one atom and seven circulating electrons in another we begin to realize the difference between oxygen and nitrogen. . . Out of the numbers proceeds that harmony of natural law which it is the aim of science to disclose.

It would be unreasonable to suppose that Pythagoras had a detailed picture of atoms and electrons and the quantum theory in mind when he made his famous remark; but, on the other hand, he was altogether too big a man

¹ *The Nature of the Physical World*, pp. 290-91.

² *My italics.*—W. W. C.

for us to dismiss it as the facile dogma of an arithmetical zealot. I fancy it was one of those cases of a deep intuitive insight outrunning contemporary technique—the kind of thing which, if I am not much mistaken, has constantly occurred to the Pioneers of Enlightenment and, incidentally, has occasioned any amount of confusion through lesser men trying to force such remarks into the framework of *their* limited knowledge.

Another matter of some interest in the same field is the question of what numbers have turned out, in the light of scientific enquiry, to be really fundamental. Kronecke opined that "God made the integers, all else is man's work," but this view seems scarcely warranted by the facts. Actually, the most important numbers seem to be odd things like π , which is 3.14159 . . . etc., and e (the base of natural logarithms), which is 2.71828 . . . etc., rather than integers of any kind. The importance of π (the ratio of the circumference of a circle to its diameter) was, of course, recognized at an early stage. The ancient Jews, judging by Old Testament references, seem to have got no nearer than the very rough approximation of 3; but the Egyptians, who were very much finer mathematicians, discovered a ratio (such as 512 to 163, I forget just what it was) which appears likely to have been more accurate than the available methods of experimental checking, and hence to have been

regarded as of quasi-magical significance. The discovery of e came only in comparatively modern times; while the intrusion of the now familiar i (the square root of minus one) into modern physics is an affair almost of yesterday.

Of the integers' themselves I suppose we must concede a rather fundamental character to 4, since the physical world exists (to our observation at any rate) in three dimensions of space and one of time. Then there is 10, the number of degrees of freedom required for this four-dimensional space-time.¹

After this, there seems to be nothing till we come to the surprising number 137, which is known as "the fine structure constant," and is the number of degrees of freedom associated in wave-mechanics theory with the wave-function for a pair of (electrical) charges. This number is, in one sense, perhaps the most fundamental of all, for it enters importantly into the equation which enables us to connect the dimensions and properties of the whole physical universe with those of its minutest constituents.²

This sounds (and is) very reccondite; I mention it merely to show how curious and in a sense unexpected are the numbers which really do seem to be interwoven with the ultimate structure of things, as opposed to, say, 27 (three times three times three) which our traditional prepossessions might lead us to expect.

¹ For the possible connection between these two numbers, 4 and 10, and the *seven* "planes," or states of consciousness, which bulk so large in Theosophical literature, see my paper on "The Importance of Seven" in THE THEOSOPHIST for March, 1932.

² Cf. Eddington, *The Expanding Universe*, especially Ch. IV.

I raise the whole point, which is not without its intrinsic interest, mainly because it seems so admirable an example of the kind of way in which the insight of the great, which may fairly be described as 'Ancient Wisdom, is justified at a later stage of human knowledge, although not quite in the way that was at first expected.

There is a very important sense in which it is true that "number is the root of all things," for it is by virtue of number alone that

we reduce the diversities of the physical world to a coherent unity, But although "we make predictions and our predictions come off," we do it by exact observation of the way in which numbers do in fact enter into the physical world, and by careful reasoning from these observations—not by assigning magical properties to numbers regarded as transcendental things-in-themselves, or by working out what they stand for in the characters of the Chaldean alphabet.

EVOLUTION AND RELIGION

MEN talk about the doctrine of Evolution being irreligious. What a strange use of words! Is it irreligious to enlarge the sphere of God's power and work from a narrow and circumscribed earth to a boundless universe? Is it irreligious to extend the time of His creative activity from six days to ages without beginning and without end? Is it irreligious to transform our thought of creator from that of an almighty mechanic, or potter, operating in one limited space, to that of a Divine Spirit quickening and giving life to His children and His worlds everywhere?

No, it will be seen some day that the thought of Evolution, fully comprehended in its meanings, and its bearings, is a mighty enlarger and exalter of religion, a mighty dignifier and ennobler of man, a mighty revealer and glorifier of God.

When will men learn that God is the God of the living, not of the dead? When will they learn that the eternal ages are in His hand? When will they discover that the mighty laws and forces by which the world moves on to its great destiny, are His? When will they be wise enough to cease fighting or fearing the great new revelations of His truth in Nature and in man, by which He is rolling the world on into the light?

J. T. SUNDERLAND in *The Modern Review*

WHY DID YOU JOIN THE THEOSOPHICAL SOCIETY?

ANSWERS TO QUESTIONNAIRE

[The President is receiving Answers to his "little Questionnaire" published in the January THEOSOPHIST. The following was the first to arrive, it is brief and to the point, and it has the quality of being "practically illuminative as regards future work". It is contributed by Mr. and Mrs. R. W. Hughes of Penang.]

1. Why did you join the Theosophical Society?

Answer. We joined the Theosophical Society after attending one Lodge meeting and after reading one book (by Dr. Besant), because in it we realized that we should find the philosophy of life we had been searching for, and the explanation of psychic problems which were troubling us at the time. Also the tolerance and universality of its declared Objects greatly appealed to us.

2. Have your expectations in joining been realized? Have the Society's rightful expectations been realized?

A. (a) Yes, unreservedly. Though never attached to large groups, nor connected for more than fleeting moments with the great ones of the Society, our studies have completely satisfied us, and continue to do so.

(b) Taking this to mean our fulfilled obligations to the furtherance of the Society's welfare and our response to its ideals, we honestly believe that we have done our best, so far as our capacity and knowledge allow. We hope to grow more useful with added wisdom.

3. If not, why not; and what, in your opinion, could be done to remedy the disappointment?

A. (a) We know that many do feel disappointed at their lack of *obvious* improvement and development after studying Theosophical literature for some time; we believe that this is due to their inability to realize that no one but themselves can accomplish this. Of course this is pointed out in the literature over and over again, but does not seem easy for many to comprehend. So long as people expect quick results from external sources, there will be disappointment. This should be emphasized on all occasions in direct and simple language.

(b) To one who has been a member of the Society for only a few years—seven exactly—the field of learning which Theosophy opens up is so immense as to be almost overwhelming, and in the absence of a definite course of study and really qualified teachers, one's unaided efforts are liable to be rather misdirected. For many of us also, our daily work takes up most of our time and mental activity, so that the end of the day finds us in no fit state to

pursue deep studies, however we may wish to do so.

As Theosophy embraces all sciences, both physical and spiritual, it seems to us to be important that a beginner should be able to tackle the subject along strictly educational lines as at school, each subject being treated in the early stages as a separate department. Just as at school we have separate instruction in Maths, History, Science, etc., so in the study of Theosophy should there be a definite curriculum of study or syllabus available to the serious member, whereby he would know that he was able to develop along proper lines. Perhaps a correspondence course in each of the many branches of Theosophy might be possible, for which a fee would be payable. We realize, of course, that the education of a Theosophist includes both study and conduct. Right conduct is undoubtedly a very important part of the training involved, and one which should perhaps be properly explained to and understood by the student from the very beginning. It is true that the E. S. is available for the more earnest student, but we think that every member of the Society should be able to receive instruction from the most elementary steps up to the stage where the E. S. could eventually take on the development.

4. In what way, if any, do you consider that the neutrality of the Society can be reconciled with the need for virility and progressive thought and activity?

A. We should prefer to substitute the word "Universality" for "Neutrality"; it is, to us, a positive as opposed to a negative

idea. If the Society welcomes and embraces all lines of thought and research—which it does in theory—there will be virility.

5. In the light of your answer to the last question, can you formulate a programme which will combine neutrality with effective leadership?

A. The effective leader—and we firmly believe the Society has such a one—will be thus universal in his sympathies, rather than neutral; and his ardent attitude of all-embracing enthusiasm for the spirit underlying the enthusiasm of others, even if he cannot always agree with the object of their enthusiasm, will generate loyalty and confidence in his leadership.

6. What in your opinion should be the work of a Lodge of the Society (a) as such, (b) in relation to the individual interests of its members?

A. (a) A Lodge, as such, should be a harmonious and ardent body of workers, owning, if possible, some permanent and beautiful (however simple) quarters, where regular meetings should be held for study, and definite work on mental and spiritual levels, as well as carrying out a scheme of attractive propaganda for the spreading of its philosophy to non-members. A lending library of Theosophical and other suitable literature is an indispensable side of such work.

(b) The individual interests of the members of a Lodge should be the assimilating of knowledge and wisdom in order efficiently to carry out the above objects. They should be able to feel joyous co-operation and progress in the work of their Lodge, and recognize in it a centre of Power from higher

planes, to be absorbed by them and distributed to the outside world.

7. Do you consider it possible to formulate in more precise terms the nature and scope of Theosophy—a Greatest Common Measure of Interpretation?

A. We cannot suggest any interpretation other than the existing one, that Theosophy, as its name implies, is the Divine Wisdom inherent in all religions and sciences, the study of which can provide a synthesis of the apparently conflicting beliefs of the world. But we do feel there is a great need in the Society for more simple literature on the fundamental teachings of the Ancient Wisdom—books which would sufficiently interest the average mentality of the seeker after truth—without tiring it with details and obscure terms, which would fall easily into place with further study.

8. If an individual were to ask you what are the conditions of membership of the Theosophical Society, what would your reply be, precisely and comprehensively?

A. We should reply: The sole *condition* of membership is a vital realization of and belief in the Brotherhood of Man, and a determination to live this brotherhood to your fullest capacity. (His interest in and sympathy for the other declared Objects would be implied by the wish to join.)

9. Can you suggest any special dangers which the Society should be careful to avoid, and any special opportunities the Society should endeavour to seize?

A. None but the obvious dangers of involving the Society in political or other controversy present themselves to our minds.

10. Can you suggest any special ways of Theosophical propaganda calculated to bring the Society and its message more effectively before the general public?

A. (a) As mentioned in a recent article in *THE THEOSOPHIST*, the Films provide a field for the portrayal of the teachings of, for example, Karma, Reincarnation, life on the Astral Plane, etc., as yet scarcely touched upon in cinema plots and stories. Truths of this kind could be presented in beautiful and enthralling form—as romance, if thought fit—but nevertheless planting seeds of far-reaching influence to thousands of all nations. Any members with friends or influence amongst film-stars or scenario writers should enlist their co-operation and sympathy.

(b) Wireless talks on subjects of general interest from the Theosophical point of view should be given whenever possible.

(c) The Press. Theosophists with the ability to write should endeavour to present their philosophy in any discussion launched in the daily Press. The writing of stories for magazines also comes under this heading.

(d) We believe that the general public can best be approached through and by the individuals of which it is composed. Though public lectures, broadcasting, etc., are undoubtedly of great value, we think that if each member learned to express his knowledge in simple and convincing language, in the course of friendly discussion amongst friends; and if, tactfully, he set himself to encourage such discussion, a great spread of Theosophic thought and ideals

would result. At the same time, he must live these simply, tactfully and convincingly, without forcing them on others.

11. Has the Society as such a definite Message to the world *vis-à-vis* to the various problems confronting the world in every department of its life? Could you indicate the exact nature of some such Messages?

A. Yes, most certainly the Society, in that it is the mouthpiece of the teachings of the Ancient Wisdom, has a vital message on all the problems of the present-day world. To take one example, its teaching of Evolution; if the world as a whole could realize that the Life-Wave, having reached the lowest Round of this particular Chain, was now ascending back into spirituality again, taking with it its accumulated experiences, then the well-nigh inexplicable unrest of to-day would be recognized as the difficulty of ascending as against the ease of descending the hill; as the birth-throes of a new order rather than the final death-pangs of so-called civilization. This idea, presented in simple terms, would, we feel, do much to lighten the weight of the world's anxiety. In like manner, the explaining of the workings of the law of Karma, not only as we can all see its working in physical Cause and Effect, but on mental and spiritual levels; together with the belief in Reincarnation, presumably so repugnant to the average person at first, would surely give the seeker after a philosophy some

reason for the sorrow and pain he sees around him. In Christian countries, too, the explanation of the "At-one-ment," as against the mistaken explanation of the "At-onement," would help greatly in satisfying the demands of the intellect as well as the spiritual aspiration of thinking people.

12. What do you consider to be most lacking in the average individual member of the Society as regards his usefulness to the Movement and to Theosophy?

A. We consider that the quality most lacking in the average member is dynamic enthusiasm—the enthusiasm which should uphold him through the dull routine of daily life, make regular attendance at Lodge, definite self-discipline in food, meditation, etc., inevitable, and excuses as to the neglect of such unthinkable. The ability of living up to the declared ideals of the Society, and at the same time taking one's place naturally and graciously in the outer world, is a qualification which each member should regard it as his duty to the Society to develop.

In those members who have definite daily work to perform, I think the great lack is spare time in which to study, and mental energy with which to absorb and give out the results of their studies, due mainly to the necessity for expending both on their daily occupation. Hence the need for simple and concise literature in all branches of the study.

AN AIRPLANE VIEW OF CONVENTION

By J. L. DAVIDGE

COMING to Adyar for the first time and plunging into an International Convention, I was at once seized with the extensive range of influence of this intensive Centre. Adyar does dominate the world, in the sense of its spiritual ideals and influence permeating and pervading the world's physical activities: that is the first impression one gathered, and the impression deepened as the Convention (of 1934) gained momentum and emphasis was reiteratingly laid, and perhaps never more increasingly than this year, on the Theosophical Society as a Spiritual League of Nations. Dr. Bhagavan Das in a message from Benares urged Convention—an idea which he stresses in his book on Socialism—to make the Theosophical Society a real Spiritual League of All Nations, what the soul is to the body, as compared with the political League of Nations quartered at Geneva. If the Theosophical Society, by becoming a "Spiritual League of All Nations," is going to save humanity from "more dire evils" than the last World War, as this learned scholar hopes, then it only needs that Theosophists at Adyar and away from Adyar shall deliberately and designedly spread their consciousness of universal brotherhood in wider and wider circles, as Adyar is radiating and ramifying into all parts of the world, until the network of universal brotherhood will render war impossible and civilization safe. That is just a project. But make no mistake as to the part which Theosophists can play in making the prospect a living reality!

The idea of a "Spiritual League of All Nations" was "in the air". Mr. Jinarajadasa, Mr. Hotchener and others returned to it, and a resolution was adopted in support of drawing together in understanding comradeship the nations of the world. So superabundantly optimistic was the President—optimistic with a capital "O"—that he supplied the "other side" to the Vice-President's somewhat pessimistic forecast of the

downfall of civilization, unless Theosophists worked for a kinetic reorganization of society. Dr. Arundale's outlook was tersely expressed in a characteristic aphorism: "All's well with the world, however ill the world may look."

There is illness in the world, and the President had but to refer to India to indicate it. He ascribed India's position to the lack of brotherhood in the world, and urged Indian members to make a great contribution to "that fire of brotherhood which still flickers low throughout the world, but whose flames alone can burn away that dross of separativeness which still keeps India impotent and the whole world a prey to hatred and war". A haunting phrase "India impotent"!

India needs Theosophy not only for the sake of the world, but for her own sake. The President, addressing the Indian Section Convention, said:

"It is vital to the whole Society that India should be Theosophically strong, because she is the host of the international Headquarters, and because the headquarters of the Indian Section is in holy Kashi—a place sacred to the whole of India, and by no means only to Hindus. The Indian report writes of a memorial to our President-Mother, Dr. Besant. No memorial more acceptable to her than her beloved India strong in Theosophy, and with a powerful Section representing all classes, creeds and shades of opinion, to do the will of the Rishis in the land of the birth of so many of them."

Into this world view fitted all the President's plans for making Adyar a "Flaming Centre" for the world's higher life. In his Seven Year Plan and in his addresses to Convention Dr. Arundale envisaged higher agencies of culture which will, if pursued to concrete realization, make Adyar a supreme focus of intellectual and spiritual influences: an Adyar Library which shall make

Adyar a Second Alexandria, a Theatre, a Museum, a Gillwell Park for Boy Scouts, Memorials to the world's pioneers; not only a Besant Memorial School, but in the near future a College and someday a University at Adyar; and perhaps a Broadcasting Station to reach the ends of the earth. "Can you imagine a super-Adyar?" the President asked one Convention gathering, the occasion on which he urged Theosophists to "dream devastatingly":

"Let us dream to raze these buildings to the ground. Let us have 2,600 acres instead of 260. Let us tear down in order to build better, and build an Adyar as it ought to be—a place to marvel at.

"Please dream, and do not feel restricted by things-as-they-are, because things-as-they-are are only the shadows of things-as-they-are-going-to-be, and if you will dream we shall some day break down all these things with which we are at present satisfied, and help the Theosophical Society to be really marvellous and to be an object of wonder to the world."

Every President is unique, Dr. Arundale no less than his illustrious predecessors, and though he exalts the President-Mother as the "greatest Theosophist of them all," he himself suffered nothing by comparison as planner, as President, as inspirer. One felt that the great assembly had decided, like the rest of the world whom they represented, to give him a chance to make good, and he made good—they came, they saw, and he conquered the whole 800 delegates; they gave Godspeed to the Seven Year Plan, expecting that by the end of the seven years the Plan, so far as is humanly possible, will be fulfilled or outpaced, with other vistas . . . But seven years are quite enough for the moment.

Dr. Arundale's inaugural Convention recalls the amazing energy with which he worked as General Secretary in Australia in 1925-1927, having his four monthly journals, the Australia-India League and the Advance Australia Club in full activity, and the Theosophical Broadcasting Station on the air, within six months of setting his machinery in motion; and later the enormous political

influence of the Who's for Australia League, the spear-head of a movement which, in a period of crisis, swept a new Administration into power. Such skill, greater to-day, reminds us of Kipling's verses which the President is fond of quoting about other people—they occur in "Nurses," at the end of the little story about Ottley and the broken-down engine:

"These have so utterly mastered their work that they work without thinking;

"Holding three-fifths of their brain in reserve for whatever betide,

"So, when catastrophe threatens, of colic, collision, or sinking,

"They shunt the full gear into train; and take the small thing in their stride."

There, if you will, is skill in action—a lively illustration for the practical idealism of the *Bhagavad-Gita*.

An outstanding idea which emerged from Convention was the zest of Youth, and the regard in which Youth is held by those who are no longer young. "What is the crying need with which members throughout the world should concern themselves? Should it be straight Theosophy? Should it be in the field of economics, or humanitarianism, nationalism or internationalism, in art or science or literature or industry?" The President put the question to a special delegates' meeting. The answer was overwhelmingly: "Youth". Since the older generation has to bridge over the "lost generation" to find its coming leaders in the younger generation, it becomes all the more insistent that Youth should be encouraged and developed to carry the greater loads which the future is going to lay upon its shoulders. Dr. Arundale looked for leaders among the Young Theosophists, among the Boy Scouts camped on the Adyar Estate. Rukmini exhorted Young Theosophists by virtue of their Theosophy to be great Theosophists, and by virtue of their Indian nationality to be great Indians. The General Council urged upon members of the Theosophical Society the importance of giving the young all possible encouragement for self-expression when they become members of the Society. Everywhere Youth is to be allured to the heights on

which the halo of genius and leadership is wont to rest.

Then there was a place for Art—a place which will be more conspicuous at the 60th Convention in December. Every President, from Colonel Olcott down the line, has encouraged exhibitions of Indian Art during Convention. Dr. Arundale hopes that this will be a permanent feature of all future Conventions. This year's exhibits (collected by Mrs. Adair) were typical of the best elements in the new Bengal School, a spiritual movement which was temporarily submerged by the impact of the West, but has found release in the works of Abinendranath Tagore and Nanda Lal Bose. Another vivid phase of Art was the dramatic work of the Adyar Players; the exquisite dancing of Rukmini (the Pavlova of Adyar); and the "Frescoes," portraying in statuesque poses, by beautiful Indian women, epic scenes from the wall paintings of the Ajanta Caves.

The most precious Art object was, of course, the bust of Dr. Besant, which was unveiled by three of her old friends, after Dr. Arundale had reviewed her work as President. The bust is a very striking likeness of Dr. Besant. It stands in the main hall of Headquarters, and it is hoped that, as soon as funds allow, a bust of Bishop Leadbeater will be placed by the side of it. "Upon the Theosophical Movement each has left an indelible and magnificent mark," said Dr. Arundale in paying homage in his Presidential Address to these two great Theosophists.

Among the Convention engagements was a visit to the Besant Memorial School, a visit to the Besant Scout Centre, and a film evening when Captain Sellon screened a fine series of pictures of Dr. Besant, Bishop Leadbeater, and other celebrities at Geneva and elsewhere.

A wide field was covered in the symposiums on "The Value of Theosophy to the Individual and to the World," Questions and Answers, and World Problems, showing that Theosophists are closely in touch with world problems and able to make a substantial contribution to their solution. On Religious Problems Day, Mr. Hirendranath Datta (Vice-

President) presided, on Educational Problems Day Dr. Cousins, on Political and Economic Problems Day Mr. Christopher Gale, and on Cultural and Humanitarian Problems Day Shrimati Rukmini Arundale, who delivered an inspiring address on cultural ideals. Shrimati Rukmini was specially active during Convention with the artistic performances in the Theatre, and among the Young Theosophists, presiding over their delightfully informal gatherings. She was re-elected President of the All-India Federation for a three-year term.

The resolutions of Convention were published in detail in the March THEOSOPHIST, the vital proposals supporting the President's Seven Year Plan, and urging members (1) to utilize the power of Theosophy to solve the World's Problems, and (2) to work during 1935 in the field of Youth.

India as usual sent most of the delegates to Convention, only about fifty of the 800 present coming from overseas. Besides visitors from America, Australia, England, New Zealand, Scotland, Spain, Holland, Burma, Ceylon and Singapore, including five General Secretaries, Indian delegates represented Lodges in the following cities: Ahmedabad, Baroda, Benares, Belgaum, Bhavnagar, Bombay, Calcutta, Calicut, Cawnpore, Chittoor, Hyderabad (Sind), Karachi, Madura, Mysore, Patna, Poona, Rajkot, Rajpipla, Sangli, Surat, Trichinopoly, in addition to Lodges in many other places.

The Indian delegation included legislators, pandits and scientists, as well as social workers belonging to the Theosophical Order of Service, who gave a most impressive account of work accomplished in the last twelve months. And at the centre of the great Indian Group moved Rao Bahadur Panda Baijnath, the strong, efficient and genial General Secretary, planning a campaign for the intenser Theosophication of India,—a campaign which the President (Dr. Arundale) proposes to pursue on his tour of the Bombay Presidency in March, and follow up with visits to other parts of India between now and the Diamond Jubilee Convention in December.

FROM OUR PRESS-CUTTING AGENCY

HHEADQUARTERS receives every other mail a batch of newspaper cuttings from an international Press-cutting Bureau in Fleet Street, which show to some extent the publicity which our workers gain in other parts, away from Adyar. The Press is a wonderful medium for the dissemination of Theosophical ideas. Lodge correspondents should supply summaries of meetings at every possible opportunity. Newspaper publicity is "worth its weight in gold," as we say; a paragraph of five lines may be read by thousands of people. Here is a brief synopsis of Press reports in the first half of January:

LIFE AFTER DEATH

EDINBURGH: Mr. N. A. Ellingsen, Acting General Secretary, lectured under the auspices of the Federated Lodges of Scotland on "Death and After—a Theosophical Interpretation". Life after death depended largely on the life lived on earth, for during our earth-life the astral and other subtle bodies of man were built up by means of thought, emotion, and action.—*The Scotsman*.

OURSELVES AND THE UNIVERSE

HAMPSTEAD: Mr. H. E. Tyrwhitt took for his subject "Ourselves and Humanity". That humanity is one is an actual fact, not merely a theory. All that we do affects others, all that they do affects us, there is a constant interchange between us and the Universe, or the Universe and us, and this is the working basis of Brotherhood.—*Hampstead Advertiser*.

CLAIRVOYANCE AND RESEARCH

TUNBRIDGE WELLS: The first meeting of the Winter Session of the

Theosophical Lodge took the form of an interesting lecture on "Clairvoyance as an Instrument for Research". The speaker was ~~Mr. Geoffrey Hodson~~ Mr. Hodson, an author and expert on the occult. Mr. Hodson said Theosophists believed that later races of men would possess seven senses, and not five. The two additional senses would be clairvoyance, or extended vision, and clairaudience, or extended hearing. As an instrument of diagnosis, clairvoyance could be used in medicine. In education it was valuable to parents and teachers, because the emotional nature as well as the physical could be defined. Genius was still in the human make-up, but was rarely perceived and allowed to develop, owing to the lack of understanding by disciplinarians.—*Tunbridge Wells Advertiser*.

IS LIFE WORTH LIVING?

CROYDON: At Eldon House, Wellesley Road, Mr. A. P. Wilkins, the President, spoke on the subject, "Is Life Worth Living?" The modern dissatisfaction with life was due to the fact that people were living self-centred lives. Life was eminently worth living when they found a true and worthy object in it.—*Croydon Advertiser*.

ROBERT BROWNING

NORWICH: At the Lodge Room, 8 Orford Hill, Mr. H. J. Atcher discussed the subject, "Was Browning a Theosophist?" Quotations were cited from the poet's works expressing his belief in Reincarnation and his acquaintance with the teachings and philosophies of the East. In company with all great poets, he was concerned with the expression of the spiritual aspect of life, in marked contrast with the materialistic age in which he lived.—*Eastern Daily Press*.

HEALTHY LIVING

BLACKPOOL: Mr. James Hough, Secretary of the National Vegetarian Society, gave an interesting lecture on "Living

Healthily" at the Lodge rooms, Clifton Street. In order to live healthily, which was to live rightly, they must learn to be satisfied with what was essential to physical fitness. In a perfectly healthy body all the organs performed their functions without friction and with the highest degree of ease.

MR. JINARAJADASA IN CEYLON

COLOMBO: Mr. C. Jinarājādāsa, the well-known Theosophist, is at present in Ceylon. Yesterday he delivered a lecture on the "New Religion of Humanity" at the Eighth Annual Convention of the Theosophical Society held at Wellawatte.—*Ceylon Observer*.

HUMAN LIMITATIONS

BRISTOL: At a meeting of the Blavatsky Lodge of the Theosophical Society, held at Unity Street, College Green, Bristol, a lecture was given on "Human Limitations".—*Western Daily Press*.

THEOSOPHY

PENANG: By permission of the Indian Association, there will be an informal meeting of those interested in Theosophical thought, at 6 on Thursday evening at the Indian Association, 421 Dato Kramat Road. A short paper will be read on "World Peace and Theosophy," followed by a general discussion.—*Penang Gazette* (Straits Settlements.)

The Madras Press and the Press of India generally published

lengthy reports of the Convention proceedings. All this matter goes into the cutting-book in the Press Department and will some day provide the material for perhaps a series of *New Diary Leaves*. In the last week have been posted, or pasted in, the President's article in the *Illustrated Weekly of India* (Bombay) entitled "The Day I Met Annie Besant"; items from American journals; and reports from Indian journals recording the President's activities. Most days he has some engagement in Madras, addressing public meetings on Theosophy or politics; College gatherings on Swaraj or on Greatness; judging an oratorical contest; or inaugurating a Scout Week, as he did the other day, delivering a radio talk on Scouting from the Madras Corporation's Broadcasting Station and several other talks to Scout gatherings before the Scout Week closed. All this is a definite contribution to the higher life of India, at least the southern part of India, and is more or less recreation from the intensive official routine of Adyar.

J. L. D.

FROM "PRETORIA LODGE NEWSLETTER"

A DELIGHTFULLY enjoyable entertainment was held in our Premises on December 1st to celebrate the 30th birthday of the Pretoria Lodge. Congratulations and good wishes were also sent per thought-mail to our Theosophical President, Dr. George S. Arundale, who was also having a birthday on that auspicious day. We look forward one day to having him with us in South Africa.

THE THEOSOPHICAL FIELD

COMPILED BY J. L. DAVIDGE

PAVLOVA'S HUSBAND CALLS AT ADYAR

M. DANDRÉ, husband of Anna Pavlova, the famous dancer, together with other members of his company which has been doing a world tour, called one day in February on the President of the Theosophical Society and Mrs. Arundale, whom they had already frequently met in various parts of the world. They chatted over old times, and were very happy exchanging reverent and affectionate memories of the lady who had so divinely incarnated the very soul of rhythm. The conductor had hoped to give several displays in Madras, but no suitable theatre could be found. M. Dandr   wished that he had written to Mrs. Arundale about a season in Madras, and said that the great Banyan Tree would have been a magnificent setting for a performance by his company.

The conductor of the orchestra had been a member of the Theosophical Society in Russia before the present Russian Government dissolved the Section. He was very happy to visit the Headquarters of the Society to which he had belonged.

M. Dandr   and his friends were very much interested in Mrs. Arundale's collection of mementoes of Madame Pavlova, including a little statuette created by herself. M. Dandr   asked Mrs. Arundale to be a guest of honour of his company at one of their performances in Bombay.

* * *

THE PRESIDENT'S MESSAGE TO THE SWISS SECTION

[The President (Dr. Arundale) dispatched the following message to the Convention of the Swiss Section held at Geneva in March:]

I send my very hearty greetings to our brethren of the Theosophical Society in Switzerland.

You live in a uniquely beautiful country, you form in a very real sense a miniature League of Nations, and you are the centre for a movement of vital importance to Universal Brotherhood—the League of Nations itself.

All these circumstances are surely a great privilege, and the very good Karma of those who have the fortune to enjoy them. But they are a great responsibility.

You have an opportunity to serve the cause of Universal Brotherhood such as has no other Section in any part of the world. You live in the very heart of great international stirrings. You are in continual contact with those who are moulding the destinies of nations. And, above all, you are part trustees of a wealth of Truth upon the possession of which the world in fact depends for the effective solution of its many problems.

The whole Theosophical world watches the Swiss Section, watches you, my brethren, in the splendid work our Masters have allotted to you. We realize to the full the difficulties which stand in your way, but we know you remember that in Their strength you can do all things committed to your care. Your immediate duty seems to me to be:

1. To ensure the solidarity of your Section, composed as it is of many divergent elements;

2. To study and to spread the great Truths we call Theosophy;

3. To influence with the Theosophical spirit, first the League of Nations itself, and second the many movements working for Brotherhood represented in Geneva and elsewhere in Switzerland.

I venture to congratulate the Section on its choice of a successor, in the office of General Secretary, to Madame Rollier who has served so faithfully and so well. I had the pleasure of meeting Monsieur Tripet in Paris and felt at once that in him the Swiss Section has a very live

wire. Rukmini and I hope to be among you next year. We are longing to come, but so far circumstances have been adverse. We sincerely trust they may be propitious in 1936.

May you all have a splendid Diamond Jubilee Year, and may your Section be represented at Adyar on the occasion of the Diamond Jubilee Convention by at least one member.

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THEOSOPHICAL ORDER OF SERVICE

Protest against Animal Sacrifices

Many useful ideas and lines of activity were reported during the Adyar Conference of the Theosophical Order of Service on Sunday, December 30, 1934.

The President (Dr. Arundale) raised the question of having a member in each Lodge who would keep the Lodge acquainted with conditions in the outer world, and in the second place would be a focus for organizing members interested in the various social or philanthropic activities which need help.

Mr. Jamshed Nusserwanji (Chief Brother for India) reported that the Order had been active in popularizing throughout India the ideals of Goodwill Day (May 18), World Day for Animals (October 14), Peace Day (November 11) and the International Correspondence League.

Dr. Jacob E. Solomon gave a lengthy account of public service done by Theosophists in Ahmedabad, specially sanitary reform in the villages, work in the Red Cross, S. P. C. A., Scout Association, Women's Council, Ladies' Club and I. C. L., besides hospital attendance and aid for released prisoners.

Berhampore, in the Ganjam District, has an active group organized by Rao Sahib M. V. Apparao, who reported on its work. This includes a Social Service League, which watches the health and sanitation of the town; (2) The Besant Ayurvedic Free Dispensary; (3) The Krishnaji Free Reading Room and Library; (4) Society for the Prevention of Cruelty to Animals, which organizes animal weeks, and has just started a "Be Kind to Animals League," which has enrolled 300 student-members; (5) The

Ganjam District Leprosy Relief Council, and its clinic.

The President congratulated Mr. Apparao on being associated with so many good objects.

A delegate from Muzzafarpur (Behar) reported on relief to the depressed classes—night schools, health associations, co-operative societies, indigenous games, and a training camp for the villagers supported by Government officials as well as philanthropic residents.

At Bangalore the Head Brother is co-operating with the Mysore Government as visitor to the leper colony, asylum and gaol, with special facilities to provide books for the gaol library. Illiterate prisoners are instructed to read in the vernacular. Commenting on the habit of flesh-eating, this delegate said: "As soon as some people get a pain in the stomach they call for the slaughter of animals. I have known 400 sheep and 500 buffaloes slaughtered at a single festival in the Mysore State."

Conference adopted the following resolution, proposed by Mr. F. Harvey and seconded by Professor D. D. Kanga:

"This meeting of members of the Theosophical Order of Service urges members of the Order and of the Theosophical Society to take a strong stand in the condemning of animal sacrifices in connection with religion in India, and calls upon all its members to do their utmost, individually and in groups, to put a stop to this very undesirable so-called religious practice."

Mrs. Ransom suggested the idea of appointing one member in each Lodge to be a link with outside activities.

Miss Watkin, Chief Brother for New Zealand, reported that there was hardly a single branch of service in which members of the Theosophical Society were not active.

The President asked that next Convention brethren would send in their reports in writing to the Chief Brother, and so save time for constructive discussion.

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A "BORDER SOCIETY" IN JAVA

[A. J. H. van Leeuwen writes from Bandoeng:]

To meet the demand for Theosophy by those who really cannot afford to pay

the small sum we ask (and needs must ask) we founded a new kind of "Border" Society, where no dues at all are wanted and with no obligations whatever towards the Society. The members do not get membership-cards or diplomas and are not registered in our books. This movement we call the *Pēmitran Tjahja*, which is Javanese and means *Friends of the Light*. It is absolutely Theosophical in its tendencies to Universal Brotherhood as the first and foremost principle, and the members regard themselves as regular Theosophists. Most of them are very simple men, labourers and craftsmen, the majority illiterate.

We have already 12 centres of this movement, all guided by members of the Theosophical Society, who get a special appointment from our Headquarters to do this work and as an identification for the police. The membership is about 800. The only contribution they pay is a small voluntary donation to cover part of the expenses of their instructor, who has often to travel a distance by train and motor car, in order to reach the *Pēmitran-Tjahja* centre. The other part of the expenses is covered by Lodge contributions.

If we count these 800 "P.T." members as our brother-Theosophists, our membership, instead of having dropped from 2,090 in 1930 to about 1,200 in 1934, has *practically maintained itself on the same level*, which, in my opinion, is a splendid record in these times.

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THEOSOPHICAL RESEARCH CENTRE

[From Mrs. Josephine Ransom's inaugural address of welcome to the Theosophical Research Centre at the London Headquarters.]

Where our best Theosophic leaders have pointed the way, Science generally seems to be following in the same direction.

Auras have become "radiations".

Biology admits the long, long ages of slow development of the human body.

Astronomy discovers that the seemingly endless firmament has possibly a curved "ring-pass-not".

Etheric vibrations that kill or cure are now "electro-radio-biology". These radiations must come from living and organic material. "Radio-biology has nothing to do with telepathy or Spiritualism," says a newspaper report. Had we not told them so!

Broadcasting has entirely justified the tales told of magicians—or yogis—who could send news through the air without visible apparatus. Our early literature has much concerning this.

Aeroplanes have put "magic carpets" in the shade.

Education has quite changed its outlook on the child, and many Theosophists have had a hand in that.

Many in the West now reluctantly admit that "many lives" theory seems to fit the human case.

Atlantis is no longer a fairy-tale.

Art and architecture are seen as functional and undergoing radical changes, and both will once more come into their own.

Patanjali in the world of mind-analysis finds Western supporters as Psychologists go their appointed way.

Science is applied to destructive purposes as ever—but also for constructive, and the easing of daily tasks, once so clumsily performed.

The heights and the depths are explored—the stratosphere, the ocean-bed—and we learn that what our own leaders prophesied would be found, is found.

"Energy, energy, all is energy," is now the statement on the problem of what matter is.

"Atoms here and atoms there, have all to conform to the same inexorable laws," says a modern thinker. Wrote the Master K. H. in 1883: "Since motion is all-pervading and absolute rest inconceivable, under whatever form or *mask* motion may appear, whether as light, heat, magnetism, chemical affinity, or electricity—all these must be but phases of One and the same universal, omnipotent Force . . . (that) we simply call the 'One Life,' the 'One Law' and the 'One Element'." (*The Mahatma Letters*, p. 159.)

"Matter is energy bound up in systems of balanced forces," says another present-day scientist. "There is but one thing—

radiant energy, which is *inexhaustible* and knows neither increase nor decrease," wrote the Master K. H., "call it Radiant Energy if you will; we call it Life—all-pervading, omnipresent."

My own deepest interest is in trying to discover how we can cross the gulf in consciousness that exists between the mind and the so-called intuition—rather a feeble description of Buddhi—the power to know in a flash the thing-in-itself, all inward light and beauty. To do this, meditate, meditate, says every authority. There is an inescapable science of meditation which is the one way for the mind to reach into the world of Buddhi, though there may be others for emotion and action. Here is one of the tasks which the Society has, in a measure, made peculiarly its own, and in which some are finding distinction as experts. It is not an easy task, but a desperately important one, for it is a key to the future development of consciousness, and, therefore, of all civilizing processes.

This Third-Object work will, I hope, attract larger and larger numbers of the members of the Research Centre, students who will with courage and firmness come forward to try out many experiments, and in the end find the correct and the easy way to the Buddhist world, whence will come the light to lighten the way of the future.

* * *

THE CRY OF THE PROPHET

[Dr. Arundale reminded Madras Muslims, at a Ramzan Festival in January, that they had in Islam a religion of brotherhood, culture and action.

The President sent his very best wishes to a gathering of the Muslim League of Youth which he was unable to attend on January 19, and once again bore reverent testimony to the greatness of the Prophet. His message proceeded:]

It has always seemed to me that the Quran is less a book, less a Bible, and more the great Cry of the Prophet to his people down the eternal ages. Indeed, the very name suggests this fact. I feel, therefore, that every follower of the Prophet should be constantly intent upon attuning himself in all purity and reverence so that this great Cry, which must ever be ringing in the ears of his followers, shall be heard and acted upon.

In the earlier days the Cry, perhaps because it had been comparatively recently uttered, was so effectively heard that Islam was a wonderful force in the field of religion, in the field of politics and of State-building, and more marvellously in the field of culture. I do not think there has been at any time in the world a more beautiful culture than that of Islam. Mussalmans to-day should remember their past greatness as a very present heritage, and use it for their own renaissance and for the uplift of the whole world.

✓ LEAGUE TO ABOLISH POVERTY

THE League to abolish Poverty, started in London in 1934, has as its declared objects:

1. The Abolition of Poverty by means of a National Dividend which shall be sufficient to guarantee every man and woman, and every family in the land, security against poverty.
2. The disappearance of War as a necessary and natural corollary to the Abolition of Poverty.
3. To enrol men and women of goodwill in all classes of society in a national campaign for its immediate realization by Parliamentary action.

The League is completely unidentified with any particular technique for the establishment of National Dividends. Its offices are at Sentinel House, Southampton Row, London, W. C. 1. Bodies affiliated with the League are the World Peace Union, the National Money Service, the Prosperity League, and the Central Council for Social, Economic and Political Reconstruction.

NOTES AND COMMENTS

"THE MEN BEYOND MANKIND"

Dr. Arundale was so kind as to notice my book, *The Men beyond Mankind*, in THE THEOSOPHIST for September, 1934.

In his remarks he denotes my economic and political views as "extreme". This word, naturally, implies that the critic's position is central, and the views criticized are peripheral. But who, in these days of Relativity, is to determine that state of affairs as existing? Of course my comments on the economic disorder by which we perish are "personal opinions". But (once more) is it fair to dub them "prejudices"?

It may appear ungracious to take exception to a notice so kindly meant. But I am sure that Dr. Arundale read and wrote in haste, under pressure. For the principal feature of my little book he leaves entirely unnoticed. Had he had that in mind he would have phrased his remarks otherwise. I must make that principal feature more pointed in the third printing.

In passing I would like to note that Manu declares that the operation of big machines (mining, etc., then—mass production now, as well) for private gain is a sin. This and the universal indictment by great Teachers of the profit motive, of usury (interest), etc., are to me intensely important opinions.

FRITZ KUNZ,
Rye, New York.

THE ETHERIC DOUBLE SCIENTIFICALLY DEMONSTRATED?

Under the heading "Physical Investigation of 'Immaterial' Bodies," *Nature* has the following note (December 8, 1934):

"There has recently been published by the Dr. William Bernard Johnston Foundation for Psychological Research, Reno, Nevada, a pamphlet by R. A. Watters entitled *The Intra-atomic Quantity*. Mr. Watters describes a series of

experiments in which grasshoppers, frogs and mice were killed in a Wilson expansion chamber, a cloud produced at the moment of death, and the resulting 'tracks' photographed. It is alleged that these photographs reveal forms corresponding to the dead bodies, and it is claimed that this result demonstrates the existence of an 'intra-atomic Quantity' which is an 'immaterial body' and an 'exact counterpart of the physical body to which it belongs'. It is further claimed that when the subjects of the experiments were removed from the Wilson chamber and gave any signs of life, the photographs never showed anything unexpected; but that when the photographs showed 'intra-atomic' tracks, the subjects were unquestionably dead."

The reviewer adds however: "Unfortunately, the few photographs reproduced in the bulletin before us reveal the alleged markings only to the eye of faith; for the rest, the essential experimental details are almost wholly wanting."

A Wilson cloud chamber is an apparatus, in which electrons or other sub-atomic bodies are made to pass through a cloud of water-vapour, which is caused to condense in tiny drops by the negative electric charge of the electron, thus leaving a "track" of their course, which can be photographed.

A. J. H.

SEEN IN A VISION

While visiting Adyar, Mr. P. T. E. Butt indited the following narrative:

About the latter end of April, 1930 I was in my study at Newhaven Road, Durban, reading one of Bishop Leadbeater's books, and I paused at a certain page in which he said:

"Of course it would be more satisfactory to have visible evidence of these things, but with perseverance even that may be obtained."

This was with reference to proofs of the existence of the subtler worlds. I pondered

over this for a few minutes and then said aloud: "I have faith, but would still like to have definite proof." Having said this I fell to musing on the kind of proof I wanted. Now I am sufficiently sceptical to refuse to accept the so-called proofs usually put forward by Spiritualists, and I eventually decided that the proof I would regard as conclusive would be to receive some communication, which in my opinion could only have been obtained from some person or entity capable of functioning in the higher worlds.

I cannot say that I thought my request would be granted, and in fact it passed out of my mind in a day or so, but within a month an event occurred which left an ineffaceable impression, for I definitely received what I had asked for.

On Friday night, May 16, 1930, I had gone to bed about 10 p. m., as usual, and read until nearly midnight, then switched off the light and fell asleep. At about 2 a. m. (noted later) I suddenly sat bolt upright in bed, as if a gun had been fired off near me, and I knew clearly that a letter from my son Val, who at that time was a mining student at the Potgietersrust Platinum mine at Rustenburg, was coming or had come to me. My eyes were closed and I made no attempt to open them, for I was in an intense light, although feeling no glare effect which I would normally expect. In that light Val seemed to be sitting quite close to me writing a letter, and I knew it was to me. I knew what he was writing, not by looking at the letter but by studying his face, the expression of which told me what was passing through his mind.

Presently the vision faded, and without waiting to switch on the light, I reached for my scribbling-pad and pencil which I kept at my bedside, and wrote down as much as I could collect. I still kept my eyes shut as I wrote, hoping for more, and fearful of losing any, but nothing happened, and after a little time I switched on the light to read what I had written. The words were badly spaced but legible, and in addition I clearly remembered the purport of the communication. The writing was as follows:

"I am feeling miserable because a friend of mine has lost his life in an accident. I will not guide your mind."

On the following morning I took the writing into my wife's room and told her the happenings of the night. She became very agitated and wanted to telegraph to the mine, but I pointed out the possibility of making ourselves look ridiculous, and in any case the manager knew me personally and would have telegraphed me in case of trouble. Furthermore, the dream pointed to no trouble as far as Val was concerned, and who the other person was, neither of us knew.

This was Saturday morning. Nothing happened all day, nor on Sunday. On Monday evening I saw a paragraph in the *Natal Advertiser* stating that a man named Kent had been knocked down by a car on Saturday evening in Johannesburg and killed. No details were given, and I attached no importance to it at the time.

On Wednesday, May 21st, I received a letter from Val by the morning post. It ran as follows:

RUSTENBURG,

May 18th, 1930.

MY DEAR DAD,

I am feeling very depressed over an accident to a pal of mine named Kent who has been killed in a motor car accident. He left here on Saturday morning in his new car for Johannesburg, and feeling a bit nervous about driving through the town, he put up the car at a garage and took the tram up to the Berea. While crossing from the tram to the sidewalk on alighting, he was knocked down by a car, and died in hospital about two hours later in great agony. He was a charming fellow and it has cast a gloom over the mine . . .

Oh, with regard to the mining exams, I will take your advice.

Your loving son,

VAL.

It will be noted that the vision occurred at 2 a.m. approximately on Saturday morning. Kent was killed on Saturday evening. (It is about 80-90 miles from Rustenburg to Johannesburg.) The letter I saw Val writing on Saturday morning was actually written on Sunday night at Rustenburg. This letter was posted to me on Monday morning and received on Wednesday morning at Durban. (Distance from Rustenburg to Durban is about 540 miles.)

The last sentence of the vision letter, "I will not guide your mind," is the equivalent of the last in Val's letter—

"I will take your advice". This strangely expressed sentence bothered me not a little until I received Val's letter, because I was trying to connect it with the accident.

The centre portion of Val's letter contained matter extraneous to the accident, and apparently no effort was made to push it through to my brain. The final disconnected sentence was evidently useful in identifying the purpose of the vision.

* * *

THE MASTER M. AND H. P. B.'S SMOKING

In *The Brothers of Madame Blavatsky* (p. 52), a quotation from *The Mahatma Letters* (p. 374) is preceded by the following remark: "It seems that in 1881 Mr. Sinnett had managed somehow to send a pipe and a 'tobacco-machine' to Master Morya, knowing his fondness for smoking." I will leave the Master's "fondness" for the nerve-soothing weed for what it may be, but there is certainly some misunderstanding about the "pipe and tobacco-machine," for the two are one and the same thing, namely a pipe. There is more in the Master's letter concerning this incident, which it is worth while to consider carefully. I therefore reproduce the whole paragraph:

Very kind Sinnett Sahib—many thanks and salaams for the tobacco-machine. Our frenchified and pelingized Pandit [meaning his Brother K.H.] tells me the little short thing has to be *coolotted*—whatever he may mean by this—and so I will proceed to do so. The pipe is short, and my nose long, so we will agree very well together I hope. Thanks—many thanks.

It is evident that the Master was in a humorous mood when he wrote this letter. He starts by laughing in his beard at his Brother, who because of his studies at European universities has become so westernized or rather "barbarized," for that is the meaning of the word "pelingized," that he has to use a French word, *culotter* (meaning to colour or blacken a pipe by smoking), when explaining to his big Brother what he has to do with the tobacco-machine. Incidentally the Master K. H. reveals thereby that his knowledge concerning pipes, at least theoretically

and as to Western ways of smoking, equals his Brother's experience. And though the latter, by the words "whatever he may mean by this," professes not to know French, yet in the next sentence "and so I will proceed to do so," he implies that he understands perfectly well the meaning of the word. Then, after having laughed at his Brother, "the light of my soul" as he calls him elsewhere, he proceeds to amuse himself at his own expense, by making an unfavourable comparison between the shortness of the pipe and the length of his own nose. He feels embarrassed by the former, and in spite of the expressed hope to the contrary, the two do not seem very well to agree. Once before, he had already referred to the pipe in a more or less depreciative way as "the short thing". You see, he is not used to such Western or "barbarous" nose-warmers. A *narghile* or *hooka*, the Eastern water-pipe, also called a "hubble-bubble," with its long flexible tube, is more to his liking, for he is more accustomed to it, if we may believe H. P. B., who gives the following graphic description of her Master's "home," where she was allowed to stay a second time for a couple of days in 1882:

Oh, the blessed two days! It was like the old times when the bear paid me a visit. The same kind of wooden hut, a box divided into three compartments for rooms, and standing in a jungle on four pelican's legs; the same yellow chelas gliding noiselessly, the same eternal "gul-gul-gul" of my Boss's inextinguishable *chelum* pipe; the same *entourage* for furniture—skins, and yak-tail stuffed pillows, and dishes for salt tea, etc., etc.¹

The *chelum* or *chillum* is the upper part or the bowl of the pipe, containing the tobacco and the charcoal; the *hooka* is the casket, containing the perfumed water through which the smoke passes before reaching the smoker's lips. Often this casket is a cocoanut, from the Greek word for which the pipe is also called *narghile*. The yak is the Tibetan ox. "The hairs of its bushy tail are finer than human hair, and Indian women set great store by its possession" (Aelian). The skins in the Master's house are perhaps furs.

As to H. P. B.'s own smoking, it will probably be of interest, to students of her

¹ *The Letters of H. P. Blavatsky to A. P. Sinnett*, p. 38.

life, to have the following extract from a French letter of her to Commandant Courmes, written from Adyar, 1st June, 1883, translated into English :

As to cigarettes, Dr. F. writes to the Colonel that L. embarrasses me ; that he tells the whole world that he is my benefactor, that I have (or rather that I had) a very bad reputation, in short that I *smoked* ! Oh, Lord, that then is the great crime ! Yes, I smoke, and some fifty cigarettes a day. But then, am I not a Russian, and does not the whole of society, and even the best of society, in Russia smoke ? I tell you all this (though you know it already from Mr. de M.), because I would not retain one friend, nor one brother, at the price of his ignorance of my vices—if it is a vice. Finally, I have as much right to smoke cigarettes as the ladies *here* [in India] and in England to drink brandy and water the whole long day, and as the French ladies to their short drinks of fine liqueurs or champagne. I have never had one drop of wine through my gorge and my palate is a virgin to liqueurs. Then, let them dance, those spiritists and European theosophists [who calumniated her] !¹

A. J. HAMERSTER

* * *

CONTACT WITH ADYAR

After spending several weeks at Adyar, Mr. P. T. E. Butt returned to Durban at the end of January ; he is a strong supporter of Mrs. Membrey, who has become General Secretary of the South African Section. She is, he says, "comparatively young and full of energy," and she is Art mistress at the Technical College, Durban. Close connection with Adyar, the centre of inspiration, Mr. Butt regards as vital. He comments :

The suggestion to press the sale of THE THEOSOPHIST not only among members but also on bookstalls should be well worth the effort. Distant Sections can only know what is happening at Adyar through that channel. The value of this publicity work to Adyar and Theosophy generally can be better seen by comparison, even if the cases are not parallel. Imagine what would happen to the Royal Family if the Press did not

chronicle their movements and doings daily. We shouldn't know we had a King.

The President had given a "roof talk" on music, in which he spoke of the creative activity excited by the rhythm of a moving train, specially musical invention, on which Mr. Butt makes the following pertinent remarks :

Your fascinating talk on music the other evening appealed to me strongly, for I too love music. There is a record claiming to translate into music the railway journey from Dufban to Maritzburg. This stretch of fifty miles bristles with tunnels, curves and variations in grade, and the musical effect has been very cleverly rendered.

I have noticed in large Power Stations, with which I have had much to do, that with several high-powered units in motion, the sound-waves issuing from different centres appear to blend and form new resultant vibrations at certain spots. If these points are located, as they can be by observations, and an attempt to sing is made at such points, not only does the voice take on new qualities but the volume is greatly intensified.

There are many beautiful musical pieces consisting of a slow succession of chords, each of which is a melody in itself. One of them, I believe, is named the "Submerged Cathedral".

* * *

"TAPPING" THE ETERNAL RECORDS

I was interested in the paragraph under "Entre Nous" in the October issue of THE THEOSOPHIST entitled "Broadcasting the Voice of Christ".

It recalled to my mind having read some time ago in a daily newspaper that Marconi thought of the possibility of tapping the Sermon on the Mount. It only needs, says Marconi, an instrument

¹ From Charles Blech's *Contribution à l'histoire de la Société Théosophique en France*, Paris, 1933, p. 20.

fine and delicate enough to pick up the voice.

IRENE WALL,
Birmingham.

* * *

WORLD-WIDE PROPAGANDA CAMPAIGN

SUGGESTIONS FROM JAVA

According to the International President's suggestion, we discussed with the Presidents of our Lodges and Centres in Java the International President's proposal for world-wide Theosophical propaganda campaign; and, further, the possibility of a closer co-ordination of the work of our separate Lodges in order to bring about a better mutual understanding and appreciation.

We quite agree that propaganda on strictly Theosophical lines is very urgent, and that it must show quite a new aspect of the Ancient Wisdom, adapted as much as possible to the period we live in.

The Netherlands-Indian Section of the Theosophical Society makes the following suggestions:

(1) Every month on a fixed day (we propose the first Thursday of the month) a world-wide synchronized public lecture should be held in every Lodge and Centre all through the Society. This lecture should have everywhere the same prearranged subject.

(2) Synopses of these subjects, covering the whole period of the campaign, that is 12 lectures, should be arranged beforehand and distributed among the lecturers. The lecturers, however, should remain at liberty to modulate the theme, as they are inclined, so they can always give their own individual opinion and interpretation on the free platform offered by the Lodges.

(3) We should like a series of small leaflets to be prepared, containing about 5,000 words at the utmost, treating the same questions as discussed at the lectures in a synthetic manner, and containing as many quotations from the standard books on Theosophy as may be possible and convenient.

(4) These leaflets should be distributed among the public after the lecture. The public should be instructed that the whole series will cover a definite aspect of world-problems, seen from a Theosophical standpoint. We suggest the treating of the following subjects:

- (a) Brotherhood essential for Civilization;
- (b) Education to Greatness;
- (c) The Evolution of Science;
- (d) Art for the Education of the Masses;
- (e) Idealism in Industry;
- (f) Internationalism and Nationalism;
- (g) The Heart of all Religions;
- (h) Our Human Duty;
- (i) The Aim of our Earthly Existence;
- (j) The Meaning of Pain;
- (k) The Reason and the Meaning of Death;
- (l) How We Meet our Friends in the Hereafter.

We should be very happy if this or a similar scheme could be adopted universally in our Society, and if the preparation of the synopses and pamphlets could be executed by our prominent members. We shall ourselves prepare a series and not await help from outside.

(5) We are in favour of a regular and universal concentration group, with the strong intention to build up a link with all the Lodges and Centres of our Section and, if possible, with all the Centres in the world. The regular weekly concentration, built up in a definite form, will do much, we think, to strengthen the feeling of Brotherhood and co-partnership in our Society. We propose to give preference to the Thursday afternoon for this regular concentration-group. But, as it must not interfere with traditional programmes, the day could vary. We think it, however, desirable to do it regularly and (if possible) weekly.

(6) We suggest the following scheme of concentration, which will last from 10 to 15 minutes:

- (a) We harmonize our *physical* bodies and lift our consciousness to the astral plane;
- (b) We harmonize our *emotions* and lift our consciousness to the mental plane;
- (c) We harmonize our *thoughts* and lift our consciousness to the Egoic plane;

(d) We realize the *Unity* of all members, Centres, Lodges and Sections of the Theosophical Society ;

(e) We are a *chalice* of living Light ;

(f) The *Universal Life* of the Logos pours into that chalice ;

(g) We recite the Mantram :

“ O Hidden Life, vibrant in every atom !

O Hidden Light, shining in every creature !

O Hidden Love, embracing all in Oneness !

May each, who feels himself as one with Thee,

Know he is therefore one with every other.”

(h) Feeling our Oneness with all beings, we *offer the Light* on the Altar of Humanity !

(i) We *look down* upon our personalities, and we drench our bodies in the Heavenly Light ;

(j) We *return to the world*, but we try to keep in mind that we are centres of the Light of the World.

(7) We shall organize also a special method of propaganda for the native Lodges, and especially for propaganda in small villages in the country. This work is already being done very well and is proceeding steadily. Perhaps we shall prepare a series of leaflets in Malay also, if that is desirable.

(8) Next to this, we shall have our regular public meetings and lectures and classes. If possible, weekly and on a centrally prepared scheme. We shall take perhaps Dr. Besant's *Ancient Wisdom*. There is established a Propaganda fund, which will enable the lecturers of the greater Lodges to travel to the smaller

Lodges, and so assist them in this work of propaganda.

(9) We will welcome very heartily all international lecturers who come to our shores. We offer them hospitality, friendship and co-operation in exchange for their work in lecturing and uplifting.

(10) We will try to keep in mind that all work is done in the name of those Great Brothers who established the Society, and who may perhaps use our work for the benefit of mankind.

We discussed also the re-enlivening of the Theosophical Order of Service, which is practically extinct in Java, but we do not feel competent enough to start afresh, as so much is already being done by other Societies. We induce, however, our members to enter those Societies, and to bring there the Light and Wisdom of Theosophy.

The work here has a particular character, because of two races working side by side, the Dutch and the Javanese. Also two great religions stand side by side, the Christian and the Mohammedan. It is a splendid opportunity to show the reality and effectivity of Theosophical ideals, but nevertheless the methods by which we reach both groups have to be entirely different. We can almost say that there are two sections here, one Dutch and the other Indonesian. They number altogether nearly 700 members. In my opinion we must keep united, and so I am always trying to blend the work and to unite the Lodges, established on purely national lines. In Bandoeng, for instance, we have no less than three Lodges : one Dutch, another Javanese and the third Soudanese.

A. J. H. VAN LEEUWEN,
President of the Netherlands
East Indies Section.

GOD has given you only your voice, but claims from you your music.

RABINDRANATH TAGORE

DAYS OF GREATNESS FOR APRIL

"YOUR greatest men count but as nonentities in the arena where greatness is measured by the standard of spiritual development," says the Master K. H. Nevertheless there are great names we delight to honour, and great days we celebrate, and the following occur in April:

- April 1. Prince Bismarck, German statesman, born 1815.
Hans Christian Andersen, born 1805.
2. Charlemagne, Emperor of the West, born 742.
Mirabeau, French orator, died 1791.
3. George Herbert, English poet, born 1593.
Johannes Brahms, Austrian composer, died 1897.
4. Telugu New Year's Day.
5. Charles Algernon Swinburne, English poet, born 1837.
6. Raphael, Italian painter, died 1520.
7. St. Francis Xavier, missionary, born 1506.
William Wordsworth, English poet, born 1770.
8. Petrarch, Italian poet, crowned 1341.
9. Francis Bacon, Lord Verulam, died 1626.
Dante Gabriel Rossetti, English painter and poet, died 1882.
10. William Booth, Founder of the Salvation Army, born 1829.
12. Birth of Sri Rama.
Muharram, Day of Remembrance of Great Martyrs (Muslim).
13. Thomas Jefferson, U. S. A. President, born 1743.
17. Benjamin Franklin, died 1790.
18. David Livingstone, interred in Westminster Abbey, 1874.
Joan of Arc beatified 1909.
19. Paul Veronese, Italian painter, died 1588.
Benjamin Disraeli, English statesman, died 1881.
Charles Darwin, English scientist, died 1882.
Good Friday.
20. Marcus Aurelius, Roman Emperor, born 121.
Easter Day.
Alexander the Great buried at Alexandria, 323 B. C.
23. St. George's Day.
25. Oliver Cromwell, Lord Protector of England, born 1599.
Anzac Day.
26. Sir Henry Parkes, Australian statesman, died 1896.
27. Ralph Waldo Emerson, American philosopher, died 1882.

REVIEWS

Verbatim Reports of Talks and Answers to Questions, New Zealand, 1934; and *Ojai*, 1934; by J. Krishnamurti. (Star Publishing Trust, Adyar).

These two books more emphatically than hitherto contain the assurance that, with the exception of their author, the entire human army is out of step. Hence the reviewer is as one in the outer darkness, commenting to his equally visionless brethren without the bright circle of which their view too is wholly factitious. Yet the voice within is still heard to affirm that would but three or four directionlessly arrive within the invisible periphery, then error would melt as wax from the globe, and progress, a major error, would be discarded, and the light of understanding become omnipresent.

Apart from this preliminary difficulty, the task in hand is rarely simple. For by contrast with the mass of subtle and recondite books, dealing with stars, atoms and vitamins, which reach this office, these latest reports of Star Camp discussions are distinctively explicit and matter-of-fact in expression.

At the end of the previous decade the books of Krishnamurti inclined to an æsthetic richness culminating often in passages of moving beauty. We were then asked to contemplate man liberated as being "naked as a single star in the sky". Even the print in which the words were set and the binding that enclosed their pages gave the eye an uncommon pleasure. To-day it is largely by the chapters of that period that we make our mental assessments of the author, assessing being our instinctive practice.

These two new books differ from their forerunners both in appearance and manner of expression. They are in the cheapest format, and the appeal to beauty in their expression is quite incidental. We are now tersely directed to observe the harsh dissonance in the world and in us, which results from the friction between

the environment and its adventitious product, the individual. The words are not easy to misunderstand, and yet their significance in relation to ourselves is usually difficult to admit. We will agree, for instance, when we read that the world's idealism is wrong. But Krishnaji is fervid on the point that there is no such thing as "right idealism"—that the whole process of idealization is false and will always keep us remote from the realization of truth. His analysis not only reads irrefutably, but we have neither read nor can imagine its disproof. Not that it is in an atmosphere of advocacy and denial that truth can emerge. But with our author we must either appreciate the extent to which we are contaminated by the errors he reveals, and so be free of them, or disagree. We cannot nod our heads, pass on, and continue to discover peace.

Many are the hard assertions to be faced which demand to be picked up or nailed to the counter: That evolution is an environmental fact and yet utterly without significance to the Spirit; that the concept of an individual Spirit is at any time and anywhere not merely an illusion but an especially unpleasant one; that to climb the hills of heaven with wasting (or joyous) feet is only to perpetuate the illusion of duality in the universe; that what we know as individual spiritual aspiration is merely a variant of the urge to flourish commercially (what Henry James termed the worship of the "Bitch-Goddess, Success"); that all ceremonial is motivated purely by gain to the individual who is an illusion; and that, however exalted our apologetics for it, this is always so, and several further propositions more likely to be disturbing than familiar.

Faced with the unfamiliar, we are apt to respond to the strongly human urge to compare. Readers of Krishnaji have often been reminded of the greater lyrical poets, and numberless prose passages of other writers can be found

to point to his conclusions. And, though no man lives in resemblances, these reminders have often been striking. The Krishnaji of to-day, maturer in expression, might often have been an unconscious plagiarist of the letters of D. H. Lawrence before they were published. The ideas of Lawrence, inherited by Aldous Huxley and developed in his essays with characteristic intellectual vigour, have frequently a surprisingly intimate ring of Krishnaji. There is also the damaging attack on idealism, made in all its phases and degrees, by Ibsen, whose heir was Shaw, to whom the golden rule is that there is no golden rule. For many years the pages of Keyserling have been studded with conclusions to be found in these Camp Talks. This company must however be distinguished from the iconoclasts, whose common lust is to introduce new idols, before we can see in them sparks of what has become a flame in Krishnaji. These men, too, have asked us to relax our grasp on what we hold as precious, and, though their words may be widely revered, they too are largely ignored in everyday living.

Yet these predecessors and contemporaries, who have anticipated parts of Krishnaji's thought, are in one thing not akin to him. They have made some impact on their times, their lively minds can be scrutinized and estimated, their motives interpreted, by say an Emil Ludwig. When the Teacher, however, is of moment to the whole of mankind he is unhappily only reduced by time to a false understanding. His objective life may be well known and recorded, but his motivelessness is baffling, and in his personality the biographer clutches a vacancy. Immediate fame can only be achieved within the scale of the time's immediate values. Posthumous fame is a measure whereby a man who was intolerable to his own time is moulded by a later age into a fiction acceptable to it. So to compare Krishnamurti to the already renowned creates no real lustre; nor is the infinite understood through piecing together the finite.

During his New Zealand tour the broadcast of one of Krishnamurti's was banned by the Government. It is difficult to discover in this text any

reasons for official nervousness. There may have been some embarrassment when an audience heard Gautama, Christ and Lenin cited as men not caught up in false values. There was too the questioner who felt that to live in freedom might be to break the law. Krishnaji's hearty assurance that since man made the law surely no one could be better qualified to break it, may have been reckoned provocative. But it would seem that legislative sessions are still the more favoured occasions for making and breaking laws.

These vehement utterances, various as may be their appeal, are beyond sincerity, cannot be rationally dissolved, nor be forced to endorse any particular scheme of action. More positively there are vigorous hints as to what we can do to be free, without the obstructive aid of new concepts, of altruism, of all theories, of further additions to knowledge, accumulations of merit and the countless other intellectual entities which disguise the living durable ecstasy which is life in its completeness. And should the latter concern be an irrelevant matter to us, the books may yet be worth their rupee (or foreign equivalent) as an alternative relaxation to crime fiction. For we can all relish the episode of the man who, on assuring Krishnaji that since listening to him he had become free of the tyranny of memory, and was no longer aware of his large money debts, was advised to consult his creditors about the reality of his freedom. The dilemma of the lady who was on the brink of becoming a deaconess in the Baptist Church, but suspected a doubt in her soul, may here and there raise a dolorous smile. Hence, if we mean merely to be amused, to pigeon-hole a new consideration, take sides in ignorance, or relegate the author to his correct position in a diagram of the cosmos—then it would still be a pity to miss the material provided so cheaply in these two books.

R. W. C.

The Occult Teachings of the Christ. According to "The Secret Doctrine," by Josephine Ransom. (T. P. H., Adyar.)

By *The Secret Doctrine* is, of course, meant H. P. B.'s great book. As the writer herself explains, she has confined herself solely to this source of information on the three questions, namely, who the Christ was, and who Jesus, and what were the former's occult teachings? It is only natural that the answer to the last question takes up far the greatest part of the pamphlet. Nearly the whole of the pamphlet consists of "scattered references from *The Secret Doctrine*, pieced together". There are few remarks of the author herself. But, of course, even in the simple grouping of given facts or doctrines, or even in the headings given to the different chapters or paragraphs, one cannot escape one's own mind and learning. So, for example, the identification of the Christ's Birth, Baptism, Transfiguration, Crucifixion and Ascension, with the five great Initiations, is clearly based on a reminiscence of Dr. Besant's classification in her *Esoteric Christianity*, or of Bishop Leadbeater's books. All sayings of H. P. B., even as interpreted by others, being full worthy of study, this booklet also shares in that merit, not only for its own sake, but also for the sake of *The Secret Doctrine*, passages of which dealing with Christianity will, by this methodical treatment, become clearer to the student. The last paragraph, one of the few (too few!) personal remarks of the author, sums up the whole Christian-mystical teaching in a few words, and is well worth quoting:

As I watch the celebration of the Eucharist in various Christian sects, I see this story [of Initiation] repeated. Through verbiage, gesture, vestment, and all non-essential yet reverent elements, there is revealed the age-long teaching of the approach, the ascent, the at-one-ment of the Son of Man with his Godhead, and this is the Occult Teaching of the Christ.

A. J. H.

Our Elder Brethren, by Annie Besant. (T. P. H., Adyar. Price Rs. 2.)

What a story book of magic and enchantment for the World's Youth of To-day!

For, a World-Youth, freshly speeded through a childhood of "wings" and wireless, stands impatiently even now at the door of To-morrow—demanding the Key of Understanding to the "ways and the whys" of men.

Here, then, are made clear the world's vast adventures, the world's great romances, and stranger mysteries—full of magic and covered often with the Light "that never was on land or sea".

Here, then, are tales of Rulers, Teachers and Guides; Sages, Saints and Martyrs—Those whom Youth to-day may follow along ways of wisdom, of peace or of love; of harmony, of truth or of light; or best of all of beauty to the great mountain-peaks of victory.

Here they may meet the Teachers of Angels and of Men, sometimes known, sometimes unknown, sometimes visible, sometimes invisible, but ever "going about, doing good".

Whose pen is able enough to take these stories of Dr. Annie Besant's and rewrite them for the Youth of to-day and for the Youth of all time?

O. C. F.

The Pageantry of the Apocalypse. An Interpretation by A. Allan. (The C. W. Daniel Co., London, 1934. Price 5s.)

The Revelation of Saint John is admittedly "the most controversial" of the books of the New Testament. It has been commented on from the most different standpoints. The present writer's effort is based on his view of the book as "an epitome of the history of the world from the dawn of civilization to the final doom; it therefore deals with all stages and phases of civilization". That is rather a colossal thing to say of any book. And of course the writer cannot be said to have made it true except, perhaps, when we cut the world's history down to that small part of it bordering the Mediterranean, and to that smaller part of time covered by a few paltry millenniums. Curious notions are propounded by the writer. I will give one instance. In the Heavenly City, which in the last millennium will descend to earth,

there is to be no temple. It is to be a wireless broadcasting station from which sermons will be broadcast all over the world continuously by day and by night. Medical advice will be broadcast also by specialists of the highest eminence. Whether this institution will last only a thousand years, or until the end of time, we

cannot tell. If the inhabitants require any food it will have to be manufactured synthetically, as our modern chemists hope to do in the future. Then the law of gravitation will have to be suspended, otherwise the Holy City could not safely come down "out of heaven from God". It would dash itself to pieces, or bury itself in the earth like a meteorite; if it did not dash the earth to pieces also. (Therefore) this New Jerusalem is not a member of the solar system. But as to the region of the universe in which this Holy City will be situated, there is no indication given.

So, there seem still *some* doubts left in the writer's mind, though one would not think it, when reading the book.

A. J. H.

The Mysteries of the Triangle, by Leonard Bosman. (The Dharma Press, London, 1934. Price 1s. 6d.)

The booklet consists of two articles, the first bearing the same title as transcribed above, the second entitled "Self-Realization through Freemasonry". Though meant more especially for Freemasons, nearly the whole of it might, I think, be also understood by non-Freemasons. The first article explains the most important Masonic symbol of the triangle, more particularly the Equilateral Triangle, as the representation of "a balanced nature," Freemasonry teaching "the art of balance," the balance, namely, of the three aspects of life,—the Wisdom which is Will, the Strength of Love, and the Beauty of the Creative Mind". The second article traces "the basic principle of the triune nature of man and the universe, as symbolized by the Triangle, in its development through all the stages represented as degrees in Freemasonry". As being of a more technical nature, we will not, therefore, follow the writer any further.

A. J. H.

Education, by Hazrat Inayat Khan. (Luzac & Co., London.)

There is nothing new in this handbook for the "educator," but at the same time it contains much that might be a useful guide to the vast majority of parents who are themselves "problem parents".

For my own part, I should utterly reject any or every scheme of education which advocated a system of "rewards and punishments" as correctives, and which stated that "punishment is natural" (page 51).

This is the code of a world as it is to-day, full of misery and suffering, *i.e.*, rule by external authority.

O. C. F.

MAGAZINES

The Theosophical College Magazine (Madanapalle), October. With H. Sunder Rao as Editor and Dr. James H. Cousins (Principal of the College) in the offing, one would expect a college journal of super-excellence, and here it is. Artistic ideals are made concrete on every page. The Temple of Art in the midst of the College (here described) links the student with other famous centres of ancient art like Ajanta and modern schools like Santiniketan, and is destined to connect the cultural areas of India with those abroad. Most fittingly, this article is illustrated with the portrait of a Punjabi poet, Ghalib, which, because of its Christ-likeness, was reproduced by the Y. M. C. A. in Calcutta for a Christmas card. The prevailing tone of the journal is indicated by the subjects it discusses: sculpture, idealism, education for employment, conflict of religions, earthquakes, capital punishment, the World Mother (by Mrs. Cousins), besides a poem by Dr. Cousins, and a salutation of Dr. Cousins by another poet (G. K. Chettur), reminiscent of Tennyson's apostrophe to "Mantovano". Other lighter articles go to make up a bright, dignified number, introduced with a greeting by Dr. Arundale from the Besant Memorial School, Adyar, to "its brother at Madanapalle". Without some indication of the cost of the magazine, we shall have to regard it as "priceless".

Zest, a monthly journal published by the Arundale Club, Sydney. (Price 3s. 6d. per annum.)

Sixteen pages of bright ideas, keeping alive the enthusiasm of a group of young people who are concerned less with themselves and more with the world they live in.

"Youth has something to give," says the Editor (B. P. Ferrie), and more and more "as its static possibilities are changed into dynamic realities". *Zest* is challenging the Churches to stop their intersectarian bickering lest it surely "kill the last remnants that remain of true Christianity—the Christ-principle". *Zest* challenges the picture-producers to cease mixing beauty with sex-ugliness:

Youth to-day is sick and tired of hearing high and mighty Mother Grundies of both sexes, ranting foolishly on the decadence of to-day's youth, that it refuses to sit quietly by any longer whilst these half-blind cynics of Lemon Avenue hurl their ban.

Zest is clean and fresh and breezy, like the youth who throng the Australian bush and the Australian beaches. Its challenge rings out again in an article by Harold Morton, "Are You Destructive?":

One of the tragedies of the modern world is the large number of people who have not learned the destructive art. We need special

schools to train them . . . Destruction is as important as construction . . . Children should not be prevented from exercising their destructive tendencies . . . The destructive forces should be harnessed to desirable ends. Why not harness them to destroy slums, to abolish the hideous things which exist around us, paling fences, unkempt backyards, rows of terraced houses . . . Instead of abolishing a slum we burn our surplus wheat. Instead of dumping the hideous ornaments that are turned out by the million in Birmingham, Berlin and Tokio, we dump our surplus fruit at sea . . . A very commendable example of the use of destructive impulses is to be found in the young Mayor of Redfern's recent action: "The slums must go and we will not rest until they go," he declares . . . If you want to take your part in building the grand new world of your ideals, be willing to be a great destroyer.

Zest is "Dedicated to the Spirit of Youth." Two bright spots in the Arundale Club activities are dances and hiking parties, and the young people are both members and non-members of the Theosophical Society.

J. L. D.

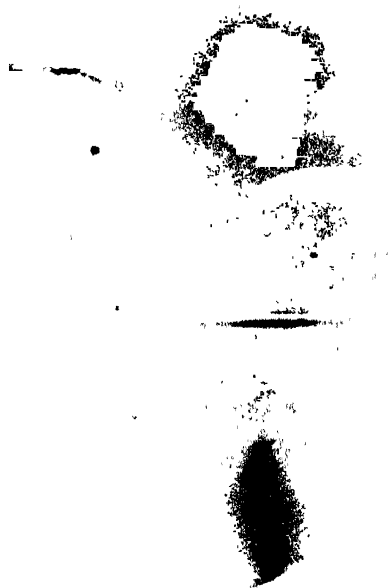
MAGAZINES RECEIVED:

Advance India	...	...	...	January.
The American Theosophist	...	...	...	Dec. and January.
The Beacon	...	...	...	December.
Boletín de la Sociedad Teosófica Española	...	...	...	January.
Bulletin Théosophique	...	...	...	Jan. and February.
The Calcutta Review	...	...	...	February.
The Canadian Theosophist	...	...	...	Dec. and January.
The Dakota Theosophist	...	...	...	January.
Dharmarajya	...	...	...	January 19th.
Evolucion	...	...	...	December.
Gnosi	...	...	...	August-October.
The Hindustan Review	...	...	...	January.
The Indian Library Journal	...	...	...	Jan. and February.
Interdependence	...	...	...	October.
Israel at Work	...	...	...	January.
Kalyana Kalpataru	...	...	...	January.
Kuntur	...	...	...	July-September.
The Liberal Catholic	...	...	...	Jan. and February.
The Link	...	...	...	Dec. and January.
The London Forum	...	...	...	Jan. and February.
The Modern Review	...	...	...	February.
The Muslim Review	...	...	...	February.
News and Notes of the T. S. in Australia	...	...	...	Feb.-March.

The Non-subscribing Presbyterian	...	...	...	Jan. and February.
Persatoean Hidoep	...	...	...	Jan. and February.
De Pionier	...	...	...	Dec., Jan. and Feb.
Pretoria Lodge Newsletter	...	...	...	December.
Revista Teosofica Cubana	...	...	...	Dec. and January.
La Revue Théosophique le Lotus Bleu	...	...	...	Dec. and January.
Stri Dharma	...	...	...	Jan. and February.
Sunt	...	...	...	No. 11-12.
The Temple Artisan	...	...	...	October-November.
Teosofi	...	...	...	No. 12.
Theosofie in Ned.-Indie	...	...	...	Jan. and February.
Teosofisk Tidskrift	...	...	...	January.
Theosophia	...	...	...	Jan. and February.
Theosophical News and Notes	...	...	...	January-February.
The Theosophical Path	...	...	...	January.
Theosophikon Deltion	...	...	...	January.
Toronto Theosophical News	...	...	...	Dec. and January.
Uranus	...	...	...	January.
The Vaccination Inquirer	...	...	...	Jan. and February.
Yoga	...	...	...	January.
The Young Builder	...	...	...	Jan. and February.

BOOKS AND PAMPHLETS RECEIVED :

- A Guide to Adyar*, by Mary K. Neff. (T. P. H., Adyar.)
Abul Fazl and Akbar, by C. Jinarājadāsa. (T. P. H., Adyar.)
Astrological Prediction, Easy Lessons No. 2. (Harwood, London.)
Matter and Myth and Spirit, by Dorothea Chaplin. (Simpkin, Marshall, London.)
Eminent Americans, by Jabez T. Sunderland. (R. Chatterjee, Calcutta.)
Yogavāsishtha and Its Philosophy and Yogavāsishtha and Modern Thought, by B. L. Atreya, M.A., D. Litt. (Benares.)
The Dhammapada, trans. by S. W. Wijayatilleke. (G. A. Natesan, Madras.)
Vagaries, by a Vagabond. (London.)
The Rig Veda Samhita, by S. Padmanabha Iyengar, B.A. (The Soumya Book Depot, Mylapore.)
Presidential Address, by Dr. Pearay Lal Srivatsava, at the All-India Homœopathic Conference, Bombay, 1934.
Las Matematicas de la Moral, por Fernando Redondo Ituarte. (Madrid.)
The Great Pyramid in Fact and in Theory, Vol. II, by William Kingsland, M.I.E.E. (Rider & Co., London.)
Sanskrit Essentials of Grammar and Language, by Kurt F. Leidecker M. A., Ph. D. (Anchorite Press, New York.)
The Next Three Years, by Alice A. Bailey (Lucis Publishing Co., New York).
Kabir Adya Gnana Prakash, by Manilal T. Mehta (Baroda).
Verbatim Reports of Talks and Answers to Questions, Italy and Norway, 1933, by J. Krishnamurti (Star Publishing Trust, Adyar).
East and West—Gilbert Murray and R. Tagore (International Institute of Intellectual Co-operation, Paris).
Kabir and the Bhagti Movement, by Mohan Singh (Atma Ram and Sons, Lahore).



A FULL MOON NIGHT AT ADYAR

(Photo untouched)



ON THE WATCH-TOWER

By THE EDITOR

Adyar's Celebration of the Silver Jubilee

ON May 6th a special celebration of the Silver Jubilee of His Majesty the King-Emperor will take place at Adyar. In the morning there will be Community Singing, followed by the feeding of a large number of poor people. This will probably take most of the morning. In the afternoon, a portrait of the King-Emperor in the uniform of one of his Indian regiments will be placed in the Great Hall and garlanded with rose flowers. The garlanding will be followed by a short commemorative programme, including an address on "Kingship". This function will be open to the public. In the evening residents will be the guests at dinner of the President and Shrimati Rukmini Devi. The dinner will probably be followed by a musical entertainment.

A number of residents have already subscribed to the Silver Jubilee Fund opened by H. E. the Governor of Madras. Doubtless in many other places within

the British Empire the Silver Jubilee will be enthusiastically observed. We are hoping at Adyar that His Majesty's broadcast address to the Empire will not be at such a time as to prevent our listening in.

A Besant Week

I must heartily congratulate the Sri Shahu Chatrapati Lodge of the Theosophical Society, Kolhapur, on a very practical and, I am told, successful commemoration last year of Dr. Besant's birthday—October 1st. The commemoration was in the form of a "Week" lasting from the 25th September to October 1st, that day affording an opportunity for a fine culmination for all the activities. A number of leaflets were printed and widely distributed. One was "Dr. Besant and the Social Order," another "Dr. Besant as an Educationist," a third "Dr. Besant as a Politician," a fourth was entitled "Dr. Besant's contribution to Science," while the fifth was "Dr. Besant—Her Contribution to Religion". Each leaflet

contained a short but adequate description of Dr. Besant's work in the department concerned, and at the end gave a list of relevant works with prices. The leaflets are of such general value that I am printing them elsewhere in this issue, so that when October 1st comes round again Lodges may have some effective material either for use as it is or as suggestive for a different type of celebration altogether. The Sri Shahu Chatrapati Lodge has arranged its celebration in the manner most suitable to its requirements, but other Lodges may find other types of celebration more congenial and effective. I hope that someday we shall have a Book of Theosophical Celebrations such as Dr. Hayward has so admirably composed for a number of great personages of the world. Every Lodge should have copies of Dr. Hayward's Books of Celebrations, for use and for inspiration.

* * *

A New Anniversary

On March 1st, the first anniversary of the passing of Bishop Leadbeater, who left his body on that day in Perth, Western Australia, at 4.15 p.m. (Australian time), a Commemoration was held in the Great Hall at Headquarters. After a brief introduction from myself, a number of passages were read from his writings, followed by a short address on "His Way With Youth". Then was recited a beautiful hymn of his own composition, and the brief proceedings closed with the reading of two tributes—one by Dr. Besant to Bishop Leadbeater, and the other by Bishop Lead-

beater to Dr. Besant—and the Bishop's own magnificent exhortation on the passing of Dr. Besant, adapted to include him as well as her. It was indeed an impressive meeting, full of the spirit of the last words he ever spoke:

CARRY ON !

Thousands throughout the world, probably more non-members of the Theosophical Society than members, have had occasion to be grateful to him for dispersing from their minds and feelings the fears, the terrors, and the shadows of death. He was a great gentleman, and suffered the fate of the great whose greatness is beyond the understanding of the crowd—persecution and belittlement. But no dark clouds from the black miasmas of ignorance could ever penetrate the constant radiance of his being. I have never known a human being so constantly joyous, so indifferent to the virulent attentions of his detractors, so unaffectedly friendly and understanding towards those who poured upon him their abuse. How ashamed must such be, if they are capable of the strength of shame, to know that he received each cruel word with a kindly thought. And how full of remorse will some day be all those who have persuaded themselves that they have chapter and verse for their denunciation of his so-called "immorality"! It is hopeless to try to convince those who revel in their own dirt. But to some of us it is enough, had we no other knowledge, to compare him as we have known him for many decades of years with those

who are his detractors—to see their lives as we have watched his. He cares nothing for all this, but must not mind if some of us who are left behind are now and again fiery for truth and justice: and February 17th and March 1st are days many of us hold very sacred.

A full report of the proceedings will be found elsewhere in this issue. When March 1st comes round again many Lodges of the Society may like to follow the procedure we adopted and to use the same readings.

The Straight Theosophy Campaign

Our Publicity Department has been very busy for some considerable time planning this world-wide Campaign which it is hoped will be strenuously undertaken by Theosophical Lodges throughout the world from October to December next. A most interesting chart has been prepared, giving suggestions for meetings and study classes to be held during each week of the three months. This chart is being sent free to every Lodge of the Theosophical Society throughout the world. But it is only intended as a suggestion for a three months programme, since each Lodge will itself probably know how best to run the Campaign having regard to local circumstances and needs. But some at least of the ideas will surely be found valuable. In addition, the Publicity Department has prepared a large number of penny leaflets attractively printed and dealing with the various subjects the Campaign comprises. These leaflets will be available, so far as English-speaking countries are concerned, at a

price which will enable the Lodges to sell 50 per cent at a profit and distribute the other 50 per cent free. Non-English-speaking countries are, of course, free to translate them and to use them as may seem best. Every Lodge will receive the chart direct from Adyar, and I shall be very happy to hear what members think of it, and how individual Lodges are going to adapt it to suit their special needs. I hope also to be favoured with reports as to the observed effects of the Campaign, not so much in an increase of membership as in an increase of interest in Theosophy. May I ask General Secretaries to draw constant attention to this Straight Theosophy Campaign, so that by October it may be in full swing? It is by no means too early even now to begin the necessary planning in the shape of Lodge syllabuses, entertainments, public lectures, etc. Coming events must cast well-defined shadows before.

The Presidential Address

It is too early yet to receive reactions from all over the world to my first Address as President. But I have just received from The Theosophical Broadcasting Station in Australia an order for 2,000 copies for distribution to each individual member of the Section. I presume this means that our Theosophical Station, very much in touch with Australian public opinion, considers that the Address will do useful Theosophical propaganda, clearing the air and helping to place our Movement on its original foundations. There is much, in my first Address, about

Adyar and about our workers at Adyar which may not be of any particular interest to the general public. But every member of the Society should be keenly interested in the *personnel* of his Headquarters, for it forms the heart of the Society to which he has the honour to belong. My second Address will naturally be very much shorter and of more general concern. I am hoping to have it ready in time to reach every Lodge throughout the world before I actually deliver it here at Adyar. And my wish is that on December 26th, or as near to this date as convenient, it may be read by an officer of the Lodge to his fellow-members. I am anxious, too, that all over the world there may be held informal Conventions—Diamond Jubilee Conventions—synchronising with the great Convention itself at Adyar, so that the whole world becomes in a measure a vast Theosophical Convention releasing power and blessing for the furtherance of the Masters' work. The Adyar Convention programme will also be ready well ahead so far as regards its main features, some of which may be able to be reflected in these Supporting Conventions.

* * *

Towards a Japanese Section

Those who have been reading my Presidential Address will remember that I am hoping we shall have a Japanese Section in our Society at no distant date. I am happy to read in *The Japan Advertiser*, published in Tokyo, the following paragraph :

All interested in Theosophy are invited to attend an informal meeting of the

organization in Tokyo, which will be held at 2.30 o'clock to-morrow afternoon at the home of Miss Casey, No. 13 Mikawadai-machi, Azabu, which is half way between the Roppongi and the Mikawadai streetcar stops. Mrs. Devereux, president of the Brotherhood Lodge in New Orleans, will be present at the meeting. She is on her way to India, and this will be the only opportunity which friends and members here will have of hearing her speak.

Mrs. Devereux is a very live wire in the United States, and we already have her daughter here at Adyar helping in the Presidential and Publicity offices in the efficient Devereux way. Mrs. and Miss Devereux will shortly be leaving for a stay in Kashmir, and will then return to settle down at Adyar for a winter's work.

I earnestly hope that every traveller who finds his way to Japan will make a point of visiting our Tokyo brethren. The address of the Tokyo Lodge is as in the paragraph and each month on the last page of THE THEOSOPHIST. A Japanese Section would be of immense value to our Society and to Japan, and I trust the Tokyo Lodge is doing what it can to become the mother Lodge of the Section. And Hongkong and Shanghai must be father and mother to the Chinese Section. I am almost impatiently waiting for news that in each country the necessary seven Lodges are already well on the way.

* * *

" Birmingham . . . is booming "

A friend in Birmingham, Alabama, U.S.A., writes to a friend at Adyar :

Birmingham Lodge is booming. We have taken in fifteen new members since last May, and still they come. Our classes

are proving a great success and an inspiration. My class in public speaking was over-enrolled and so I had to split it into two, which means double work as well as double income, but I have never enjoyed doing anything more. E . . . is teaching a class in Creative Design, and so many of the members are taking it and enjoying it and discovering things they never knew before. R . . . , at the enquirers' class in Theosophy, has a record attendance of around thirty every Sunday afternoon. And we are actually making money for a change. After the monthly public lectures, we serve coffee and sandwiches, the latter furnished by the members, and we charge five cents for the coffee and five cents for a double sandwich, and last meeting we took in two dollars just in nickels and dimes. It all adds up, you know.

I am not surprised, since in Birmingham, Alabama, lives Mrs. Orline Moore, who believes heart and soul in Theosophy, and stands for Theosophy all the time. She is full of life and eagerness, and considers that Theosophy and the Theosophical Society are having a New Deal of which she is determined to take full advantage.

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* *

A "Lodge" of the Theosophical Society

I am in a way glad to hear that a majority of the Board of Directors of the Theosophical Society in America are opposed to the use of the word "Lodge" to designate a minor nucleus of Universal Brotherhood. I have never liked the word "Lodge" and have only liked the word "Branch" a little better. It is suggested that instead of using the word "Lodge" or "Branch" the designation should be "The Theosophical Society in . . .", giving the name of the town or city. I am in entire accord, just as, with regard to a Section,

I think the designation should be "The Theosophical Society in . . ." giving the name of the country. Psychologically, and from the standpoint of advertising, the proposal has everything to recommend itself; and the only argument which can be advanced *per contra* is the traditional usage of the word "Lodge" from the early beginnings of the Theosophical Society, and the fact that the word "Lodge" has a very special meaning for us in its derivation from the Great White Lodge. Can we afford to forego this link, for link it surely is?

A Problem

But what are we to do if there are several groups of the Society in one city? Are we to designate them according to the districts they respectively serve? But if there be more than one in a single district? Are we then to attach the name of the particular sub-locality served by the group? I think there is a real difficulty here. Groups might not like to be known as The Theosophical Society in London, Group No. 1, or 2, or 3, etc. And there may be some Groups with very special attachments to a name. The other day a "Lodge" asked my permission to call itself "Arundale". I think that names of persons should be avoided—even the names Blavatsky, Olcott, Besant, and so on. The more impersonal we are, the less we attach the labels of personal names to our various groupings, the better for the work we have to do. And this is one of the principal reasons why I like the proposal of the Board of Directors in America,

But it will be interesting to have comments on the idea, and I invite these for publication in **THE THEOSOPHIST**, with special reference to the problem of large places where there are many Lodges or Branches, and to the question of the power in our Society of the very word "Lodge" itself.

* * * "A Piece of Karma"

A friend writes to me that by asking for suggestions and advice I have called Karma down upon my head, and then proceeds to the sending of a really interesting letter. First, she tells me I must make it possible for all "exiles" to return to membership of the Theosophical Society. No one should ever exile himself from membership, however much the Society may seem temporarily to be coloured by some specific sectarianism. In a Society composed of 30,000 ardent seekers after Truth there must needs be sectarianism, dogmatism, the flaunting of authority, iconoclasm, and all the other "isms" which either need emphasising or are just the signs of a seeker of Truth having found a toy he has never seen before. I do not want to denude the Society of these "isms" but rather to welcome them, doing my best to keep them in their due place, and ever presenting the Society to the world as a Movement which includes and does not exclude. The "exiles"—they have mostly exiled themselves—should have realized that the Society cannot, does not, and never will, become subordinate to any of the waves of movements which from

time to time surge through our membership.

* * * **Loyalty to the Society**

Suppose such a wave to appear in the near future, or suppose another President send forth such a wave—as did our late President. Suppose that wave to be supremely uncongenial to me personally and to my sense of the real purpose of the Society. Am I going to leave the Society because I am out of sympathy with such wave, or with the policy of the majority? Am I going to leave the Society because I believe it is being wrongly guided, and I feel myself to be in a helpless, and perhaps hopeless, minority? To do this is, in my judgment, not only weak, but a deplorable lack of appreciation of and confidence in the basic principles of the Society. For my own part, I believe in the Society above all persons, above all movements, above all colourings, with which it may be temporarily associated. And I am not going to allow any persons, or interpretations, however much they may be momentarily engulfing the Society, to drive me out, or to cause me to lose confidence in the eternal purposes on which the Society is based. My allegiance is to the Society, and to its three Objects. Persons may come, and Movements may go, but the Society and its three Objects will go on for ever, and I hope I with them. Therefore, there should never have been any "exiles", and I trust that during my Presidentship there will be no more,

Research ✓

And then my friend pleads for real research activity among members of the Society. She feels there is far too much study leading nowhere in particular, and far too little scientific adventure. She would like to see Botany allied to Astronomy, the correspondences established between Lily and Rose and the Nebulae of these different types. She would like to see evolution of the crystal studied in its human* and its planes of consciousness aspects. She would like to see sex studied in relation to history—femininity and masculinity in races and in nations, and perhaps the division of races and nations into sexes, with special reference to fortunate and unfortunate sex alliances and in some cases the unhappy married life with its inevitable divorce. She would like to see astrologers working at the ductless glands, and correlating geological ages with the Zodiacal Signs. Why, she asks, did Nature for a long time produce everything with a sting? Is Dr. Bhagavan Das, she asks, correlating the principal castes with human bodily functions? Her suggestion is that sudras represent the nutritive system, the vaishyas the blood system, the kshatriyas the nervous system, the brahmanas the ærating system.

I agree that members of the Theosophical Society have a unique opportunity for research in view of the wonderful knowledge at their disposal. And we must ally the opportunity to the wisdom, lest both be snatched away from unworthy votaries.

I should like competent members, who are specialising in the various departments of knowledge, to let me know what researches need making which our Science should be able to facilitate.

Fraternisation * * *

And now for letter No. 2, from a male member this time, who wants me to give a quite definite proof of my belief in Universal Brotherhood. He writes of Theosophical Societies other than our own, and asks me to have a friendly attitude towards them, both personally and officially. Of course, I am happy to be friendly to them all. But I am perfectly clear that each movement must go its own way in its own way, neither with Federation nor with union. The Theosophical Society is glad indeed to be on the most friendly terms with all other Theosophical Societies. It certainly has no intention whatever of making any propaganda among the groups belonging to such other Societies, either for its principles or for its membership. It indulges in no feeling of superiority, even though it happens to be the oldest of all the Societies, as its name *The* Theosophical Society signifies. Nor does it claim any exclusive access to the teachings we know as Theosophy, or any sole possession of Truth. The other Societies grew into separation for one reason or another.

Diversity's Value * * *

Well and good, let the cause for such separation have been what it may. While there seems to be need for the separation, while any movement regards itself alone as, let us

say, a genuine movement; while any movement believes that it alone possesses the really direct line of descent or truly expresses the original teachings of Theosophy, let the separation continue for the benefit of those concerned and for the satisfaction of the needs of those who aspire in varying ways. I think that at present these various lines have their place and purpose. But I do also think that sooner or later there may once again be one body, and that the advent of this time depends very largely on the honourable relations each of these movements bears towards all the rest. Let there be no proselytisation, no penetration into another movement for the purpose of attracting its membership away. Let there be no assumption of superiority by one movement over another. Let there be no invidious comparisons or assertions. Let there be a frank and brotherly recognition that each movement serves its own useful purpose—a purpose no less useful, but surely no more useful, than the purposes pursued by other movements.

* * *

• A Common Council?

As for a Federation, for a Common Council, for a Common Convention—ideas which come to my friend's mind—I see no necessity for these at present. The ideal of Universal Brotherhood by no means demands that we must all be alike or work alike or think alike or strive alike or form common organisations or hold common meetings. To my mind the ideal of Universal Brotherhood demands, on the contrary, a wealth of difference, but embodied in a

solidarity which should need no outward expression. The very fact that an individual calls himself a Theosophist should be a *de facto* declaration of friendship and goodwill towards all, and should not involve any external trappings or ceremonial whatever. Take religions. A Theosophist is a friend to all religions, whether he belongs to one or not. He does not think, nor does he need to think, about a Federation of religions, or about a Common Council for the religions of the world. *He is a friend to them all.* It may be good to work for such Federation so far as regards the outer world. When friendship does not exist it has to be stimulated in such ways. But a Theosophist has passed beyond this stage of needing external stimulation. For myself, for example, I feel quite friendly towards the Independent Theosophical movements, towards the brethren who have their headquarters at Point Loma, and towards all other movements using the old name. If they care to invite me, I shall be happy to visit them in a spirit of genuine goodwill and without any *arriere pensée* of superiority or condescension. I shall not want to brag about my possession of the only real Theosophy and plead with my audience to return to the true fold. I shall not want in any way to convince my friends that they would be well advised to leave the movement to which they belong and join the Theosophical Society. I shall take it that they have their place in the world, and I shall honour such place whatever it is: *though I shall all the time*

be feeling that it is a pity there ever was need for these bifurcations, I hope this does not sound in any way discourteous or sinister. I do feel there should be in fact but one Theosophical Society. But since many exist I accept them with goodwill, hoping that some day there may be but one again. But let it be clear that united we do not necessarily stand, and divided we do not necessarily fall!

* * *

The Gathering Advance Guard

It is both interesting and significant to watch our elder workers being gradually relieved at their posts by the Old Guard of yesterday who have become young once more. How obvious that death—I wish the word could be abolished because of the weight of depressing thought-forms which permeates it—is the regenerator, and the truest friend struggling humanity has, treated though he be as if he indeed were Public Enemy No. 1. Our greater generals have already gone before, and have called to their side some of their ablest lieutenants: Mr. Albert Schwarz, Dr. Weller van Hook, Monsieur Charles Blech, Mr. G. R. S. Mead, Miss Dodge, Mr. G. E. Sutcliffe, Dr. van der Leeuw, Captain Max Wardall, Mr. C. E. Nelson, Colonel Green, Mr. C. Swaminatha Mudaliar, Mr. Jal Minocher Homji, Mr. J. P. Allan, Mr. I. de J. Olivares, Miss Noble, Mr. E. Udny, Bishop Irving Cooper.

I have referred to most of these in my Presidential Address. Elsewhere will be found a little tribute to Bishop Cooper. Miss Noble was one of our late President's most faithful workers in India, and

only retired when work was no longer possible to her.

* * *

Mr. Udny

For Mr. Udny I have always had a specially affectionate regard. He was one of the finest stalwarts in our Society—counting nothing too hard or too unorthodox if it might serve the causes he loved. He was a Civil Servant in earlier life, and on retirement devoted himself magnificently—the word is no exaggeration—to the Ahimsa League, founded to promote harmlessness towards our younger brethren in the animal kingdom. He worked for the League as I wish I could work for our Society, ceaselessly, fanatically, absorbedly. Often have I seen him—eighty years of age though he was—tramping the principal streets of London with wooden boards on his back and on his breast, advertising the duty of harmlessness to animals, or perhaps some meeting connected with his League: a sandwichman, as they are called. You and I might think the action unwise. We might ourselves hesitate to exhibit our principles and our persons to the laughter of the multitude. We might deplore such “rabid fanaticism”. Yet the will and the courage, the devotion and the self-abandonment, which caused an old man of eighty years, brought up in comfort and able to live at his ease, to delight in parading the streets in the service of causes so overwhelmingly dear to him—such might we all desire, treading as we do the safer and more comfortable ways of living for our Truths. Well may it be that Ernest Udny, with so

fine and self-sacrificing a nature, will be showing us how to climb the steep ascents to Kingship when we meet again in future lives. A human being who happily braves ridicule and contempt, challenges them as it were, for the sake of brotherhood, is far on the way—farther, I would venture to think, than those of us who are content to be respectable and comparatively commonplace. Blavatsky, Olcott, Besant, Leadbeater—all of them at one time or at another braved the world, stood apart from the world and challenged it alone. How many of us have ourselves in our own ways braved the world, challenging it in loneliness, for the sake of loved causes and forlorn hopes?

The Ritual of the Mystic Star

The Headquarters of the Theosophical Society was recently treated to a novel and interesting function in the form of the public performance of a Ritual constructed by Mr. Jinarājadāsa to be a ceremonial and public homage to the Great Teachers of the world and to the teachings They gave. Most ceremonials are, of course, secret, and have to be performed behind closed doors, and furthermore involve elaborate vestments and other paraphernalia. The Ritual of the Mystic Star, on the other hand, is quite simple in both these respects, is intended for public performance only, and is open to the participation of anyone who is in sympathy with its object.

A Theosophical Film

A new film has been made combining pictures of Adyar and

the everyday life there with some fine and precious studies of Dr. Besant, Bishop Leadbeater and other leading personages in the Theosophical world. This film will be very valuable to lecturers, especially in helping members of the Society who may never have any opportunity of visiting Adyar to know something of their international Headquarters and of the life which goes on there. The film is at present touring in Australia and New Zealand, and will then visit Spain. Early next year it will be free, and can be booked on application to the Publicity Department, The Theosophical Society, Adyar, Madras. Countries using the film—it is lent free—are requested to make a little contribution towards its cost; but its main purpose is to give the Lodges of the Society a closer link with Adyar which is the spiritual home of every member. Copies of the film may be purchased at a cost of about Rs. 100 or £8 or \$40. It is hoped from time to time to produce more films.

White Lotus Day

As May 6th will be an honoured Day at Headquarters, so will of course, May 8th, White Lotus Day, one of the principal Days of Remembrance of the Theosophical Society. It is the Day on which we specially remember our two great Founders and those who carried on their work when they temporarily left the physical plane. We must remember the spirit in which they worked, and the way in which they served the Society, so that our spirit may be no less eager and our way no less wise.

HOW MANY OBJECTS HAS THE THEOSOPHICAL SOCIETY?

By MARY K. NEFF

AGREEMENT with the First Object of the Society is the only condition necessary for membership, except the minor technicalities that are usual to such organizations.

This statement is copied from a Lecture Programme issued in South Africa, and it is said that the same statement has appeared in the United States and elsewhere, even on application forms.

I wonder what H.P.B. and Colonel Olcott would say to this? At least we have what they *have* said; let us consider it. We will begin with the original *Preamble and By-Laws* of 1875. The *Preamble* states:

In view of the existing state of things, it will be seen that the Theosophical Society has been organized in the interest of religion, science and good morals; to aid each according to its need. The founders being baffled in every attempt to get the desired knowledge in other quarters, turn their faces toward the Orient, whence are derived all systems of religion and philosophy.

By-Law II states:

The objects of the society are, to collect and diffuse a knowledge of the laws which govern the universe.

No mention of Brotherhood; it is Knowledge that is emphasized here. Colonel Olcott says in *Old Diary Leaves*, I, p. 120:

The Theosophical Society was to be a body for the collection and diffusion of knowledge; for occult research, and the study and dissemination of ancient philosophical and theosophical ideas: one of the first steps was to collect a library.

The word "Brotherhood" first appears in 1878, in a Circular defining a new body, the "Theosophical Society of the Arya Samaj of Aryavarta," as a bridge between the two mother societies: the Theosophical Society and the Arya Samaj. The connection is obvious—the West and the East are to meet upon a common platform, hence Brotherhood. Let us see what the Objects of the Society have become after three years of experience and in this new relation. The Circular states that it is "printed for the information of correspondents".

I. The Society was founded at the City of New York, in the year 1875.

II. Its officers are a President; two Vice-Presidents; a Corresponding Secretary; a Recording Secretary; a Treasurer; a Librarian and Counsellors.

III. At first it was an open body, but, later, it was re-organized on the principle of secrecy, experience having demonstrated the advisability of such a change.

IV. Its Fellows are known as Active, Corresponding and Honorary. Only those are admitted who are in sympathy with its

objects, and sincerely desire to aid in the promotion of the same.

Let us digress for a moment to point out the significance of this Article IV. "Only those are admitted who are in sympathy with its objects"—plural number, "objects," not the First Object only, or any one object only. But it is not even enough that prospective members should be "in sympathy with the objects"; furthermore, they must "sincerely desire to aid in the promotion of the same". Why an organization, if not to work for the Objects of the Society?

V. Its Fellowship is divided into three Sections, and each Section into three Degrees. All candidates for active fellowship are required to enter as probationers, in the Third Degree of the Third Section, and no fixed time is specified in which the new Fellow can advance from any lower to a higher degree; all depends upon merit. To be admitted into the highest degree of the First Section, the Theosophist must have become freed of every leaning towards any one form of religion in preference to another. He must be free from all exacting obligations to society, politics and family. He must be ready to lay down his life, if necessary, for the good of Humanity, and of a brother Fellow of whatever race, color or ostensible creed. He must renounce wine, and every other description of intoxicating beverages, and adopt a life of strict chastity. Those who have not yet wholly disenthralled themselves from religious prejudice, and other forms of selfishness, but have made a certain progress towards self-mastery and enlightenment, belong in the Second Section. The Third Section is probationary;

its members can leave the Society at will, although the obligation assumed at entrance will continually bind them to absolute secrecy as to what may have been communicated under restriction.

This Clause is no longer in operation, having been superseded by the arrangement of an Esoteric School within the Theosophical Society, founded by Madame Blavatsky in 1888.

VI. The objects of the Society are various. It influences its fellows to acquire an intimate knowledge of natural law, especially its occult manifestations. As the highest development, physically and spiritually, on earth, of the Creative Cause, man should aim to solve the mystery of his being. He is the procreator of his species physically, and having inherited the nature of the unknown but palpable Cause of his own creation, must possess in his inner, psychical self, this creative power in lesser degree. He should, therefore, study to develop his latent powers, and inform himself respecting the laws of magnetism, electricity and all other forms of force, whether of the seen or unseen universes.

Thus far H.P.B., says Colonel Olcott on page 400 of *Old Diary Leaves*, I; what follows he has written.

The Society teaches and expects its fellows to personally exemplify the highest morality and religious aspirations; to oppose the materialism of science and every form of dogmatic theology, especially the Christian, which the Chiefs of the Society regard as particularly pernicious; to make known among Western nations the long-suppressed *facts* about Oriental religious

philosophies, their ethics, chronology, esotericism, symbolism; to counteract, as far as possible, the efforts of missionaries to delude the so-called "Heathen" and "Pagans" as to the real origin and dogmas of Christianity and the practical effects of the latter upon public and private character in so-called civilized countries; to disseminate a knowledge of the sublime teachings of that pure esoteric system of the archaic period, which are mirrored in the oldest Vedas, and in the philosophy of Gautama Buddha, Zoroaster and Confucius; finally, and chiefly, to aid in the institution of a Brotherhood of Humanity, wherein all good and pure men, of every race, shall recognize each other as the equal effects (upon this planet) of one Uncreate, Universal, Infinite, and Everlasting Cause.

VII. Persons of either sex are eligible.

VIII. There are branches of the parent Society in several countries of the East and West.

IX. No fees are exacted, but those who choose may contribute towards the Society's expenses. No applicant is received because of his wealth or influence, nor rejected because of his poverty or obscurity.

To-day the Objects are stated much more concisely, but they remain as above: the Society to act as a nucleus for a Brotherhood of Humanity; a teaching to be given by the Society; and a life to be lived by the Theosophical Fellow. Three Objects—all three important, not merely one. Those who doubt the importance of the other two, may consider what H.P.B. has said further, a comment written by her own hand in her Scrapbook I, on the margin of an article pasted therein:

By H. S. Monachesi, F. T. S., Oct. 4, 1875. Our original programme is here clearly defined by Herbert Monachesi, one of the founders. The Christians and scientists must be made to respect their Indian betters. The wisdom of India, her philosophy and achievements, *must* be made known in Europe and America, and the English be made to respect the natives of India and Tibet more than they do. H. P. B.

She has written in this same Scrapbook the various "orders" she received as to the founding of a society in the United States.

Orders received from India direct to establish a philosophico-religious society and choose a name for it—also to choose Olcott. July, 1875.

M. brings orders to form a Society—a secret Society like the Rosicrucian Lodge. He promises help. H. P. B.

Once more, it is Knowledge that is emphasized. Writing eleven years later (1886), an article entitled "The Original Programme of the Theosophical Society," H.P.B. says:

In order to leave no room for equivocation, the members of the T. S. have to be reminded of the origin of the Society in 1875. Sent to the U.S. of America in 1873 for the purpose of organizing a group of workers on a psychic plane, two years later the writer received orders from her Master to form a nucleus for a regular Society whose objects were broadly stated as follows:

1. Universal Brotherhood;
2. No distinction to be made by the members between races, creeds, or social positions, but every member had to be judged

and dealt by on his personal merits ;

3. To study the philosophies of the East—those of India chiefly, presenting them gradually to the public in various works that would interpret exoteric religions in the light of esoteric teachings ;

4. To oppose materialism and theological dogmatism in every possible way, by demonstrating the existence of occult forces unknown to science, in nature, and the presence of psychic and spiritual powers in man ; trying, at the same time to enlarge the views of the Spiritualists by showing them that there are other, many other agencies at work in the production of phenomena besides "spirits" of the dead. Superstition had to be exposed and avoided ; and occult forces, *beneficent and maleficent*—ever surrounding us and manifesting their presence in various ways—demonstrated to the best of our ability.

Writing to Colonel Olcott on December 6, 1887, H. P. B. says :

Master sent me to the United States to see what could be done to stop necromancy and the unconscious black magic exercised by the Spiritualists. I was made to meet you and to change your ideas, which I have. The Society was formed, then gradually made to merge into and evolve hints of the teachings from the Secret Doctrine of *the oldest school of Occult Philosophy in the whole world*—a school to reform which, finally, the Lord Gautama was made to appear. These teachings could not be given abruptly. They *had* to be instilled gradually.

Here, as everywhere, Knowledge and Teaching hold the forefront of attention ; and they are embodied in our Second and Third Objects.

In *The Mysterious Tribes of the Nilgiri Hills*, or as its American version is called, *The People of the Blue Mountains*, written in 1883, H. P. B. remarks :

Being secretary of a society whose aim it is to study as thoroughly as possible all psychological problems, I would like to prove that there is no "superstition" in the world which has not truth as its origin. Our Theosophical Society should really have called itself—in the name of this Truth—"Society of Those Dissatisfied with Contemporary Materialistic Sciences". We are the living protest against the gross materialism of our day, as well as against the unreasonable beliefs which are too much limited by the narrow frame of sentimentality ; the belief in the "spirits" of the dead and the direct communication between the Beyond and our world.

What the Masters have said in connection with the object or objects for which They founded the Society, will be of special interest. Master Morya, writing to Mr. Sinnett in February, 1882, says :

One or two of us hoped that the world had so far advanced intellectually, if not intuitionally, that the occult doctrine might gain an intellectual acceptance, and the impulse given for a new cycle of occult research. Others—wiser as it would now seem—held differently, but consent was given for the trial.

Master Koot Hoomi had written in 1880 :

The Chiefs want a "Brotherhood of Humanity," a real Universal

Fraternity started; an institution which would make itself known throughout the world and arrest the attention of the highest minds; and in 1881 He had said:

The present tidal wave of phenomena, with its varied effects upon human thought and feeling, made the revival of theosophical enquiry an indisputable necessity. The only problem to solve is the practical one, of how best to promote the necessary study, and give to the spiritualistic movement a needed upward impulse.

Once more the idea presented is Study, Knowledge.

One last quotation:

The First Object of the Theosophical Society is philanthropy. The true Theosophist is a philanthropist—"not for himself but for

the world he lives". This, and philosophy, the right comprehension of life and its mysteries, will give the "necessary basis" and show the right path to pursue.

It is Master K. H. speaking. Note the "and philosophy".

So it would seem that the Founders—Inner and Outer—laid especial emphasis on the teaching which the Society was to give to the world. The veil was lifted, just a corner of the veil; and the vision disclosed is to be made known through the agency of our Society. That is a high privilege, one we cannot afford to forego. There are other societies whose motto is the "Brotherhood of Humanity," but there is no other society which claims to know and teach the "Secret Doctrine" before the world.

Would it not require the consent of the whole Society, in the usual constitutional manner, to eliminate two of our Objects, in the fashion of the Lecture Programme quoted above?

THE sun of Theosophy must shine for all, not for a part. There is more of this movement than you have yet had an inkling of, and the work of the Theosophical Society is linked in with similar work that is secretly going on in all parts of the world.

THE MASTER MORYA in *The Mahatma Letters*, page 271.

THE COUNT DE SAINT GERMAIN : HIS DEATH AND RESURRECTION

By A. J. HAMERSTER

THE GREATEST ORIENTAL ADEPT EUROPE HAS SEEN DURING THE 18TH CENTURY.—*H. P. Blavatsky.*

CURIOUS and noticeable is the fact that, though there is no incident in the whole of the Count's life, that has been established with more certainty and historical accuracy than the date of his death and burial, yet there is at the same time no other event of his existence that has been so heartily doubted and so earnestly challenged in certain circles. It may explain at the outset the title of this chapter, in which the word "resurrection" is not to be taken in the accepted sense of Christian eschatology, but rather in that of resuscitation, restoration or reappearance. This will become clearer in the course of this chapter, and even more so in the second part of this book, to which it forms the transition.¹

The only authentic report on the Count's last days is from the pen of Prince Charles of Hesse-Cassel with whom he stayed at Eckernförde from 1779 till his reputed death five years later. "Unfortunately—the Prince writes—when the Count de Saint Germain came to Eckernförde, he was lodged in the lower storey [of the castle], in a damp room, where he caught a very severe rheumatism, from which, in spite

of all his medicines, he never fully recovered."²

Similar unhealthy quarters seem to have been allotted to him during his previous visit to the Margrave of Brandenburg, Ansbach and Baireuth, from 1774-1776, as Von Gemmingen informs us: "At Triesdorf he was lodged in the lower rooms of the castle, whereas Mademoiselle Clairon [a famous Parisian actress] lived in the upper rooms".³ The fact does not testify greatly to the exceeding respect and esteem with which the Count is sometimes said to have been received, and his friendship cultivated, either by the Margrave or by Prince Charles. The same chronicler further tells us that in Triesdorf the Count was already plagued by rheumatism, as a complaint of his old age. "Very seldom one was admitted to him, and then one found him mostly with a black cloth wrapped round his head. . . for notwithstanding his boasting of his health and his high age, he had often attacks of rheumatism."⁴ That the Count suffered from a rheumatic disposition, even many years before, seems to find some further confirmation in von Kauderbach's, the Saxon Ambassador's statement,

¹ The foot-notes are at the end of the article.

that "he took great precautions against cold." And it is well to take into account that this observation was made at the Hague, in March, 1760, during the Count's stay in the damp climate of Holland.⁵

To return to Charles of Hesse's story, the following is what he tells us of the Count's "last days", though the Prince was not himself present at his actual death-bed: "During the last days of his life, I found him one day very ill. He believed himself on the point of dying. He declined visibly. After having dined in his bedroom, he made me sit alone before his bed, and then spoke to me much more frankly on many subjects, foretold me many things, and told me to come back as soon as possible, which I did; but I found him less ill on my return, though he was very silent. When I went to Cassel in 1783, he said to me that, in case of his death during my absence, I would find a closed letter from his hand which would satisfy me; but this letter was never found, having been confided perhaps to unfaithful hands. Often have I pressed him to give, while still living, what he wanted to leave me in that letter. He then became sad, and cried: 'Oh, how unhappy I would be, my dear prince, if I dared speak!'"⁶

I must insert here a conversation between Prince Charles and the Count on religious matters, showing how little the latter was understood by the Prince, who took him for a materialist and an atheist rather than for a spiritualist and pantheist: "His philosophical principles in

religious matters, Prince Charles writes, are the purest materialism, but he knows how to present them with such subtlety that it is very difficult to contradict him with victorious arguments. I had, however, often the good fortune to confound his reasonings. He was nothing less than an admirer of Jesus Christ, and because he allowed himself some remarks concerning him, which were disagreeable to me, I said to him: 'My dear Count, it is your own business what you wish to believe of Jesus Christ; but I acknowledge freely that you cause me pain by saying such things of him, to whom I am entirely devoted.' He thought this over awhile, and answered me: 'Jesus Christ is nothing, but to give you pain is something; I promise you therefore that I will never again speak of him to you.'"⁷ Here I must leave it for everyone to read this passage in his own lights. Elsewhere I will explain it in detail.

It is to this conversation that refers the following "last" incident in the Count's life, with which Prince Charles closes his all too short reminiscences of his "Master", covering barely five pages of his *Mémoires*: "On his death-bed, during my absence, he asked one day of Lossau [the Prince's physician] to tell me, when I would return from Cassel, that God had given him the grace of changing his opinion before his death. And he added that he knew how much pleasure this would give me, and that I would still do much for his happiness in another world"⁸.

There is much reason for cautious thought in the above passages

from Charles of Hesse's recollections. Contrary to the opinion of some, who have thought the Prince a close personal friend and intimate confidant of the Count, sharing the latter's greatest secrets and deepest thoughts, I am of opinion that the two did not stand so near to each other as that. The Prince himself describes his relation to the Count as that of a "pupil", and I do not even hold him for a very advanced one, who in any way approached his "Master" in knowledge and power, or who was in the least able to fathom the latter's deepest thoughts and greatest secrets. If he had been, would he not have made it a point to be present at his friend's expected death-bed, and not have left it to his physician, Dr. Lossau, to render all those invaluable little services accompanying such a parting, and finally to close his eyes? Or, if the death-scene was feigned, and in reality only a farewell from public life and a retirement into solitude, would not then his presence have been doubly helpful to guard the secret from others' curious eyes, and bury it securely in his own solitary heart?

But no, this duty fell also to the share of Dr. Lossau, apparently the only one present, and therefore the only one who knew the truth about that "last" moment, whether it was indeed a death or only a disappearance. This also explains, I think, why the Prince, on his return from Cassel, did not find the promised letter. On due consideration, the Count would have come to the decision that he could not confide

his secret—recall his words: "How unhappy I would be if I dared speak!"—to his princely pupil, neither when he was still alive, nor after his death, in the latter case probably even less. And what are we to think of the last message through Dr. Lossau, concerning the Count's ultimate change of opinion in religion? What else than that the Count wanted to be friendly to the Prince, and to part from him with a kindly word of consolation in terms and conceptions that he could understand? It is questionable if Prince Charles' recollection of the message is literally exact, if he has not partially at least misunderstood its real meaning.

Reconstructed in its original form, it would perhaps read as follows: "Tell the Prince that in the end, through the grace of a fuller enlightenment, I have come to a better understanding of his religious scruples, and that he could add much to my future happiness if he will cherish a kind remembrance of me," or something of that sort, which communication the physician may already have translated into a language more in conformity with the Prince's orthodox beliefs and limitations. No! I am sure, if there has been anybody who shared the deeper confidence of the Count, it was not Prince Charles, but Dr. Lossau; the man who had the Count's rare recipes "dictated" to him; the man who "cured a great many people and never had a casualty, as far as I know", the Prince attests; the man, therefore, who seems to have been a real healer, a Rosicrucian of the old stamp, an

apt pupil of the Adept who, according to some Theosophists, in a former incarnation was none other than the instigator of the Rosicrucian Movement himself.⁹

There is no doubt, however, that as far as his natural lights reached, Prince Charles was a devoted pupil of the Count, and remained so till, more than a half century later, he followed his revered Master into the grave (1836). The *Mémoires* were dictated by him in 1816-1817, more than thirty years after the Count's reported decease. There is a letter of his, written to Prince Christian of Hesse-Darmstadt, dated Gottorp, 17th April, 1825, which still is in the old tone: "As to Saint Germain I was the only one whom he gave his confidence. He was the greatest intellect (*esprit*) I have known; he died in full consciousness at Eckernförde; I was at Cassel. He told me through his physician, who was an instructed Brother [Mason], that he died in the faith of Jesus Christ, and that this would rejoice me. We have disputed much on religion, though he was all but timorous (*timoré*)."¹⁰

We know now what to think of the Prince as the Count's sole confidant, and we may also note how, after the lapse of eight or nine years, the Count's religious conversion has even become more definitely orthodox in the Prince's recollection.

So far we have had only one man's testimony to the Count's death, and not even that of an eye-witness. Neither does Prince Charles mention the exact date of the event, nor furnish any particularities about the burial,

Has he ever visited the place where his venerated Master's remains were confided to the silent earth? Did he even know where that sacred spot was? It was all finished when he returned from Cassel. The inspiring presence had become only a memory, a cherished memory it is true, but still a memory, a thing of the past. Fortunately the records of the little Saint Nikolai Church at Eckernförde have yielded some of the desired exact data, and other interesting points also. In the "death-register", folio 380, of the year 1784, we find the following entry: "No. 12; [Febr.] 27; [March] 2. The so-called Count de St. Germain and Welldona, further information is not known, in this church silently buried." The first date gives the day of death, the second that of burial. "Silently" here means, without funeral oration by the parson.¹¹

Another register, an account-book of "receipts for opening and closing of graves", has the entry: "1783¹², 1st March, to the Count de St. Germain, here deceased, a grave in this St. Nikolai Church in the Burial [register] *sub* No. I, for 30 years' time of decay: 10 Reichsthaler, and for opening of the same 2 Reichsthaler,—in all: 12 Reichsthaler."

There is yet another book, containing accounts for ringing the church-bell, which has the entry: "Mr. the Count de St. Germain on 2nd March buried in the morning . . . 12 Mark."

Finally there is the summons of the Burgomaster and Council of the municipality of Eckernförde, dated 3rd April, 1784, of which

rather long piece of cumbrous legal phraseology I translate only the first two paragraphs, as of any interest: "We, Burgomaster and Council of the town of Eckernförde, hereby inform all, whom it may concern—Mr. the Count de Saint Germain, known abroad as well as here under the name of Comte de Saint Germain and Welldone, who has stayed in this country during the last 4 years [5 rather], having died recently here at Eckernförde—have placed his inheritance under legal seal, and have found it necessary to send out this public proclamation to his eventual intestate heirs—as nothing is known of his having left a will—as also to his eventual creditors," etc., etc.,¹⁸

These documents elicit some pertinent questions. Where was the Count buried, in the Church or in the Churchyard? Did Charles of Hesse ever adorn his last resting-place with a tombstone, a flower or other pledge of love and gratitude and reverence? Thirty years were allotted to his body to decay in peace. Were his remains disturbed after that time, as is commonly done with unknown and uncared-for graves? Or did Charles of Hesse ever think of rescuing them? And of what consisted the Count's "inheritance"? Was it ever claimed, either by heirs, or by creditors? Where were his papers, for example his credentials as a Russian General, which he had with him a few years before at Schwabach? The only man to know, and answer such questions, or rather keep a discreet silence, I think, was Dr. Lossau, "the instructed Brother", Dr. Lossau, the

unobtrusive, the mute, who remains in the background, and who took his secret with him into the grave, safe from divulgement.

If indeed the Count's death was a feigned and his burial a faked one, then it must be acknowledged that the staging of the whole performance was perfect in many details, so as to convey the impression of reality to ordinary historical research of a later day. This was, of course, a necessary requirement, if it was really meant to hide a secret and to keep it concealed. People are apt to forget this when they refer others, who doubt the obvious truth of an historical fact, to the convincing evidence for that same fact. For that is just the point. If it were not convincing, it would not have been accepted as a fact, and would have fallen short of its purpose—to hide the truth. And if the latter has been effectively accomplished, I know only of two ways along which some surmise of the truth may come down to posterity—by tradition handed down the ages, and by occult research using rare powers of investigation. Of the first we shall hear something more in the course of this chapter, while the second will be treated at some length in the next part. When the two concur, there is to the unbiased mind, though unable to verify for itself the occult information, a strong appeal at least to reconsider the so-called historical fact.

It is only natural that the death of a man who had mystified eighteenth century society all over Europe, did not pass unnoticed, nor undisputed. Frederick the

Great, with his usual sarcasm, wrote to the Queen-widow Julianna of Denmark, on 16th October, 1784: "The prince of Hesse will travel to Copenhaguen, to marry his daughter to the Crown-prince, and if he can, to rule Denmark. He has lost the swindler Saint Germain, and as a consolation he will be gradually introduced into the affairs of state." "And a certain Professor Remer, editor of a Brunswick newspaper, published in the issue of 6th April, 1784, the following short announcement: "The great chemist Macquer has died last month in Paris, and in the same month also the well known charlatan-vagabond, the Count de Saint Germain."

But this public abuse did not remain unchallenged. Duke Ferdinand of Brunswick-Lüneburg had made the acquaintance of the Count in 1779, and was very favourably impressed by him, as may appear from his letter of 2nd November of the same year to Prince Frederick August of Brunswick, in which he wrote: "I have made the acquaintance of the Count de Saint Germain and I am well satisfied. Three times I have been with him. He has acquired great knowledge in the investigation of nature . . . His knowledge is very extensive, and his conversation is highly instructive."

As soon as Professor Remer's publication came to his knowledge, Duke Ferdinand demanded a retraction of the abuse, for, so he wrote to the Editor, he felt the Count's death "as a deeply grievous event, as the loss of one who in his eyes was an excellent, great

and extraordinary man." The Professor's *amende honorable* thereupon appeared in the issue of 12th April, and runs as follows: "The Count de Saint Germain, whose death has been mentioned in these pages, does not at all merit the offensive qualifications then used. He possessed such qualities as are almost always to be found in a man of genius. Persons who have known him well, and whose judgment is not doubtful, testify of him that he had a deep insight into the secrets of Nature, and that he applied what he knew to the wellbeing of humanity, till the end of his life. Great and illuminated princes have thought him worthy of their affection and protection. Though he had already endured a stroke of apoplexy, yet he remained still conscious, and suffered the guidance of the great Author of the Universe with the most striking and exemplary submission. He died on 24th of February [27th rather]." "The stroke of apoplexy is something new, not known from elsewhere, but the final sentences carry again the echo of Prince Charles of Hesse's religious sentiments."

As said before, it is only natural to find that the man to whom were ascribed the most marvellous accomplishments and powers during his life, would still excite people's imagination after his death, and raise the query if he really had died, he who had possessed the Rosicrucian secret of the elixir of life, and was by some believed to have been already several hundreds if not thousands of years old! The first testimony

for this belief in his continued existence or in a possible resurrection is to be found in a German Masonic Yearbook for 1785, which may have appeared towards the end of the preceding year. Careful consideration of the text will, I think, convince the student that the light irony that pervades the whole oration is only a mask taken on to hide the real feeling. If I had to guess and give the anonymous writer a name, I should say that he must have been some such "instructed Brother", like Dr. Lossau, who had known the *real* Count, the "benefactor" of mankind, and perhaps also something of his pretended "death". The writer is eager to inform those who have ears to hear, but he does not want to be taken too seriously by the great mass of the "un-instructed":

"He has closed his eyes then, the good Saint Germain, he who had lived through nearly the whole age of the earth. In spite of his tea¹⁶ and his elixir, he is lying in his grave now, like our fathers, whose fate he could not escape either! But perhaps the primal matter of his being was woven out of other elements; perhaps the Adamic earth of the universal panacea imparted to him an inner force, whereby to reunite those elements again into organic forms. And so Saint Germain might at one time, like a Phoenix, rise again from his ashes, awakened from his slumber, in which he now rests, and which is falsely taken for its brother, death, by us, limited men, we who always see with our eyes only, and confuse so often appearance with reality.

"It is a great loss, which the human race has sustained. A loss for the men of science, for the lovers of art, for the whole of humanity. History now is deprived of its purest source of information, that of an eye witness. The history of Jesus, which is still surrounded by so many obscurities, could have been set right by him only. He had not only been one of the onlookers at all the events in the Land of Promise, but he had also been one of the closest friends of the son of Joseph and Mary. 'You will not get through with it, my dear!' he had told him. 'Your enemies are the great, and the sympathy of the people is like a weather-cock.' But his friend did not heed the warnings of a man, who in two thousand five hundred years must have learned to know the world and men, and so he became the victim of his enemies. Yet Saint Germain, after nearly eighteen hundred years, could never refrain from dropping a tear of pity in memory of him. He kept the image of his friend deep in his inner being, and among all the pictures made by our best painters of the gentle teacher of men, he found only one that was a fairly good likeness.

"The linguists also have lost in him a man who had known the old languages of the Celts and of the Hindus, and all living languages. But humanity! oh, for it his loss is irretrievable, at least as long as he sleeps. How many cancers, that had withstood all remedies and surgical instruments, has he thoroughly cured in one night! How many couples, who were in danger of having to leave

their possessions to laughing heirs, has he by his beneficent art endowed with sons and daughters! How many fathers had their children, how many husbands their distressed wives, how many dependent relations their enervated elders preserved by him!

"Awake then again, thou inert body of the Count Saint Germain! Thou, his etheric spirit, return then, and animate again these legs that never rested when they could run to help the needy! Enliven these hands, that they may again reach out to take the elixir from his pocket, and pour some drops in a teaspoon for the sick, if not to cure, then still to alleviate. Loosen again this tongue, that it

may speak truth and consolation, and tell us as many wonderful things of the world of spirits, as he has told us of the whole of antiquity! A sleep then has come over thee, thou holy limbs? Oh! is it not also the cold hand of death that has touched thee? Oh! Oh!"

There will be some, of course, for whom what I have called the "mask" of irony and exaggeration is the real face. Let them be. These matters cannot be proven. But whether the oration is to be taken seriously or as a joke, this does not affect the point that certain rumours were in circulation concerning the Count's "immortality".¹⁷

(To be concluded)

¹ The book is still in the making. Its first part is entitled: "The Count de Saint Germain in the 18th Century", of which the above is the IXth and last chapter. The title of the second part is: "The Count de Saint Germain in the 19th and 20th Centuries."

² Hesse, 134; Volz, 357.

³ Gemmingen; Volz, 290.

⁴ Gemmingen; Volz, 292.

⁵ Weber, 310; Volz, 207.

⁶ Hesse, 135; Volz, 358.

⁷ Hesse, 136; Volz, 359.

⁸ Hesse, 136; Volz, 359.

⁹ See Part II of this book, Chapter XI, *In the Twentieth Century*.

¹⁰ Kloss; Volz, 360.

¹¹ I translate from that portion of the Church-register, reproduced in facsimile by Volz, facing p. 362. Volz, on the next page transcribes the name incorrectly, namely "Welldone" instead of "Welldona". The latter is, of course, a clerk's error in writing.

¹² Read 1784, for the financial year of the church management only closed at Easter, as Volz, p. 363, informs us.

¹³ Volz, 364.

¹⁴ Volz, 362.

¹⁵ Mauvillon, 481; Volz, 366.

¹⁶ The recipe for this at one time famous and much requested "Saint Germain tea," which was given by John Dyke, the English Consul at Livorno, to the Margrave of Ansbach-Bayreuth (cf. von Gemmingen, Volz, p. 302), contains according to Langeveld (p. 64) the following ingredients: senna-leaves 4 gr., elder-flowers 2 gr., green anise-seeds 2 gr., fennel-seeds 1 gr., tartaric acid of potassium 1 gr. I know from experience, whatever its other qualities may be, that it is an excellent purgative.

¹⁷ *Ephemeriden der gesammten Freimaurerei in Deutschland. Auf das Logenjahr 5785*, pp. 104—105. Of the Count's supposed personal acquaintance and friendship with Jesus, I will treat more fully in another chapter.

THEOSOPHY AND EDUCATION IN AMERICA

By FRITZ KUNZ

THAT description of the world process which we call Theosophy compels us to make a special judgment upon every issue of importance. The business of this article is to emphasise this special judgment upon the American educational scene current.

Some simple decisions have to be made by us as regards American education. Either an intuitive child is appearing, or he is not. If he is, then no system of education, however lavishly mounted, however intellectually acute, is by itself good. We have, next, to decide what exactly the intuitions are. And we have further to make up our minds upon a final issue, namely, by what means (if any) cultural processes can be applied for the evocation of intuition. I shall deal with this latter issue specifically in a moment.

The general background of American education is derived as much from Rousseau and the Encyclopaedists as from the stream which heads up in Milton's *Tractate*. There is as much Lafayette as Franklin in the system. In our schools, as contrasted with our homes, the error is certainly not that which Bernard Shaw describes when he says in effect that the notion of education in the average parent is embodied in the injunction: "Johnnie, go

into the next room and see what the baby is doing and tell him he mustn't." There is a pathetic faith in the force of mere idealism, and the innate good of mankind, which makes so much of our education, socially considered, absolutely fatuous.

As a Theosophist I am, I hope, a realist. If we could only persuade educators to attend not so much to the ultimate goal of human evolution, the perfect man of the Seventh Race of the Seventh Round, and more to the emerging, half-formed, strange man of the Sixth Sub-Race, we might get somewhere. Imagine the despair of Nature over a system so ridiculous—if Nature despairs! Here she is sending in a wave of special souls to make a race which is to embody the hunch, to a nation which educationally is wondrously enamoured of reason. Picture the frustration on a national scale of children who have come especially to make a new type, ground through a mill which, with many merits, still is intended to produce, in the main, good old Aryan Model T—rational, long-lasting, but not especially graceful!

I need not argue the issue of a new race type in this country. The statement of the case for this dates from 1889, and appears in recent and in scientific form

in the last chapter of my book, *The Men Beyond Mankind*, if any reader is unaware of the evidential aspect.

To identify the intuitions in words is by no means so easy. They are, after all, the specialty of the world beyond logical reason. Anything said about them in prose is, therefore, bound to be misleading. Contrasts may, nevertheless, stimulate good concepts. The principal feature in which intuition is different from mind is, first, its decisive quality. Mind, even higher mind, tends to be at the mercy of the environment and of its own inward dream capacity. The intuitions, however, are not afflicted with an undue proportion of this gestating or conceptual tendency. It may be said of all soul process that it is fecund, but the intuitions do not proliferate in the manner of mind, especially the wild and disordered rambling familiar to us in lower mental process.

From the foregoing it follows that any educational system which is to serve the new type of child must call out a decisive power as regards mental processes. Please note that this is not the drive rightly assigned to will-power, which is suitably associated with decisive action. The function of decider which the intuitions embody is the function to reject forcibly and finally false reasoning, seductive sensationalism, and the like. This aspect of the intuitions is a long way from appearing as our national quality. The amount of political, social and moral falsehood we are capable of absorbing is amazing.

The second quality the intuitions display is a capacity to judge beauty and enjoy it. Long ago Ruskin made a distinction between fancy and imagination. This is no longer fashionable, but it remains a truth all the same. There is clearly a lower order of inventive power which is correctly and usefully employed in connection with matter. It may be said to be embodied in all its glory in the Connecticut Yankee. But this is an inferior aspect of the greater glory of the intuitions as creative imagination. Here we have a power which can operate in life, as fancy operates in matter. And as the intuitions are pre-eminent in spiritual or life matters, the student of occultism must maintain against all opponents the reality of this higher power of beauty-making.

Now, with regard to this, it is important to notice that one element in the contrast between the two forms of inventive power and of perception of the new in Nature is that mere fancy produces the ephemeral, local, non-vital product. It can make the machine to do the special job, but the machine is not self-reproducing. With all their ingenuity, Ford cars cannot give birth to young—happily, perhaps, for us poor pedestrians. Similarly, as regards beautiful things, fancy cannot bring them forth in a living form. The product of fancy, in a word, is the fashion, chic, the style, the mode. But the higher and truer imagination gives birth to objects of art which survive the frame in which they are set. A gown even by Poiret is ridiculous in a new environment; it is but

fancy, even though we call it a creation. But a Nikē Apteros continues its triumphant flight through the ages and continues in the year 1935 to dominate the setting in which it finds itself. Furthermore, such art stimulates creative and reproductive power in the beholder. It is life, not matter, in its essence. Hitherto the American people have been content with fancy and invention—even the invention of Europe. Hence the intense æsthetic horror of cities which have adequate machinery and devices of all sorts, but display architectural monstrosities unparalleled in all history, fitted only to be levelled by fire.

Finally, there is the relation of intuition to love. No one can doubt that a special feature in the American nature is its natural inclination to kindness, affection, brotherhood. We do ourselves only justice when we claim that much. But such tendency can be exploited in more than one way. I hold that the excessive attention to the merely domestic is a real evil. The ideal held before our children is false. Each family is to have some overstuffed furniture, to be overstuffed with stuffed chicken and other women's magazine delicacies, to possess two cars finished in imitation fabric stuffs, to have precisely two children ("a couple kids") and then be gloriously stuffed into a bronze casket and stowed away in a cemetery ("Eternal Woodlawn", for choice) completely stuffed with non-entities held down securely by massive stones, the creation of that last word in stuffiness, the Modern Mortician. Really, is the life of

man to this end? What is wrong with this picture?

My answer is that we are exploiting the new child downward toward an outmoded ideal, the selfish family notion. Even nationalism is no longer good enough. Only Human Brotherhood will serve the new race as an ideal. I am convinced that the modern attempt at a Universal Brotherhood was founded in New York for a reason connected with the powers of the new American race along this line. I believe that H. P. B. had herself naturalised into Helen Blavatsky, American, for good reason. I believe that the American Theosophical Society has a high duty in this matter. And I maintain that the present moment is of vast importance to the Theosophist-educator in the United States. The positive terror of the militarist at the freedom which is coming into schools and colleges is a sign; the manner in which unfair and dishonest journals foam at the mouth in a frenzy of despair is likewise of deep import to the calm student of national affairs. Honesty, humanity, decency are the national keynote, after a long time devoted to commercial deceit, political trickery and exploitation. This is a moment to assist a movement toward Human Brotherhood. I was lately besought earnestly by a High School principal, who was then hearing Theosophical lectures for the first time in his life, to come and speak to his school-children along our lines. This in a conservative town. Such an episode is filled with significance. The decay of family life

can be arrested by offering the New Child a world-brotherhood as an ideal. He cannot be expected to confine his love within the limits of a few people, his family. But if the power be expanded to take in mankind, then the family life will be relieved of the pressure which it cannot endure—for it cannot serve the whole soul of man. And these new children are pre-eminently souls, marked by the sterling stamp of the intuition.

Finally, by what cultural processes can the intuitions be stimulated? The answer to this question is to be found in the idea that the lower and personal aspect of the intuitions is the emotions. Now, while the intuitions are not subject to personal culture—requiring a national milieu at the least—the emotions, on the contrary, are as much subject to training and direction and stimulation as the logical faculty. We must, however, catch them at the right stage of emergence (from seven to fourteen years, Annie Besant has said), and we must have teachers who themselves have a full emotional equipment, not stunted youngsters from perfectly Normal Schools; and finally, we must give full opportunity for emotional expression. As it is, the tendency is to burn the bleachers and tear out the goal posts after a football game in which only a few students are contestants. The pent-up and carefully excited emotions of the student body, not being expended in the field, have to come out. There is a considerable attention to games and exercise for all in lower years of education, but we

have not, as yet, visualised a complete and adjusted emotional training and setting for the whole period of development.

I believe we experimental Theosophists should make a careful survey of the emotions. We know they are as real as thought. Plenty of educators, like Bertrand Russell, think the emotions are but glandular and muscular disturbances, dimly perceived by the mind (the James-Lange theory), and the corollary which I have had solemnly proposed to me is that the way to solve emotional problems would be to sever certain nervous connections in every child so that he would be perpetually in the state of a person with a spinal injection! We Theosophists may be foolish in many ways, but we are not at least idiots on that colossal scale. We are modest enough to respect Nature's process as not only right (which suggests righteousness and patronage), but as absolutely inevitable.

The emotions are inevitable. The ruined domestic relations seen on every side, the legal trickery by which governments, businesses and corporations have hitherto conducted their affairs legally but dishonestly and unfairly—all this and a lot more is the result of a new emotional need of a new race type added to the unsatisfied natural demands of ordinary sorts, the whole treated without conscious and intelligent policy in educational affairs. Bertrand Russell, despite his cleverness and his consequent allegiance to materialism, said a very good thing when he advocated the teaching of logic in schools in order

that the student should learn not to use reason—for, said he, if he reasons he is sure to reason wrongly, because his premises are in his emotions and all emotions are warped. But it would be far better to advocate the straightening out of the emotions, and the discovery of a canon as good for them as logic is good for the mind. Then the superimposition of logic would be safe.

As it is, our failure to educate emotions to any degree commensurate with mind, has produced a gullible type. There is no firmly co-ordinated and purified emotional field in which the decisive and mankind-loving intuitions can exercise themselves. Material forms of intuition (invention) we can command. We are willing to scrap old telephones, trucks, trains in favour of new models—these being merely material. But when it comes to new inventions in life, in government, in society, in family relations—which are absolutely enforced by

the aforesaid machines—we lack decisive mind. The result is convulsive and irrational mass action, mob action, instead of reasoned and firm conduct. We are supposed to have a mental level of the twelve-year-old, nationally. The fault is in the emotions, which are about seven years of age, I should estimate. We cannot discuss equably and freely contentious issues. At luncheon clubs mention of religion and politics is shushed—where forums in government should exist. People mouth platitudes and vote in droves. Moralising takes the place of philosophising. Sentimentality and idealism are divorced from realism. There is an immense waste of precious life. This waste I believe we Theosophists who love our America could assist greatly to prevent, by making educators conscious of the New Race Child in America, and the emotional and economic needs of those new souls that are to pioneer the new race.

DEDICATION

LORD God of Hosts, Father of all the brave, I stand before Thy altar here tonight alone and to Thee I dedicate myself. My weapons I have laid before Thy shrine, for they are Thine not mine till I have made them so by knightly deeds well done and battles fought with mighty foemen. Grant me now my prayer. Let me encounter mighty men, heroic, fearless and strong. Give unto all my foes courage and hope and pure nobility so that when we meet in battle we may feel Thy glory round us, and the joy of life and the joy of death and the joy of great endeavour shall make holy all that battlefield.

CRUSADER

OCCULT CHEMISTRY

HEAVY HYDROGEN—DEUTERIUM

By C. JINARĀJADĀSA

AN investigation was undertaken by the late C. W. Leadbeater into the nature of heavy hydrogen on August 19, 1933. I must first summarize the work done before 1933 on hydrogen.

In the first investigations made by clairvoyance into the subject of Occult Chemistry in 1895, by Annie Besant and C. W. Leadbeater, hydrogen, oxygen and nitrogen were examined, and the diagrams and descriptions were published in *Lucifer* for November, 1895. In the diagram for hydrogen, drawings were given of the stages of hydrogen as it disintegrated into the etheric levels, ether 4, ether 3, ether 2, and finally ether 1, or the atomic physical plane, as it is called. It was then found that hydrogen was made up of 18 anus.

The diagram was redrawn by Dr. Besant in the second series of investigations in 1907. As the two investigators worked, they divided the work; Dr. Besant seemed particularly at home in the investigation of the forces operating upon the atoms and in their disintegrations, while C. W. Leadbeater was laborious and expert in analysing the groupings of anus in the atoms of the elements.

In the diagram for hydrogen drawn for the second time by Dr. Besant, she does not mark

each of the anus in the groups, showing which is positive and which negative. The knowledge concerning this was considered later so essential that finally C. W. Leadbeater undertook the careful examination of the separate anus in hydrogen. He then marked each anu according to its quality. Several years before, the water molecule, H_2O , had been examined, and a diagram of it was published in *THE THEOSOPHIST* for March, 1924.

When hydrogen was examined in detail, it was found that there were two varieties of hydrogen, one very slightly different from the other. The diagrams of these were published by me in *THE THEOSOPHIST* for January, 1933, where I called the two varieties, Hydrogen—Variety A, and Hydrogen—Variety B. The only difference between the two varieties is that in one triplet of anus, common to both varieties, there are, in Variety A, 3 positive anus (Fig. 1); whereas, in Variety B, the same triplet consists of 2 positive and 1 negative (Fig. 2).

It was then noted that, in the water molecule, H_2O , where 2 hydrogens combine with 1 oxygen, the 2 hydrogens are not of one variety, but are respectively of Variety A and Variety B, the former variety appearing in the upper half of the molecule. (I ought

could send us some for examination. But it seemed worth while to examine hydrogen again, and this was done in the following manner. We decided to break up water into hydrogen and oxygen in the usual way with electricity. Mr. K. Zuurman, the Superintendent of the Electrical Department, arranged for a wall-plug whose ends would be 2 copper terminals. The terminals were then put into water, while the connection was

made with the ordinary electric current of the house. He brought distilled water, but as will be seen, we used the ordinary tap water also. The investigation was made at 2.30 p.m., C. W. Leadbeater sitting near a window, and two receptacles with water on a table before him.

On contact with the water naturally bubbles came off at the terminals, and then followed the conversation which I report as taken down at the time in shorthand

Hydrogen—Variety B

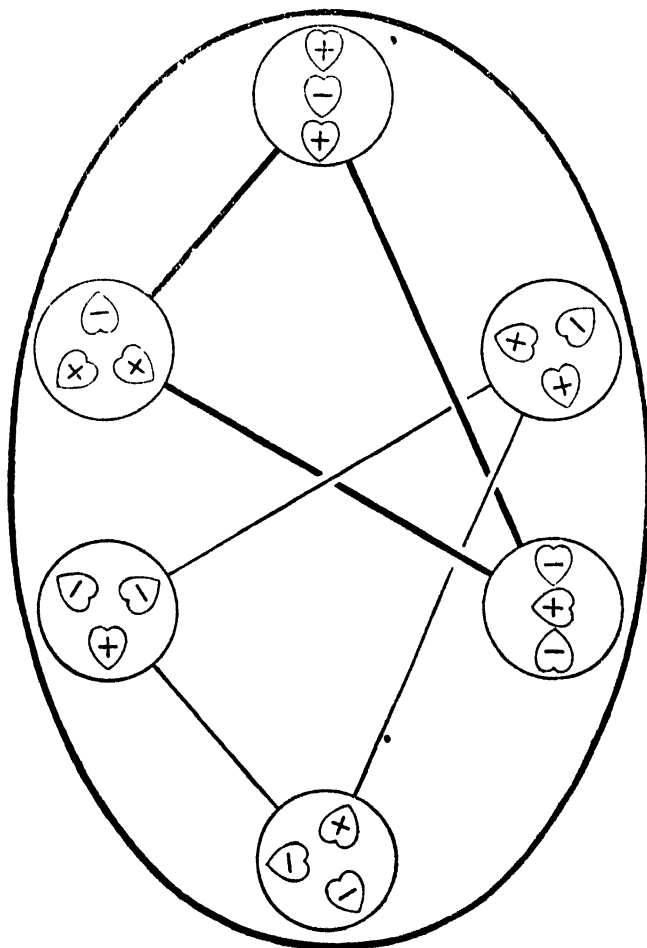


FIG. 2

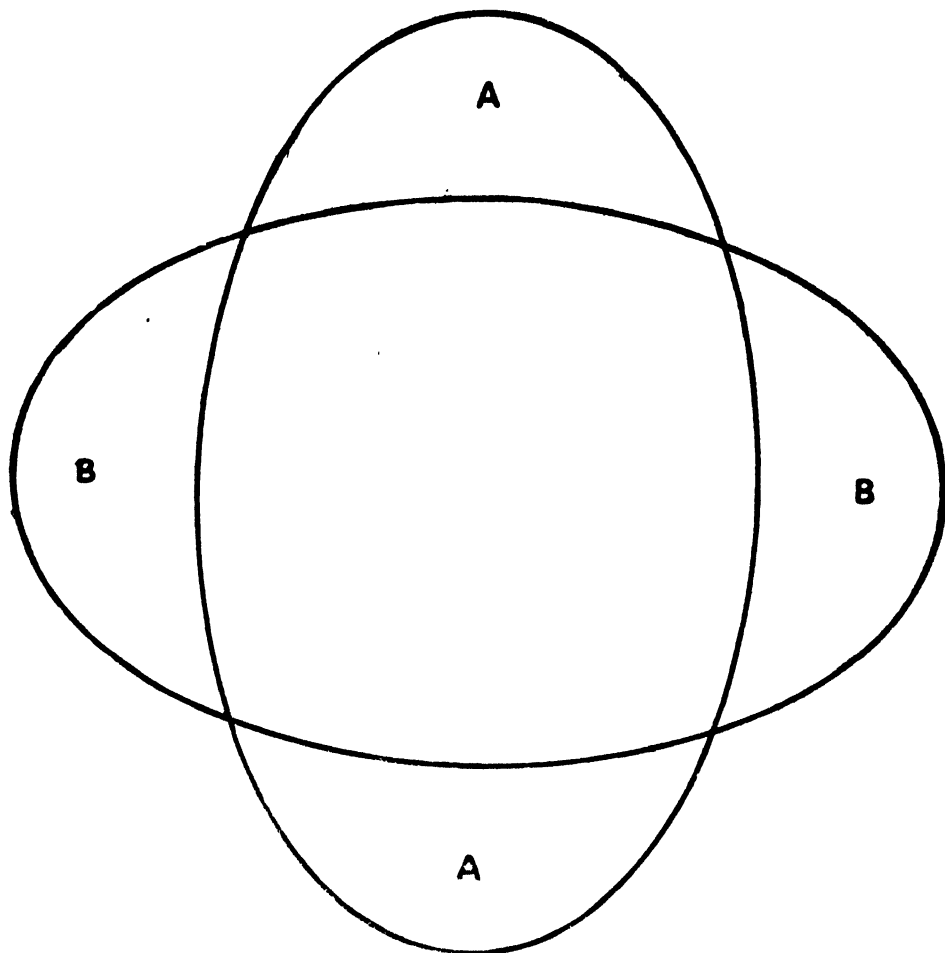
Heavy Hydrogen—Deuterium

FIG. 3

by Miss M. K. Neff, between L. (Bishop Leadbeater) and J. (Jinarājadāsa).

HEAVY HYDROGEN

(The current is turned on.)

J. Is this hydrogen coming off here?

L. It is happening very slowly.

J. The main thing is, is this the ordinary hydrogen or a double variety?

L. I do not see anything different yet. Wait a minute. Wouldn't you do

it more quickly if you gave it something to combine with, if you put in old rusty nails? (There were no nails, so a rusty key was put in.)

J. Here is distilled water. There is something coming. I can see the gas coming quickly.

L. This probably is not particularly pure, you know.

J. Plenty of hydrogen coming out there.

L. And it is supposed that one in a thousand will be double hydrogen?¹

J. Double the weight, but what is its construction nobody knows.

¹ This was the statement at the time in a scientific journal.

- L. Well,¹ wait a bit. We'll see. It does not form bubbles as quickly as the other did.
- J. This is ordinary water; it has more dirt in it, and so more hydrogen is released. Still all the same hydrogens?
- L. I have not seen anything yet that I can differentiate.
- J. Shall I slow it down?
- L. No. If we have to wait for one in a thousand, we'll probably have to wait some little time. (After half a minute :) Are they supposed permanently to keep this double form? Because there is one thing there—you know the shape of the thing? Now sometimes two come out crossed, like crossing each other.
- J. Two what?
- L. Hydrogens. They lie across one another like that (illustrates by making a cross with his fingers). They may separate again. It is only a temporary alliance, I think. Ordinary hydrogen when you have him is unmixd.
- J. Does he go like this? (drawing two circles crossing).
- L. He is ovoid. In some cases there is another ovoid lying across him. You might say he had married, but I am afraid divorces are possible in that union.
- J. Well, will you investigate if both hydrogens are alike. We found in hydrogen two triangles. Is it that of these two hydrogens one is a more positive variety?
- L. There are the two kinds that meet in that queer way.
- J. They do not hold?
- L. They do not necessarily hold, but I presume they might do so. They can apparently enter into that temporary alliance and then fall away again; but some of them do not.
- J. When they enter into alliance, do the separate sphere walls coalesce?
- L. No. They lie across one another. (Makes a drawing¹.) The hydrogen is generally eggshaped, but there may come another fellow who for the time seems to be like that. (Draws). Yes, they coalesce, but they do not go into one circle like that.
- J. I see.
- L. You have raised only about three of these². How are they coming on now?
- J. Here I may get it out of distilled water. Do more come out of the dirty water than out of the distilled?
- L. Only three (double hydrogen) altogether so far. Now I am waiting for another.
- J. Do you think it is generated by the electric current? Not a natural thing?
- L. The electric current breaks up the water.
- J. It may be an artificial product caused by the current.
- L. We would have to take averages, wouldn't we? That is very dirty water. Is it coming more quickly?
- J. Yes, much more quickly.
- L. Yes, now there is another twisted fellow, crossed. Is there any smell?
- J. Well, hydrogen has not much smell anyway. Can you see any more in the stream coming out from the point?
- L. It is all rather a phenomenon, as far as I can see. What is this supposed to be?
- J. How long does it last? Does it fall off and separate?
- L. No, it expands somewhat. They all do.
- J. And then?
- L. There is one fellow holding together with another that has gone up to the ceiling.
- J. What will this twin-fellow do? Will he combine with one oxygen or two oxygens? For that you want platinum.
- L. Won't the ordinary battery do it? In my school days they did it in

¹ See Fig. 3.

² About three minutes had passed.

³ Often L. went on investigating, without answering.

the old experiments inside a heavy drum. It made an explosion.

- J. The other way is by using platinum powder. That experiment you did before.¹
- L. Yes, I know that can be done.
- J. See, the copper in the wire is getting mixed with the water and is becoming blue. (The water became blue.)
- L. Yes, that is bluer and that is becoming cloudy generally. Yes, there is a deposit down in the bottom.
- J. Distilled water now.
- L. Not so rapid. Strange they should cross one another in that queer way. In the three or four we have seen, there are the two different kinds of hydrogen of course. That seems a fortuitous cross; but it must be something more than that, because there are always two different kinds.
- J. I can follow up with another article on this.
- L. Go slow on it, because we should have to try again many experiments.
- J. How can we make some of this heavier water?

The investigation then ended. It was only months afterwards that I found that investigators had discovered that there was heavy water to be found at the bottom of electrical batteries. There is at the Power House at Adyar a large battery which supplies the current during the night, and had we known of the existence of heavy water in this, it would have been quite easy to examine what was

the nature of the heavy water molecule.

I ought here to state that though Chemistry has always postulated that hydrogen in its normal state exists as a dyad—that is, as 2 hydrogens and never singly—neither Dr. Besant nor C. W. Leadbeater ever found that to be the case with the hydrogen in the air. The latter particularly had observed hundreds of hydrogens during many years and never observed a single case of hydrogen in the air existing as a dyad, nor did he ever note that oxygen existed as a dyad. In each case the natural hydrogen and oxygen in the air exist as monads, as in the diagrams drawn in *Occult Chemistry*.

I have redrawn the hydrogen diagram, and now reproduce it with its proper ovoid form. An examination of the two varieties will show the distinction between the two which I have mentioned previously. This difference consists in the fact that in one group of 3 anus, all three are positive in Variety A, while in Variety B in the same group, 2 anus are positive and 1 negative. In diagram 3, I have given the figure of heavy hydrogen as noted by C. W. Leadbeater, where one variety, Variety A, is upright, while Variety B pierces it at right angles.

¹ The investigation into the making of the water molecule from hydrogen and oxygen in the presence of platinum.

"PROHIBITING POVERTY"

By A. P. WARRINGTON

NOT long ago the wife of the lecturer on International Relations at Rollins College in Florida—herself a Fabian one time—lectured at the College on a carefully considered plan whereby all poverty might be abolished without abolishing everything else in sight. The plan, as now outlined, seems so simple and practicable as to make many who have since learned of it wonder why they had not thought of it themselves, why everybody had not thought of it and insisted upon its adoption.

This plan, since 1932, has been set forth in a volume of 115 pages, now in its fifth edition, under the title *Prohibiting Poverty* by Mrs. Prestonia Mann Martin (Farrar and Rinehart, Inc., New York). If there is any work produced in recent years having for its object the solution of the greatest of modern problems, which is more intriguing than another, I think it is this; for it is so fraught with simplicity and common-sense practicality, and the necessary ends to be attained by its adoption are of such universal and urgent character, that it comes as one of those inspired achievements that sometimes appear in the nick of time to save an unhappy situation.

No one will deny that since the World War planetary forces have been working in the direction of a complete overhauling of the forms

of our public life. This has set idealists searching for new forms to take the place of the old. Thus we have had set before us a revival of those classic ideals—Plato's *Republic* and More's *Utopia*; Henry George's *Single Tax in Progress and Poverty* (The Robert Schalkenbach Foundation, New York); and Edward Bellamy's *Looking Backward* (c/o Mrs. Bellamy, Springfield, Mass.), based somewhat on the Single Tax idea and which was given a cordial endorsement in 1889 by Madame Blavatsky in her *Key to Theosophy* (Theosophical Publishing House, Adyar, Madras). Meanwhile Technocratic, modern Utopian, Epic, Douglas Social Credit, the Townsend Plan and other plans have sprung up.

But in none of these are there those elements which make one feel that the plan will work, and will work now, as in Mrs. Martin's National Livelihood Plan expounded in her little volume mentioned. Under her plan to solve the problems growing out of the present world *impasse*, and especially to put an end for ever to poverty, there is no thought of setting man against man, class against class, or of making war on the world-wide establishment of capitalism, or on religion, or marriage, or the family, or upon the utmost personal freedom to the individual in all his private affairs. No such

disintegrating processes are even remotely considered.

Her thought rather is to take the world as it is with all its institutions intact, human nature and all, and to bring to bear upon its economic structure a slight abridgment which would result in the most far-reaching consequences to every man, woman and child. This she would do by the simple expedient of industrially organizing all of the nation's young people of both sexes, between the ages of 18 and 26, as an extension and essential part of their public school education, to produce for the Government, under scientific direction, a sufficiency of the necessary goods and services to constitute a decent livelihood, and to distribute these goods and services, without buying or selling them, to the entire population. Thus shall they earn for themselves the right to receive in their turn all these necessities of life for themselves at the hands of the nation for the rest of their lives. Moreover, after this eight-year period of industrial conscription, they are to be free to pass into the capitalistic system, which continues with its production of all the luxuries and near-luxuries and super-luxuries of life as now. Or they may pass on into a University and qualify themselves for a professional life, or go into business and get as much wealth as they may.

But one thing abides, whatever they may do: they are to enjoy for the rest of their days the basic necessities of life which they earned during their eight years of industrial conscription. Thus will starvation and all other results of

dire poverty, which has been so continually a concomitant of capitalism, be impossible, and no longer will there be the need for "community chests" or other charity drives. Everybody will be getting what he earned by his own labour or brains, thus retaining his self-respect which does not always go with doles and charities.

When it is realized how great a figure the luxuries of life command by comparison with the bare necessities, there will be but small cause for capitalists to oppose the plan, for their profits, if anything, would be increased by the increased welfare of the mass of the people. There will at least be no more items like most of the provisions for insurance to be provided for, and old-age pensions will be out of further consideration by capital. Such financial burdens as the Crime Bill should largely be dispensed with, for those committing a large number of crimes now would be industrially engaged. And so all that would be saved in crime cost would represent a reduction in taxes. And so on and so on, with an amazing putting together and readjustment of good and desirable ends as in a skilfully completed jig-saw puzzle, which no one seemed to know how to finish properly until a woman did it. One wonders if it would not pay the capitalists to help to bring into force some such plan as this, rather than run the risk of having something quite radical espoused by the masses.

There is a reminiscence of Lytton's *The Coming Race*, and especially of the vision of *The Sixth Root Race*, in assigning

production to youth. It seems to have been long in the air. And who can doubt that an intelligent, practical and yet cultural system of modern education would not be greatly enhanced in the lives of our youth by the eight years of altruistic production in the service of the whole people?

This and the ending of all real poverty without injuring the mechanism of wealth and freedom make Mrs. Martin's National Livelihood Plan seem to be worthy of a most serious consideration. It appears already to have been highly acclaimed by many who are prominent in public life.

COLONEL OLCOTT'S NOSTALGIA FOR ADYAR

[From the Vice-President's welcome to his "brothers and sisters" assembled at the Convention, December 26th, 1934.]

I REMEMBER Colonel Olcott telling me many years ago—his words were so impressive that they still reside in my memory. He had just returned from a world tour, and he and I were standing on the roof of this Headquarters Hall with the blue sea shimmering in the near distance and a background of cocoanut palms. The Colonel said: "I have travelled in all parts of the world, but it is Adyar which I love best. In my absence, on my world tour, I have been thinking of Adyar and longing to return to it."

Now why did this matter-of-fact Colonel have a sort of nostalgia, homesickness, for his beloved Adyar? Because Adyar had, and has, a special quality of its own. It has something subtle, something intangible in its atmosphere which just impinges on your aura, permeates and penetrates into your being. A kind of affluence which flows into you, so that after you have stayed here for a few days you feel as if your mind-body had been bathed in a spiritual bath. So refreshed and uplifted you feel. I have now visited Adyar at least twenty times, and each time I come here I feel this sense of upliftment. And this is the Adyar to which, Brothers and Sisters, I bid you welcome.

THE YOGA SŪTRAS OF PATANJALI

By MANJERI VENKATA RAYA IYER

(Continued from p. 472, Vol. LVI, Part 1)

निर्माणचित्तान्यस्मितामात्रात् ॥ ४ ॥

4. The created minds, from "I-am-ness" alone.

The Yogi, as he advances on the path of Yoga, can multiply himself by creating minds and bodies through his "Kriyās'akti"—the informing consciousness of these created vehicles being that of his Ego or "I-hood". By this means the Yogi can work simultaneously at different places through different bodies. But these created minds and bodies are relatively impermanent, and would vanish once he withdrew his attention from them. Hence Patanjali says :

प्रवृत्तिभेदे प्रयोजकं चित्तमेकमनेकेषाम् ॥ ५ ॥

5. In the diversity of outward functions, One Mind is the employer of the many.

Of the many minds and bodies that are employed in carrying out a variety of outward functions, the Mind that directs them all is the one with which he started—the others being mere display of it and brought into being by his *Dhyānam*, "the creative power of his thought or imagination".

तत्र ध्यानजमनाशयम् ॥ ६ ॥

6. Therein (the mind), born of meditation, is without "tendencies".

The created mind, the product of "Dhyānam," being temporary, no tendencies inhere in it. The seat of mental "tendencies" is *Chittanu*, the mental ultimate atom which the Ego has appropriated as the nucleus of the Causal Body, together with the "mental molecule" which forms the nucleus of the Mental Body.

कर्माशुक्लकृष्णं योगिनस्त्रिविधमितरेषाम् ॥ ७ ॥

7. The "Karma" of the Yogi is neither White nor Black; of others, of three kinds.

The actions of the Yogi work in open curves, as they are not impelled by selfish motives. He is neither attached to virtues nor addicted to vices, since he has transcended both. The Karma of the ordinary person is white, black or grey, being good, evil or mixed.

ततस्तद्विपाकानुगुणानामेवाभिव्यक्तिर्वासनानाम् ॥

8. Thence, the development of only those "tendencies" the conditions of whose fruition are favourable.

The two fundamental laws that are working in Nature are the Law of Evolution and the Law of Consequence, or cause and effect. Evolution of Nature is conditioned by the Law of Causation, and the Law of Consequence or Karma works in a way best

conducive to evolutionary progress. From a higher standpoint, these two laws are but the two aspects of the Eternal Law, *Sāsvata-dharma*, since evolution is but the "sequence" or "succession" of the characteristics of the Substance.

Having touched upon the Law of Evolution in aphorisms 2 and 3, Patañjali sets forth the nature of the working of the Law of Consequence, or cause and effect, in aphorisms 7 to 13. Karma is rooted in Desire. Desire assumes the two forms of Attraction and Repulsion. Attraction is the desire to repeat contact with an object which gave Pleasure, and Repulsion is the desire to avoid contact with an object which gave Pain. Both Attraction and Repulsion generate thought, which plans for the future as to how to obtain objects of Pleasure and how to avoid objects of Pain. Accumulation of thoughts and desires results in efforts or "actions". These desires, thoughts and "actions" set up strong "tendencies" in the Astral, Mental and Physical bodies by frequent repetition. The "tendencies" in their turn develop into desires, thoughts and actions. Desires ripen into opportunities, thoughts into character, and actions into environment and experiences of Pleasure and Pain, which in their turn give rise to fresh desires, thoughts and actions. These events successively repeat themselves in cyclic order and constitute the Kārmic chain. Each force works mainly on its own plane, affects the other planes more or less according to their strength, and brings about a reaction on the

generator. Thoughts react mostly on the Mental Body, desires on the Astral, and "actions" on the Physical. Action and Reaction in the Astral and Mental Planes are less separated in time than they are in the Physical. Conditions in the Physical Plane retard Reaction to a very great extent, and the consequence is the "accumulation" of Individual Karma.

There is also another important reason for the retardation of the effect of Karma, especially of "evil Karma," of the evolving Individual. As a general rule, in the early stages of the evolution of a human being, for want of discrimination, Karma is more evil than good, and if the effect were to follow immediately, the infant soul would more likely be crushed under its weight than be helped onwards along the Path of Progress. Hence the Lords of Karma, out of Their Compassion and far-reaching Wisdom, adjust things in such a way that the load of evil Karma comes into fruition little by little, life after life, sweet and bitter fruits mingling in fair proportion, and the bitterest fruits being generally reserved for the final stages on the Path, when the Individual has gained sufficient strength and wisdom to endure them with philosophic calm and utter resignation without being crushed.

Most of the Karma of a human being is the outcome of his relations with his fellow-beings, though it never fails to take account of his relations with the members of the other kingdoms in Nature. The two bonds that

bring Individuals together again and again on earth, as life succeeds life, are those of Love and Hate (*Raga* and *Dvéṣa*). Actions engendered by strong ties of Love and Hatred call for personal discharge. Hence, the presence or absence of Individuals on the Physical Plane, with whom a person has entered into relations which require personal settlement of accounts, would either retard or accelerate the fruition of Karma of the person to a large extent—in certain cases even by centuries.

Among the incidents which delay the fruition of Karma are wars, earthquakes, floods and other world-catastrophes. Suicide is another incident that retards the working out of Karma. Taking his evolution into his own hands, an Individual, instead of drifting along its current, would also change the rate of discharge of Karma to an enormous extent. But it should never be forgotten that every incident, circumstance and condition in the life of an Individual would be employed by the Lords of Karma in such a way as would hasten his evolutionary progress, and accomplish the attainment of supreme *Puruṣārtha*, that is Individual Perfection or "Uniqueness". From this it becomes evident that the Law of Karma, or cause and effect, conditions and subserves evolution which is the Plan of *Īśvara*.

In order to accomplish this Plan, the Lords of Karma, from out the load of "accumulated Karma" of an Individual, select a portion to be worked out in each life or incarnation, under conditions that are found on the Physical Plane,

in a manner best conducive to the progress of the Individual without infringing the Law of Equilibrium or of Justice to the least degree. The portion thus selected to be worked out at the beginning of each incarnation of an Individual is technically termed *Prarabdha Karma*—Karma which has begun (to bear fruit). Patañjali has used a more significant term, *Sopakramam Karma*—"Karma of imminent succession". (See aphorism III, 23). The remaining portion of the Kārmic heap, which, though ready to be discharged, yet remains undischarged for want of favourable conditions, is termed *Sañcita Karma*, the heaped up or "accumulated Karma," what Patañjali calls *Nirupakramam Karma*—"Karma out of imminent succession". And Karma that is newly generated during each incarnation goes by the name of *Āgāmi Karma*, or *Vartamānam Karma*—"coming Karma," or "Karma that is going on". This Karma mostly goes to increase the "accumulated" or undischarged Karma of the Individual as soon as it is generated. As a rule, it is not within the possibility of the ordinary Individual to avoid the "evil Karma" already selected to come into fruition, by setting up forces on the side of good to neutralize it, owing to the insufficiency of time and power at his disposal. But the evil Karma "yet to come" to fruition in future lives may be modified, more or less, and even prevented according to the capacity, insight and exertion of the person concerned. (See II, 16). But it should be well understood that the Law

of Karma shows no favour, allows no concession, and is absolutely inexorable and *rigid* in its nature. This unchangeable and absolute rigour of the Law alone ensures certainty of success of individual effort in the direction of evolution. जातिदेशकालव्यवहितानामप्यानन्तर्यं स्मृतिसंस्कार-

योरैकरूपत्वात् ॥ ९ ॥

9. Though distanced by Birth, Space and Time, there is continuity (of Kārmic tendencies), from the uniformity [identity] of memory and impression ;

Though the ripening of Kārmic propensities seems to be impeded and delayed by the unfavourable conditions of Birth, Space and Time, there is perfect continuity in their sequential working out in Nature. Desires, Thoughts and Actions generate "tendencies" in their respective vehicles, which inhere in the Permanent Atoms on the dissolution of the vehicles themselves. The review of the whole life, even to the minutest detail, on the death of the Physical Body, the momentary glimpse of all the past lives on the eve of reincarnation, and the post-mortem subjective states in Kāmaloka and Devachan, all conduce to the conservation of Kārmic tendencies in the Permanent Atoms, which release these tendencies, so far as conditions permit, when a new cycle of life begins with a new set of vehicles built round them as nuclei. Thus, the continuity of Kārmic threads is maintained by "the impressions, memories or tendencies" inhering in the Per-

manent Atoms, much in the same way as the continuity of structure and functions of an organic body is kept up by the germ-cell. The condition of "birth" includes racial, national, communal, social, domestic and hereditary handicaps and limitations.

तासामनादित्वं चशिषो नित्यत्वात् ॥ १० ॥

10. And their beginninglessness, from the perpetual nature of Desire.

Kārmic tendencies have their root in Desire, and none can say when Desire began, since Desire is co-existent with Life itself. The Desire to obtain Happiness and to avoid Pain is innate in Life, or the Self, which is without beginning and without end in Time.

हेतुफलाशयालम्बनैः संगृहीतत्वादेशामभावे तदभावः ॥ ११ ॥

11. From being held together by Causes, Fruits, Tendencies and Supports, in their absence, its absence.

The *causes* of Karma are Ignorance, I-am-ness, Attraction, Repulsion and Self-interest. The *fruits* of Karma are environment, opportunities and experiences of Pleasure and Pain. Kārmic *tendencies* are character, habits, inclinations and propensities. The *supports* are the vehicles with their Permanent Nuclei. When the causes of Karma are destroyed, Karma ceases. The binding nature of Karma lies in self-centredness.

(To be continued)

“ A SECOND ALEXANDRIA ”

THE ADYAR LIBRARY

BY DR. C. KUNHAN RAJA¹

FORTY-EIGHT years ago on the 28th of December, 1886, the Adyar Library was formally opened by the President-Founder of the Theosophical Society, Col. Olcott. The Library was started in a small room to the east of the Headquarters Hall with few books. The response to the President-Founder's call when he opened the Library was magnificent; books and manuscripts, even money, came in steadily, and before he passed away less than twenty years later, he saw the Library in a position of eminence in the intellectual life of the advanced nations of the world, Universities and other learned bodies, and well known and appreciated by all those for whom the Library was intended. Today the Library has one of the best collections of printed books and manuscripts, and though in numerical strength it cannot compare with the other big libraries, when we take into account its weightage it can claim a position near any other Library in the world.

A LIBRARY WITH A PURPOSE

The Adyar Library was started with a special purpose. In his opening speech the President-Founder said :

The foundation of a Library of such a character as this is amongst the rarest of events, if, indeed, it be not unique in modern times. We need not enumerate the great Libraries of western cities, with their millions of volumes, for they are rather huge store-houses of books; nor the collections of Oriental Literature at the India Office and in the Royal and National Museums of Europe; nor even the famed Saraswati Mahal of Tanjore : all these have a character different from our Adyar Library, and do not compete with it. Ours has a definite purpose behind it, a specific line of utility marked out for it from the beginning. It is to be an adjunct to the work of the Theosophical Society; a means of helping to effect the object for which the Society was founded.

The Adyar Library is now recognised throughout the world. It is exchanging its Reports with a large number of Libraries. It is a member of the Asiatic Society of Bengal. It has joined the Madras Library Association and the All-India Library Association. The Library is receiving invitations for the conferences and meetings of learned societies. Books and manuscripts deposited in the Library are being utilised by scholars in many countries. Colonel Olcott himself was personally known to all the world's great scholars, like Max Müller and Deussen in Europe. Dr. Otto Schrader, who was the Director of the Library for over ten years, is a

¹ Dr. Kunhan Raja is a gifted Orientalist, and besides being Curator of the Eastern Section of the Adyar Library, is Professor of Sanskrit at the University of Madras.

scholar of international reputation, known in all the Universities. I myself have the privilege of being known to a few scholars in the various Universities.

DIRECTORS AND OTHERS

The management was vested in the hands of a committee with Mr. Cooper-Oakley as secretary; he was also the Secretary of the Society. Many Pandits of eminence in India have served the Library in various capacities, and many European scholars too have associated themselves with its work. I may mention a few. Pandit Bhashyacharya was on the Library staff from the beginning. He has written some very valuable Papers, and No. 1 of the T.P.H. Pamphlets is by him on "The Age of Patanjali". Another Pandit of eminence, Mr. R. A. Sastri, was Librarian for a long period. Year after year the Colonel mentioned his name with great admiration in his Convention lectures. He was a very enthusiastic worker, and the valuable collection of manuscripts now deposited in the Library is to a large measure due to his energy and enthusiasm. He is well known abroad, and though rather advanced in age is still collecting rare manuscripts for Adyar.

After Pandit R. A. Sastri left the Library, Pandit G. Krishna Sastri was placed in charge. During his time also, the Library was very active. Within twenty years after it was started, the Library had over 12,000 manuscripts and nearly 15,000 printed books. That is a great achievement considering

that the Library grew without any patronage from the Governments and the States.

Later, conditions changed. At present many Governments and States are sending the Library free gifts of their publications. So do many Provincial Governments. Recently His Majesty the King of Siam presented to Adyar some very valuable publications.

In December 1905, for the first time, a Director was appointed, in the person of Dr. Schrader, who is now a Professor in Kiel University. During his term of office a large number of manuscripts, especially from North India, were collected. He was in the Library till the World War, during which as a German he was compelled to go back to his own country.

Both Mr. Johan van Manen and Mr. F. L. Woodward also did immense service to the Library. Mr. van Manen is now in Calcutta as secretary to the Asiatic Society of Bengal, the oldest Society for Oriental learning, barring the Batavian Society in Java.

The late Pandit Mahadeva Sastri, who was connected with the Library from the beginning, became Director in 1916. He served the Library until he passed away in 1926, when the late Mr. P. K. Telang was appointed Director. From April, 1926, my official connection with the Library began. I have worked continuously in the Library under various designations and sometimes without any designation whatsoever. During the period of my official connection with the Library Mr. C. Jinarajadasa, Dr. G. Srinivasa Murthi and Mr. Henri Frei have

been Directors, besides Mr. P. K. Telang.

PUBLICATIONS

One of the main objects of the Library is to publish manuscripts, and studies on various religious and philosophical problems. In the early days there were some small Papers published under the inspiration of the President-Founder. Dr. Schrader published a great work called the *Ahimbudhnya Samhita* dealing with the *Pancharatra Agama*. He also published a few of the *Upanishads*. Later, during the time of Pandit Mahadeva Sastri and since I became connected with the Library, the *Upanishads* with a continuous commentary have been published, only one volume in the series awaiting publication. We should not forget also the large number of publications of the T. P. H. on Oriental subjects, though they are not official publications of the Library. Our original publications will be continued, and I am sure the series will be one of the most valuable contributions to the study of ancient civilizations.

In the beginning the books acquired for the Library were month after month announced in THE THEOSOPHIST. The first catalogue was issued in 1891 by the President-Founder. Another general catalogue was issued by Dr. Schrader in 1910 and he started a descriptive catalogue of the manuscripts. One he prepared for the *Upanishad* manuscript, but the work has not yet been completed. The next catalogue issued was during my official association

with the Library. This catalogue was in two parts, issued in 1926 and 1928. The matter for the catalogue had already been prepared by the late Pandit Mahadeva Sastri. In the report for 1934, submitted to the President, the number of manuscripts was given as 18,000 and the number of printed books was very nearly 36,000.

RARE TEXTS

Among our wonderful collection I must specially note the set of Tibetan Buddhistic texts. There are very few sets available in the world's Libraries, though we hear that in Buddhistic monasteries in Tibet, there are still many sets; but they are as yet inaccessible. We have also a fine set of Pali works in palm leaves prepared in Ceylon especially for the Adyar Library. In the field of Sanskrit, there are some very valuable works of which no copy is available in other Libraries. Whenever a rare work is brought to our notice, we try to obtain the original, or a true transcript. Sometimes we get a photographic reproduction. The ideal has been to make this Library self-sufficient for higher studies, and we are able to supply a copy of any work that will be useful for this purpose.

Comparing the stock of the Adyar Library with what is available in other Libraries, the progress this Library has made is stupendous. The other great manuscript collections in Europe are in the India Office, London, in the Bodleian Library, Oxford, in the Bibliothek National, Paris, and in the University Library,

Berlin. In India we have the Library of the Asiatic Society of Bengal in Calcutta and the Library of the Government Sanskrit College in Calcutta, the Library of the Queen's College in Benares, the Library of the Royal Asiatic Society (Bombay Branch) in Bombay, the Bombay Government Collection now in the Bhandarkar Institute, Poona, and the Madras Government collection now in the Museum, so far as the British Government in India is concerned. The native States of Mysore, Baroda, Travancore, Bikaner and Kashmir have also large collections for which catalogues are available and there is the Library of the Tanjore Palace. Many other States have collections of manuscripts of which only very scanty information is available. In Nepal there are manuscripts for which a catalogue is available. All these are institutions mostly directly managed by influential Governments and a few enjoying Government patronage. The Adyar Library is the only institution which is maintained by an independent body. In spite of this handicap the Adyar Library has been able to bring up a collection which is not inferior to any other collection in the world either in point of numbers or in value and weightage.

ADYAR'S PRE-EMINENCE

The Libraries of many places, specially the palaces, are mere store-houses of books. Even in the case of many Public Libraries, the utility of the collection is considerably reduced on account

of the many restrictions placed on the persons who can make use of them. From this point of view, the Adyar Library stands pre-eminent. To recognised scholars and to approved institutions any work in the Library will be lent. Scholars coming to the Library are afforded every facility needed for comfortable work; those who wish to make use of the Library have always been allowed to reside within the estates of the Society in Adyar. I have personal experience of many libraries of this kind; I had to visit the palaces of many Princes in India which contain manuscripts, and I can say with confidence that in no place has it been recognised that the books in the Library are for some definite use. It is only in European Libraries like the India Office Library, the Bodleian Library, the Bibliothek National and the University Library in Berlin that this fundamental fact of a Library has been recognised, that a Library is to be used. There are many libraries which it is difficult even to get a peep into.

Look at the Libraries in the palaces of the various Princes! The books are there because they are there. In ancient times the Rajas were the patrons of learning, and they maintained a library with a definite aim. But now that the princes patronise race-horses, hounds and cricket, the Library has become a relic of ancient times. Books are ruined in the dungeons where in ancient times criminals and outlaws were confined. These libraries are more like the hoardings of a miser, who has no use

for his wealth and who will not allow others to use it who can use it.

Under the various Governments, the collection of manuscripts is more a result of archæological interest than an interest in higher studies. Early Europeans like Chambers and Mackenzie took a great interest in the ancient history of this country and they collected the manuscripts with a real purpose. But the collections fell into the hands of those who found it necessary to preserve them as ancient curios.

TO SPREAD THEOSOPHY

Even in the Universities, higher studies in subjects dealt with by the manuscripts came as a consequence of the collection of the manuscripts, and not *vice versa*. But in the case of the Adyar Library, there was a full scheme of studies before the Library was started. The collection of rare works both in print and in manuscript was undertaken to meet a definite need. What was that need? Theosophy and the aims of the Theosophical Society. This is not a public Library. This is not a popular Library. This is not a village Library. This is a Library meant to enable scholars and students of higher wisdom to understand the harmony between the various religions and the doctrines of the various religions, and also the harmony between the results of the investigations of the scientists and the experiences and realisations of the mystics and the occultists.

Even though the Library has been steadily progressing during

the past forty-eight years, we have not yet reached the point where the President-Founder wished it to be placed. Unless we now take the next step, this Library, too, will recede to the condition of many other Libraries—a mere store-house of ancient literary relics. In the Adyar Library the Theosophical Society has the most potent weapon to break through long-standing prejudices and to dominate the intellect of the world. This Library is a passport for free entry into all the centres of man's intellectual activities.

The immediate step which the Society should take is to get into contact with centres where men of intellect work, namely the universities. And to effect that contact, this Library is the strongest weapon. The Theosophical Society can spread itself wide enough to pervade the entire humanity and make the brotherhood of man a reality only if the Society appeals to the intellect and reason, and this cannot be accomplished unless the Society and its activities are intimately related to education. The Library should be the place where advanced students from overseas can come and get a real Theosophical training, and return to their countries and propagate Theosophy.

In 1936 the Library will be celebrating its Jubilee. Its highest contribution to Theosophy is to commence now. The great Universities of the world should understand that it is not merely the Library that is valuable, but also Theosophy. I can mention only a few of the many methods by which this can be achieved. First,

it should be a place for higher studies in matters of religions and philosophies for students. A college for higher studies should be an integral part of the Library—a college not only for the study of all religions but also for actual investigations into the latent laws of nature which are beyond the reach of ordinary science, and to demonstrate the harmony of the two sets of results, one by scientific investigation and the other by occult investigation.

Another method is to publish a periodical scholarly journal from the Library. Still another is to invite the great learned Societies to hold their periodical Conferences at the Theosophical Society's Headquarters along with its annual Convention. The All-India Oriental Conference, the All-India Philosophical Conference, the All-India Science Congress and various other annual gatherings are intimately connected with the Theosophical

Movement. The International Congress of Orientalists has never till now held a sitting in India. It will be one of the greatest achievements of the Theosophical Society if a Session of this Congress can be held at Adyar.

In all these ways Adyar should be a centre from which the Theosophical movement can be in contact with intellectual activities in other centres. In all these ways by bringing about an understanding and a tolerance among the followers of various religions, and also by demonstrating the harmony and unity between the intellect and the higher faculties, the Library can contribute to the main object of the Society, which is to bring about the real brotherhood of man. It is only in this way that we can realise the purpose of the Library, which is to be a second Alexandria, the great intellectual centre of mankind in the future.

UNIVERSAL PRAYER FOR PEACE

(Suitable for Goodwill Day, May 18.)

"O Hidden Life of God, outside which nothing can exist; help us to see Thee in the face of our enemies and to love Thee in them. So shall Thy peace spread over our world and Thy will shall at last be done on Earth as it is done in Heaven."

A NEW COMMEMORATION

RADIANCE and youth were the two features which characterised the commemoration at Adyar on March 1st of the passing of Bishop Leadbeater on that date in 1934. The celebration was held at 8 a.m. It was brief and impressive. After short addresses by the President and Mrs. R. Balfour-Clarke, and readings by Young Theosophists from Bishop Leadbeater's works specially marked by confidence, courage and happiness, all present paid homage to him and to Dr. Besant by offering flowers before their portraits.

The President, Dr. Arundale's address was as follows:

Friends: This is just a little gathering to remember our very great and gallant and joyous brother, Bishop Leadbeater. As probably some of you are aware, I myself have known him since I was five years of age, and while that five was once the only figure, it has now been succeeded by other figures. I won't disclose which particular figure succeeds the five, although I can give you a hint when I say that on my next birthday I shall have a very close relationship to Mr. Heinz. You think that out, and you will know what my age will be in 1935. So that I feel I know Bishop Leadbeater very well, and although during some years I was in one hemisphere and he was in another, the time came when I was privileged to join him once more, and then the relationship lasted almost until he passed.

As a very great pioneer he has been subject to the inevitable misunderstanding and abuse and

persecution. All those are but signs of his greatness, and he will be remembered by future generations no less gratefully, no less reverently than H. P. B., or H. S. O., or A. B. He had his own unique splendour, and those of us who were near him appreciate it to the full.

Now suppose he is here this morning—as you may perhaps imagine that he is—he is quite likely to use the phrase, "What is all this fuss about?" And if we answer that question, we shall say, "The fuss is about you." And he will reply, "About me? But surely you could find something much more worth while to make a fuss about than me," and he will look towards the portrait of the President and he will say: "Now, there is someone worth making a fuss about." But it is really no fuss at all. It is just a very happy memory which will always be alive in our hearts: a very happy feeling that we have a splendid brother in our family. Some of us here, although we miss his physical presence, know he is one of our elders who is least absent from our midst. For the moment our beloved President-Mother is very busy with high purposes, and in a way perhaps concentrates on those. He, while also busy, moves about more freely, perhaps, among his friends, and casts his radiance over them. I am very happy to think that he is with us today, even though he thinks there is a great deal of ado

about not very much. You know how modest he was, how retiring he was, how averse he was from fuss of all kinds. So here we are, thinking of him, grateful to him, loving him, knowing that as the incarnations succeed one another he will be with us physically in the future, as he has been physically with us only a short while ago and through many many lives in the past.

Then followed readings from Bishop Leadbeater's writings :

A LONELY LIFE

When Colonel Olcott left us on his tour Adyar remained empty; and unfortunately its treasury was in the same condition, so that the very few of us who remained had instructions to observe the strictest economy. Mr. Cooper-Oakley and I were for a long time the only Europeans; and as he lived up on the roof in one of the further rooms (later occupied by Dr. English) and I was in the Eastern octagon room, I saw almost nothing of him, except for a short morning visit of greeting each day. We lived an almost ascetic life, there being practically no servants except two gardeners and Manikam the office-boy. I am not quite sure how Mr. Oakley managed his household arrangements; for myself, every morning as soon as I rose I put a large supply of crushed wheat into a double saucepan, so arranged that it could not burn. Then I swam in the Adyar River (it was cleaner in those days) for half-an-hour or so, and then returned to find my wheat nicely cooked. Then the aforesaid office-boy led a cow round to my veranda and milked her on the spot into my vessel, bringing me also a bunch of bananas from the estate when there happened to be any. I then consumed half of the wheat, leaving the other half for a second meal at about four o'clock in the afternoon or when the cow came round, and then I warmed up the wheat for a few minutes and dined sumptuously thereon. The Adyar budget was probably simpler at that period than it has ever

been since!—From *How Theosophy Came to Me*.

SPREAD THEOSOPHY!

The Theosophical knowledge is the great talent which is put into our hands for use. If we did nothing for others with it, but simply hugged it to ourselves and enjoyed all that it brings us in the way of freedom from worry and trouble, comprehension of difficult problems, and so on, we should be exactly like the man in the Bible who buried his talent. But if we do our best to spread the light that comes to us and to help in every possible way, then at least we are putting our talent out to interest.

It is hard to realize how many people are reasonably near the position where they might make rapid progress if only they could be awakened to it. I have myself, I suppose, seen it most among the young, because my work generally lies there. I see boys and girls by the score in almost any country who could make good progress along Theosophical lines, if the matter could only be put before them. But it is not, and they plunge off into the work-a-day world, and become very good people of the ordinary type. They will go on in that way for twenty or thirty incarnations, or more, though they are capable of taking up Theosophy and would be interested in it, if it were properly put before them. Surely that state of affairs throws a serious responsibility upon those who possess this knowledge. It is therefore our business to be capable and ready to put Theosophy forward whenever there is a suitable opportunity. There are plenty of people who might just as well enter upon Theosophical development now, as in twenty lives' time. It is, of course, a question of their karma, but it is our karma to give them the opportunity, to put the matter before them—whether they take it or not is their affair. Until we have done our best we do not know whether it is their karma to be helped or not.—From *Talks on the Path of Occultism*.

HOW TO SPREAD THEOSOPHY

One should try to understand Theosophy thoroughly and first of all, but should in addition acquire the knowledge

and education of the time that make a cultured man. The uneducated man is likely to present Theosophy in a form that will probably at once estrange and repel the educated and cultured. I have heard people say that an intuitional man who hears the thing badly put will rise above the form to the truth that lies behind; but unfortunately most men are not intuitional, and we have no right, on account of our own laziness, to put an additional obstacle in the way of anyone who might otherwise be induced to take an interest in the subject. It is, distinctly and emphatically our duty to make our representation as nearly perfect as we can.

Theosophical work has frequently suffered from faulty and negligent presentation. We do not wish that Theosophy should be spoken ill of because of our personal defects or disabilities. If you are set to do work for the Society and do not do it satisfactorily, then go to work and learn to do it satisfactorily. If you are asked to read something and cannot do it, learn how to do it properly. If you cannot lecture—presently, when you know enough and take the trouble to prepare, you will learn to do that. But, at any rate, be doing something and try to do it well. It is our duty as Theosophists to master the correct grammar and the correct expression which will enable us to put these things acceptably before the people that we wish to reach. Any truth, however glorious, may be eclipsed, if clumsily and wrongly put. It is our duty to do our best in this matter. We must be educated if we are to present these truths properly.—From *Talks on the Path of Occultism*.

"HIS WAY WITH YOUTH"

Mrs. R. Balfour-Clarke said: I am asked to speak to you about his particular way with youth. During my few words I shall refer to Bishop Leadbeater as "Brother," so that my talk will seem more intimate and we shall be able to get into his attitude better, especially if we remember that he always tried to be regarded by

young people as a brother, as their particular friend and helper, not as a teacher or grown-up or bearing the usual attitude in the world of parents and grown-ups, the attitude of superiority—a sort of feeling that they know better. Brother tried to make the child feel that he perhaps knew a little better, but that he was there to help. He did not want to instil in the child's mind a feeling of awe, but he made the child feel that the little tendrils, he was putting forth, the tiny fragile tendrils, spiritual tendrils if you like, would not be crushed by a dominating attitude of superiority, or worse still by a snub. Often children feel a snub much more than the grown-up person—a snub is something very devastating to the growth of a child. So first of all his method would be to be regarded as a brother.

Then his second care for the children, his immediate care was to unburden their minds of troubles; not only their minds but also their physical condition—to unburden them of care and worry, to give them plenty of everything where they wanted it. Of course this was looked on by some people as spoiling the child. But his attitude was that if you can give the child everything of the best, and the child lives in an atmosphere which is carefree and joyous, then and then only can you work on the child in the highest way. He, as the occultist he was, would work upon their auras in a special way which I think we can only just guess at, because only an occultist of his understanding knows exactly how to do it. And

in this way the child would grow up and mature very much more quickly than the ordinary child. So we often found a child seeing in a flash much more quickly than some maturer people. Of course the child throughout the day would live as most children do, but when it came to knowing truth, the child would see it in the most direct manner.

We can think of him as a wise old friend tending his little plants, tending them with great care and affection, just as old gardeners do year after year. I think we only realise his big way with children when we know that he was specially deputed by one of our Masters to come into this world and discover possible people, young people especially, to give them such training and such conditions and opportunities that they will be greater channels and have more freedom to do the work of the Masters than would otherwise be possible. The only important people to Brother seemed to be young people, not grown-ups nor teachers. To him the young people were the possible ones. Grown-up people have developed inhibitions, they have fixed habits, they are not plastic any more. So we must try to give the children all the best that we would like to have had, and try to bring them up in a way that will make them free, carefree and joyous.

A hymn composed by Bishop Leadbeater was then read by a young girl, Radha :

We bow at the feet of the Master,
We stand to obey His call,
We live but to practise His teachings
To offer our service, our all,

But the clamour of earth is insistent,
Its confusion, its hurry and din,
So ceaseless and keen be our vigil,
That we lose no hint from within.

Waiting the word of the Master,
Watching the Hidden Light ;
Listening to catch His orders
In the very midst of the fight ;
Seeing His slightest signal
Across the heads of the throng ;
Hearing His faintest whisper
Above earth's loudest song.

What then is the word of the Master,
And what will He have us to do ?
Perchance He hath watchword or motto—

A war-cry to carry us through.

Yes, this is the word of the Master,
The mandate that comes from above,
The command from the royal headquarters—

The paramount order is " Love ".

Church Hymnal No. 466.

Finally Mr. A. J. Hamerster read a tribute which Bishop Leadbeater made to his President-Colleague, and one which she made to him, with a final exhortation adapted from that which he addressed to the members on the occasion of Dr. Besant's cremation. Where he used the singular—referring to Dr. Besant—the plural has been substituted, so as to include him.

1. TRIBUTE TO A. B. BY C. W. L.

Annie Besant was a very great Teacher, a bold and sagacious Leader, the most magnificent orator in the world, one of its keenest intellects, the most fearless and accurate of investigators, a glowing example of strength and spirituality.

She was to me the most loyal of comrades, the most faithful of friends for more than 40 years, one to whom I owe more than to anyone else save the Master who taught me.—THE THEOSOPHIST, September, 1933.

2. TRIBUTE TO C. W. L. BY A. B.

Charles Leadbeater was not a man to play with serious things ; he emphatically " meant business ". By patient work

he has won rewards, perfecting each faculty on plane after plane, gaining nothing without hard work, as he has often said, but gaining surely and steadily, until he stands, perhaps the most trusted of his Master's disciples, "on the threshold of Divinity".—THE THEOSOPHIST, November, 1911.

3. FINAL EXHORTATION

ADAPTED FROM C. W. L.

We have not lost them, they have not deserted us, they stand among us still, here and now, radiant, rejoicing, strong, in all the power of their palmiest

days, ready as ever to help, to advise, to inspire, giving us all the opportunity to rise to more exalted heights than we have ever yet attained. Brethren, let us rise to that opportunity; let us show ourselves worthy sons of these great Leaders. They have left us a flag round which to rally, a work to carry on; in their name and in their memory let that flag of Theosophy be ever our oriflamme; let us work with redoubled energy at that task which they have so nobly begun. So shall we keep their memory green, so shall we best testify our gratitude for all that they have done for us.—THE THEOSOPHIST, September, 1933.

STAND LIKE A BEATEN ANVIL

STAND like a beaten anvil, when thy dream
Is laid upon thee, golden from the fire.
Flinch not, though heavily through that furnace-gleam
The black forge-hammers fall on thy desire.

Demoniac giants round thee seem to loom.
'Tis but the world smiths, heaving to and fro.
Stand like a beaten anvil. Take the doom
Their ponderous weapons deal thee, blow on blow.

Needful to truth, as dew-fall to the flower,
Is this cold wrath, and this implacable scorn.
For every pang, new beauty and new power,
Burning blood-red, shall on thy heart be born.

Stand like a beaten anvil. Let earth's wrong
From that strong iron ring back thy triumph song,
And place within thy hand the Palm of Victory.

THE FOUR THEOSOPHIES

By G. S. ARUNDALE¹

OUR work in increasing measure is to emphasize what I will call "The Theosophies", partly because the Theosophies need constant emphasis, and partly because we have now at this particular juncture in the world's affairs to lay the foundations for such new activities as the Elder Brethren may determine upon for the service of the world in the future.

You have to remember that They are working towards the Centenary, the 100th anniversary of our Society, and not only towards that great anniversary, but also to the specially new impetus which round about 1975 will be given to the whole world, just as the Theosophical Society was the impetus given in the 19th century. And as the centuries accumulate, so will Their power increase. They are hoping that in the future, unlike what has happened in the past, the movements which They establish at the close of the third quarter of each century may continue, however much other movements have to grow up side by side with them. So that specifically Their desire is that the Theosophical Society will not cease to exist when the new impetus comes in 1975, that it shall continue with the new impetus added, and that a century hence it shall not merge into whatever

movement is then brought forward. Our business just now is to be sure that the Theosophical Society stands on the purest of its essential foundations in order that They may use it in strength—without any danger of its disappearance—for those purposes which They may desire to achieve between now and the celebration of the 100th anniversary. Therefore at the present moment our business is to stimulate the Theosophies.

MAJOR THEOSOPHIES

Now, how many Theosophies are there? At least there are four Theosophies, about one of which we can know almost nothing; about the second of which we can know something; about the third of which we ought to know much, and about the fourth of which I hope we *do* know much.

What is the first Theosophy which we must bear in mind, even though we may not be able to contact it? It is the Theosophy Absolute, the Eternal Theosophy, the Theosophy of Reality, that absolute science of life which causes evolution, which causes manifestation, which is the very root and base of reality. That is the first Theosophy, Theosophy Absolute.

Then there is the pale reflection of that Theosophy, which we may

¹ A Talk by the President, delivered to members at Adyar, on March 2, 1935.

call Theosophy Relative, the Theosophy of Revelation, the Theosophy which finds expression in our classical literature and in our classical literature alone. Anyone who has any sense of the Eternal Theosophy will be able at once to perceive where Theosophy is classical and where it is not. But in our classical literature, as for example in *The Secret Doctrine*, *The Key to Theosophy*, and the works of Dr. Annie Besant and C. W. Leadbeater, you have a reflection of Theosophy Absolute as much as it is possible to express, and then watered down again as much as it is possible to understand.

So there you have two Major Theosophies—the Theosophy Absolute, which should be the great object of search of each one of us. Then you have a sign-post, pointing out the way to Theosophy Absolute, in the multi-coloured reflection of the great white light which is set forth in Theosophy Relative, which is another way of saying Theosophy Impersonal. There is a great distinction between Theosophy Impersonal and Theosophy Personal. Theosophy Impersonal is always noble, dignified, fine, simple. Theosophy Personal always savours a little of the personal equation, of the temperament of the Individuality.

MINOR THEOSOPHIES

Then you have the two Minor Theosophies, with which we are all more intimately concerned. The first of the Minor Theosophies is the Theosophy of the Individuality of each one of us. I will not say

the Theosophy of the Monad, because that would take us a little too high into the Absolute Theosophy, and the Monad has very little to do either with the individuality or the personality. The Monad looks in for the first time, after setting his forces in motion for the evolutionary process, when the vow is taken at the first of the great Initiations. He looks in, takes the vow and then disappears again. But the contact thus made is an eternal contact which profoundly influences the future of the individual. We, therefore, need not talk of Monadic Theosophy, but we can talk of Individuality Theosophy, that is to say, the Theosophy of that which is as permanent in us as anything is permanent in these lower worlds of ours. That is one of the Minor Theosophies.

Before we look into that, let us take the second kind of Theosophy, the Theosophy of Personality, which is constantly changing and fleeting, and adapting itself to the changing circumstances of life. As those circumstances change, as those affairs of the lower world come and go, so there is a Theosophy which comes and goes, the Theosophy which we use for the convenience of our everyday purposes. But even with regard to ourselves, there is that higher Theosophy which is the Theosophy of our ever-increasing spiritual purpose, because while we may be playing about in the outer world, playing with the ordinary everyday affairs which are constantly coming up against us, and whilst we may be utilizing some

kind of Theosophy in order to make better employment of those affairs and circumstances, there is, apart from that, the Individuality moving to an appointed end, which is a reflection of the Monad's ultimate intentions.

THEOSOPHIES OF TIME

Now it is very valuable for each one of us to try to disentangle down here our own Relative Theosophy, the Theosophy of our everyday life. Let us take an example, which must be an individual example, of the way in which I deal with these things, because it is so much clearer if you see how another person makes the distinction. The principle underlying the way in which the distinctions are made is the same.

I have my Personality Theosophy which is convenient for me in my everyday emotional life. It clears up the constantly recurring emotional situation. I have my Personality Theosophy which is convenient to me in my intellectual activities, with my mind work, all my thoughts, all my smaller Theosophies of life, with all the ways in which I live and move and have my being in terms of this present-time incarnation in which I live. All that is a Personality Theosophy.

But the Individuality Theosophy transcends mere time to a certain extent. It may not make the greater contacts with Eternity which only the Major Theosophies can make, but at least it transcends the particular incarnation of some particular period of time. So with the aid of Individuality Theosophy,

which is independent of the more fleeting Theosophy of the Personality, I am able to plan ahead at least from the standpoint of my Individuality, and I can plan ahead and beyond death, beyond these various changes, and see my way into the future up to a certain point.

Everybody should be using such Theosophy as he has, not merely to understand the problems of life as those problems present themselves here, and now, but to understand Theosophy also in its illumination of his own individual way. Supposing I look at any particular person, I inevitably must say to myself: "To what extent is that individual planning ahead, to what extent is that individual determining what is going to happen to him during the next few incarnations?" Of course Karma enters, and however much we plan or desire to draw upon our credits, the debits are there.

THEOSOPHIES OF ETERNITY

Everybody ought to utilize the Theosophy which belongs to his higher life, to be able to penetrate through to the stages which lie beyond, but he has to be extremely careful to see that the particular temperament that he has at the present moment does not overwhelm him. For example, a person may to-day be artistically inclined, but it does not follow that he is an artist by Individuality, still less an artist by Monad. That may be a particular side of his nature which has to be developed because there must be an all-roundness of growth. But

a person may not really be dominantly artistic, dominantly political, which he may think he is, all the more because of the frustrations which he experiences. One utilizes the Theosophy which belongs to the Higher Life to try to penetrate into something relatively eternal, something which at least will take one out of this particular confinement into the larger life which exists beyond. Everyone should make the effort, however he may be mistaken, to see himself as he is, independent of his present time circumstances, and then try to see what he is driving at during a particular series of incarnations. Of course he can add to these lower Theosophies of Time, as both of them are; he can add to them the higher Theosophies of the Eternal, and he may be able to gain some glimpse of his eternal meaning, which perhaps has so feeble, so poor a reflection in this particular individual incarnation.

Theosophy, as I understand it, is not classical Theosophy. It is my individual shadow coloured by my personality, my own small self. But there is the classical Theosophy, and anyone who has some glimpse of the eternal through these imprisonments of time will at once distinguish between Absolute Theosophy and the Relative Theosophy of our smaller life. You will see at once there is a literature which has that dignity, that aloofness, that impersonality, which characterizes all classical Theosophy. At once *The Secret Doctrine* is outstanding, at once any of H. P. B.'s books are outstanding, because they are

profoundly impersonal and profoundly expressive of the Will, or if you like, of the Wisdom, because in these higher regions the Will and the Wisdom are one. But you have, on the other hand, intellectual Theosophies which are just Theosophies belonging to a person, and one may as well be making one's own intellectual Theosophies. It is hardly worth while to read other people's. I do not say they have not their value as channels for the awakening of the Theosophical life in the outer world, but one would not read them for real information. One would read them, so to speak, only to discover how other people travel along a particular way on which perhaps one may have no desire to travel oneself.

HOW TO STRENGTHEN THE SOCIETY

Now we are concerned at this particular period in emphasizing these Four Theosophies. We must emphasize Theosophy Absolute. We must make it clear that there is a Theosophy which no one is expressing or has expressed. There is a Theosophy entirely independent of all we call Theosophy in this outer world. There is a Theosophy which is the sum total of life, and is of course from one point of view entirely independent of us and of our understanding, though from another point of view it is of the very essence of life.

There is that Theosophy of which even classical Theosophy is almost a caricature. Sometimes in moments of ecstasy, in moments

if wonderful expansion of consciousness, one may enter into the state of eternal Theosophy and use oneself, and when one comes out of that momentary contact, words are found to be entirely inadequate. Sometimes there is contact with the eternal, and you can only contact the eternal with your own eternal. And when you try to step down the eternal into terms of time, the twisting, imprisoning, excluding process begins. Everyone must have at some time or another his ecstasy and know something of the Theosophy which is eternal. We have to insist upon the reading of classic literature; it is of vital importance, because if you read that, not only do you come nearer to the Absolute—and we are part of the Absolute ourselves—but also you stimulate the Higher Theosophy in your lower selves, and that which is relatively eternal to yourselves becomes stirred and you see yourself not as a person down here confined within a particular period of time, but you see yourself as something more, something plus, and the amount of the plus depends upon the extent to which the Theosophy of your own Individuality has been stimulated, largely by the help of the classic literature which is the Absolute Theosophy in expression down here as far as it can be expressed.

QUALITY COUNTS

Now if we can get every member of the Theosophical Society to study Impersonal Theosophy as given by the greater seers of our time, without any colouration of

individuality, then we ourselves will find the Society stronger in every possible way, everybody will be a more real Theosophist, knowing the science of life and building the truth unalloyed into his being. Then you gain a glimpse of the larger vistas. You can see whither Theosophy and the Theosophical Society are going; you can see whither you are going, what is going to happen to you next, and what is supremely worth while doing now, so that you may be able to distinguish the things which have for you eternal meaning and those which have a fleeting meaning. You separate the grain from the chaff ever increasingly, and ever more and more constantly. You will then emphasize those things which seem to have deeper meaning, and let go those things which matter less. You will discover that which so few people discover—that it is not in the size of a thing that its power lies; but simply in its quality. It is quality that matters all the time. Where there is quality everything else follows.

So few people are content with living what they would call constrained and restricted lives, because they feel that they are, as it were, beating vainly against the bars of their prisons. There are no prisons. There are only walls which we ourselves make. You should feel more and more that the little things are of far greater importance than all the greater things which seem to loom so large. We seem to think it is very important for people to be able to lecture well, to make a Theosophical fuss in the outer

world. We think it important to have people in prominent positions. All these things have their definite value, but their real value depends upon the quality of the individual, and the real purpose and strength of the Theosophical Society depends upon the way in which each member of the Society is really leading consciously a Theosophical life based on Theosophical principles, not merely the laws of Nature as we happen to know them, such as Karma, reincarnation, planes of consciousness, and so on.

PRESENT PURPOSE OF THEOSOPHY

It is a good thing to believe in Karma and perhaps have respect for it; it is a good thing to believe in Reincarnation, and to cause it to be effective in one's understanding of life. It is a good thing to have a realization of the planes of consciousness, so that we do not function entirely on the physical. It is no less important to have some sense of the "whither", and no one is a live Theosophist unless he has studied Theosophy to the effect of giving him a sense of his own future, to which even now he is consciously and deliberately moving. There comes in the real power of the individual. You can be very nice, kind, understanding, loving, helpful; you can be very peaceful with the Theosophy of Time, but you need a very strong dash of the Theosophy of Eternity to help to give you that sense of "whither" and purpose which will make your life in the present infinitely more

effective, more one-pointed towards the purpose which you know in your heart, in your will, to be yours.

An individual who is just content to jog along, having a comfortable little understanding of Theosophy, having a sense that when he dies he will go to Heaven, and then in the inscrutable dispensations of Providence he will come down again, and has a vague intuition that he will draw nearer to the Masters' as time goes on—those are the spineless Theosophists. It is all very well for cactus to be spineless, but we have to be spineful, and I personally should be no use to the Masters unless I knew what are the present purposes of Theosophy. Am I supposed to be just a President, a kind of executive officer, a kind of machine? Am I supposed just to keep the fire of Theosophy burning underneath the pot so that the contents simmer? Is that what a President of the Theosophical Society is for? No. I must take my plunge, but I must take the plunge which I know is the plunge the Elder Brethren would wish. The Theosophical Society is not our property. The Masters are glad for us to think it is, and they are glad for us to play about with it, establish rules and regulations and principles. Yes, the children are playing with a toy which was not fashioned by human hands, and which does not exist to bring a smile just to the children of the Theosophical Society. But it is one of the greater toys of life whereby man gradually finds his eternal joy and peace and happiness. We must see that the toy

is used for eternities and not merely for time circumstances.

A VISTA

What do I see before me? I see our Elder Brethren intent not on this particular period of time. They have finished with that long ago. This present period is working out its purposes in conformity with the fashion set thousands of years ago. They are now looking on towards the future, and we must hold our Theosophical Society for its future destiny. Two great periods are finished; one great period with the establishment of the Truth; the second great period with its expression in specific terms needed for the times. The third period is the re-iteration of the eternal truths. The fourth period will be again an expression in terms needed for the then specific time; and we in this third period have to purify the life so that it may potently pass down the channels which the Elder Brethren have

already formed and of which we may know nothing.

Some of us, and especially the President of the Theosophical Society, must see all that is capable of being seen, so that we may do equal justice to the Theosophy which is eternal and to the Theosophy which is needed in the course of time and circumstances. If only we could find large numbers of Theosophists who will throw themselves into the work, who will not keep saying "This does not appeal to me. I am not temperamentally fitted for this, or that, or the other," who do not say "No. This is not the Eternal Theosophy," because they do not happen to like it. It is for us with our Four Theosophies to understand as best we can, and then re-establish Theosophy on its essential and eternal foundations. So we shall be ready for those further channels of service which the Elder Brethren may desire to construct.

THE LAW OF COMPENSATION

THE inexorable unerring Law of Compensation proceeds on its unswerving path. If we but watch its progress, we shall find that it ignores all creeds, shows no preferences, but its sunlight and its thunderbolts fall alike on heathen and Christian. No absolution can shield the latter when guilty, no anathema hurt the former when innocent.

THE BASIC PRINCIPLES OF HEALTH AND DISEASE

IN ESPECIAL RELATION TO THE "GERM THEORY"

By M. BEDDOW BAYLY, M.R.C.S., L.R.C.P.

(Concluded from p. 61)

COSMIC "INFLUENCES" AND EVOLUTION

IF, as is now held by scientists, these cosmic rays, impinging on the earth from outer space, are even now causing the formation of new chemical elements,¹ it is surely not unreasonable to suppose that vibrations or radiations of a similar order might have been a guiding force in the past evolution of primitive forms of life, and may still be a potent factor in the variation of those forms at the present time, especially as it has been conclusively demonstrated that bacteria can be actually made to change their forms in a test-tube under the influence of ultra-violet light.

All radiations such as those mentioned are included in our diagram² under the fourth heading—Sunshine—and, naturally, the myriads of constituent cells of the body participate, as well as the bacteria, in this "influence". Being under the dominance of the life of the body as a controlling unit, we should not expect such rapid observable changes in the cells of the body as in their free

and independent cousins, the bacteria.

Nevertheless, it seems not unreasonable, even from a purely scientific standpoint, to suggest that some of those slower and subtler variations in cell-life which characterize the development of different racial types and temperaments may owe much in their origin to those subtle "influences," corresponding in respect of time to those periodic changes which affect the solar and stellar systems of the Universe.

RELATION OF "GERMS" TO DISEASE SUMMARIZED

To recapitulate: DISEASE is ONE, though the signs and symptoms by which it manifests are many. It is due to defects or maladjustments of one or more of seven causal factors which, by changing the constitution of the body from one of harmonious working to one of discord (thus altering the chemical balance of its tissues), provide a soil or environment in which micro-organisms, normally living in or on our bodies in symbiosis, become changed

¹ See works of Professor R. A. Millikan, one of the foremost American physicists.

² See page 58.

(under the prevailing "influence" of solar, stellar, and nebular systems of the Universe) into "mutation" forms. The activities of these modified bacteria give rise to the variations in the signs and symptoms which are associated with the classified epidemic diseases, with which we are all more or less familiar.

A VINDICATION OF ASTROLOGY

Incidentally it will be realized that this speculation, which is a simple corollary to the scientific reasoning of McDonagh, affords a bridge or link between the most ancient science of Astrology and the most recent pronouncements of physics and biology. In fact, it is clear that modern scientific thought is approaching so closely the occult teachings regarding the intimate association of atomic matter with the intrinsic ensouling life of planetary and other systems, that each set of conceptions is beginning to illuminate the other. One is fairly safe in prophesying that in the not far distant future much may, as a result, be expected to emerge that will be of direct *practical* value to our understanding of our bodily processes both in health and disease.

Fully to appreciate the flood of light which these conceptions already throw upon the problems relating to the rise and fall of epidemic diseases would lead one into technical details which would be outside the purpose of this article; the student who may be interested

can study them in the writings of Dr. J. E. R. McDonagh.¹

FUTILITY OF ARTIFICIAL IMMUNIZATION

Even from this sketchy outline, however, it will be realized how futile and unscientific are all attempts to suppress individual manifestations of disease by the inoculation of serums or vaccines which aim at "immunizing" the body against the activities of specific "germs". Even if successful, the *Disease* will merely rearrange itself in another pattern of signs and symptoms, and an apparently new *Disease* emerge, which will, more likely than not, be more dangerous to life than the first.

If the reader desires proof of this, let him study the subject of "anaphylaxis" (or sensitization to serum), especially in connection with diphtheria immunization; it is of very serious importance to the race, but outside the immediate purpose of the present article. I have dealt with it in detail recently in the *Medical World*.²

Dr. McDonagh maintains that every epidemic contains within itself the factors which will eventually lead to its disappearance³, and that the production, artificially, of attenuated diseases by inoculations in the hope of preventing epidemics is likely to delay this natural process; this seems an even more reasonable belief when we bear in mind that from the great Dr. Sydenham's day down to the present time the few clear

¹ See: *The Nature of Disease*, Vols. I, II, III, and *The Nature of Disease Journal*, Vols. I, II, and III.

² *The Medical World*, April 6, 1934, p. 149.

³ *The Nature of Disease Journal*, Vol. III, p. 192.

and logical thinkers in medicine have always regarded epidemic diseases (such as small-pox, diphtheria, etc.) as cleansing processes by means of which Nature rids the body of accumulated matter deleterious to its proper functioning. Even when the *germ theory* of disease began to dominate medical thought towards the close of the last century, there were deep thinkers like Lawson Tait and Granville Bantock¹ who clearly perceived the rôle which "germs" play in assisting Nature by acting the part of scavengers for the breaking-up and elimination of harmful waste-products of the body.

FAILURE OF SERA AND VACCINES

In the light of the foregoing explanations it will no longer be a matter of surprise that animal sera and vaccines have proved so disappointing in the treatment of disease.² Obviously they are aimed at removing the effects instead of the causes of *Disease*, and the whole problem of cure has therefore been approached from the wrong side of the Equation.

Only in readjustment of the causal factor or factors responsible for the complete disease-condition, can one hope to re-establish health and maintain it. This is the basis of the only truly *Preventive Medicine*.

AETIOLOGY AND HEREDITY

As to the problem of ascertaining exactly which of the causal

factors is at fault in any particular case, this must naturally be a matter for the highly-trained and experienced investigator. But at all events we may be sure of one guiding principle: namely, that in seeking a cause we should look for something which is commensurate with those effects of which the patient complains, remembering at the same time the logical exactness and invariableness of Nature's laws by which she ever seeks to secure the evolutionary progress—both physical and spiritual—of mankind. The diagram³ is simply an attempt pictorially to indicate this idea, which I have termed "Nature's Equation of Health and Disease".

The criticism may be made that I have omitted the factor of heredity. The reason is that while structural modifications may become transmissible to offspring, *DISEASE as a condition* cannot be transferred in this manner. In such cases as have hitherto been regarded almost universally as transmissible genetically, (*i.e.*, through the germ-cells of the parents), the explanation is that they have been acquired at an embryonic or early stage in ante-natal development (through one of the causal factors already described), and hence are *congenital* and not *hereditary*. This rather revolutionary doctrine, however, must be given adequate treatment on some other occasion. It is impossible to do more than mention it here.

This also applies to the mechanism by which factors 5, 6 and 7

¹ *Report of Royal Commission on Vivisection*, 1912, p. 93.

² *Humanitarian Review*, Vol. VII, No. 2, March-April, 1928, p. 42. ("The Germ Theory of Disease and Serum Therapy," by M. Beddow Bayly.)

³ See p. 58,

act through the intermediary of the permanent atom, thus projecting the causes set going in a previous incarnation into the new one, producing their effects in the form of health or incipient disease in the new body. Moreover, this is only a special extension of the general principle already enunciated, and its elaboration would involve technical details outside the purview of this article, interesting and important as they undoubtedly are.

TREATMENT OF DISEASE

Having seen clearly the right line of enquiry as to the origin of disease (aetiology) we may now consider briefly those forms of treatment which, by aiming at a proper adjustment of the causal factors, may be said to be *curative* (in so far as they assist Nature to restore the balance), and *pre-ventive* (inasmuch as they serve to maintain the body in a state of health).

They fall naturally under the seven headings under which we have classified the causal factors in the diagram.

(1) Under AIR: Breathing exercises; climate; altitude; ventilation.

(2) Under WATER: Balneo-therapy (baths); mineral springs; radio-active waters.

(3) Under FOOD: Diet; fasting; replacement of mineral salts; (the importance of sun-ripened fruit leads to next section).

(4) Under SUNSHINE: Open-air sun-bathing; ultra-violet and infra-red radiations; colour treatment; homœopathy.

(5) Under HABITS: Exercise; relaxation; recreation; sleep; elimination; massage; gymnastics; osteopathy; electrical stimulation; lavage; proper clothing.

(6) Under EMOTION: Training in æsthetic culture, control, and elimination of fear and worry.

(7) Under THOUGHT: (a) *Conscious Mind*: concentration; memory-training (Pelmanism); idealism.

(b) *Sub-conscious Mind*: auto-suggestion; Couéism; psychotherapy; psycho-analysis; eradication of conflicts in personality.

It will be realized, of course, that the foregoing types of treatment overlap to some extent, and the list is by no means complete; they illustrate, however, the main principles, and other more or less familiar forms of treatment will be found to fall into place without much difficulty.

In envisaging a system of medical treatment based on this broad outline certain points stand out with distinctness.

First, the desirability of avoiding extremes, neither repudiating the necessity at times of alleviating mere symptoms, as do certain "nature-cure" systems; nor ignoring the vitally important mento-emotional aspects, as it must be admitted, the allopath, or orthodox prescriber of drugs, almost invariably does.

Second, the patient must be treated as a *Whole*, and not as a series of unrelated parts; hence the danger of specialization.

Third, the need for a deeper and more practical psychology. By means of this we should be brought to realize the potency of fear, scare-mongering, and appeals

to sentimentality in obscuring reason and increasing the likelihood of epidemics. Further, by a knowledge of the intimate association of various types of emotion with the glands of internal secretion, we should, for instance, be able entirely to eliminate the whole gamut of those profit-making gland-products of the slaughter-house with which the world is literally flooded to-day; for, quite apart from other considerations, their use would be seen to be as futile as pouring water into a sieve.

Many other points will, no doubt, suggest themselves to the reader. It will be obvious that each of the above-mentioned "causal" factors, together with the types of treatment associated therewith, would require an article to itself for adequate elucidation; only the barest outline of the scheme can be attempted here.

It will be noticed that the use of ordinary drugs has not been placed under any of the headings. I believe that if we honestly face the fact we shall come to the conclusion that, except in so far as they *may* in certain instances assist Nature in the readjustment of those causal factors, drugs do little but confuse the issue by suppressing unduly symptoms which should act as a valuable guide to radical treatment.

HOMŒOPATHY UNIQUE

There is one system of medical treatment which, in my opinion, (though I am not a trained homœopath) finds the fullest support and justification in the scheme of health and disease which I have outlined, and that is Homœopathy.

It appears to be the only system which, in the choice of a remedy, regards the patient *as a Whole*, disregarding neither the symptoms ("effects") nor the mental and personal reactions of the patient ("causes"). It is, perhaps, worthy of comment here that the classification of causal factors I have given bears a close (and unanticipated) resemblance to the chief headings under which the homœopathic physician analyses the personal characteristics and reactions of the patient, (termed "modalities").

Having gained as complete a "picture" as possible of the particular case, the homœopath prescribes the remedy which is known by experience to correspond to the largest number of such symptoms and qualities, the tendency being to lay particular emphasis on the mental aspects.

In addition, the chosen substance is administered usually in such attenuated dilutions ("potencies") that the consequent dispersal of its component molecules results in its effective properties partaking of the nature of "radiations". This fact may be regarded as bringing the homœopathic method of treatment within that range of vibrations whose wave-lengths extend, from the ultra-violet rays of the solar spectrum to the cosmic rays and the stellar and nebular "influences" mentioned by McDonagh. An explanation of the profound influence of the high "potencies" of homœopathic remedies upon the life-processes of simple organisms such as the cells of the body and bacteria may, therefore, be reached along these lines. The reader will

now understand—what was probably not clear at first sight—why homœopathic treatment should be placed in the table under the general heading of Sunlight and other radiations.

The purpose of this article will have been achieved if it has become clear to the reader that a rational and common-sense view of the problems of health and disease can be stated without recourse to terms and technicalities which the layman of ordinary intelligence cannot be expected to have mastered. It is hoped that,

imperfect as it is, it may serve as a basis upon which students both of modern science and of the Ancient Wisdom may find a common and acceptable meeting-ground; when the numerous gaps have been filled in and other points elaborated, it should be possible to build a superstructure on this simple foundation which will provide a more profound understanding of the important subjects of health and healing than has hitherto been achieved along either line of investigation when pursued separately.

DIVINE MEDIATORS

ABOUT such men as Apollonius, Iamblichus, Plotinus, and Porphyry, there gathered a heavenly nimbus. It was evolved by the power of their own souls in close unison with their spirits; by the superhuman morality and sanctity of their lives, and aided by frequent interior ecstatic contemplation. Such holy men pure spiritual influences could approach. Radiating around an atmosphere of divine beneficence, they caused evil spirits to flee before them. Not only is it impossible for such to exist in their aura, but they cannot even remain in that of obsessed persons, if the thaumaturgist exercises his will, or even approaches them. This is *MEDIATORSHIP*, not *mediumship*. Such persons are temples in which dwells the spirit of the living God.

Isis Unveiled, I, 487.

SOLSTITIAL HYMN TO SURYA, THE VEDIC SUN-GOD

Now Surya, mighty-handed,
Turns his chariot in the sky—
Thundering 'mid the stars on high,
And the wintry Anarchs banded,
Dreading him the mighty-handed,
Like pale ghosts before him sweep,
Shivering down the sunless deep.
Lo! he strikes the fiery coursers
Grasping tight the brazen reins,
Fierce thy stamp, with fury snorting—
Biting at the brazen reins.
And the lightnings flash from under;
As they stamp, loud peals of thunder
Roll along the heavenly plain:
But he strikes; and strikes again.

Indra laughs to see the God
Taming thus the fiery brood,
Indra smiles and clouds are breaking—
Isles of blue appear,
Spring from her long sleep is waking,
Love and Hope are near.

Away! the chariot swiftly rolling,
Steeds their golden manes far waving,
And their nostrils, wide, fire flashing,
Flames along the axle crashing,
Fire sparks from the wheels are dashing,
As they grind the dust of worlds
Shattered and to ruin hurled!

And thy golden hair is streaming
In the tempest of the flight,
And thy flashing eyes are beaming
Ocean floods of fiery light,
Torrent streams of love's delight.

Great Surya! Open-hearted,
Godly giver, free to all,
Hear thy children from thee parted
How upon thy name they call!
Friend of all!
Generous-hearted!
All the planets round thee singing,
Laughing while the heavens are ringing,
When they see thy coursers prancing
Up the skies,

When they see the glory glancing
 From thine eyes :
 With the lives that live upon them
 Offer up their hearts to thee
 When they feel stern Winter flee,
 For thou bringest to thy children,
 In thy beating loving heart,
 All things that can joy impart.

A. J. C.

THE MAHATMA LETTERS TO A. P. SINNETT " 1 "

MR. E. L. GARDNER makes the following comment on Mr. J. W. Hamilton-Jones's allusion to *The Mahatma Letters* in his article, "Whither Theosophy and the Theosophical Society?" in the March number of THE THEOSOPHIST, pp. 568-9. Mr. Hamilton-Jones wrote :

An effort was made to open our eyes in 1923—eleven years ago—when *The Mahatma Letters* was published, but this book was promptly placed under official ban, and the "faithful" were warned not to read it. Why? Simply because those letters were claimed to be private and confidential. The writers could have made short work of their destruction had They wished to do so, and the fact that They allowed the letters to remain out of official possession is a clear indication to some of us, who take Their powers seriously, that They were willing to relinquish them to "the mangling tooth of criticism." But the "faithful" must not read them, because those letters show too clearly how far the Society has wandered from its original purpose, and how utterly the true teachings have been twisted out of recognition. Is this an act of true brotherhood? Who can

have a better right to read those early letters from the Inner Founders than the Theosophists who are trying to understand what is required?

Mr. Gardner writes from Stamford House, Wimbledon Common, London, S. W. 19 :

The originals of these Letters, many of them in the actual handwriting of the Masters M. and K. H., were left by Mr. Sinnett at his death without instructions, unfortunately, as to any use to which they should be put. Some few had been published in his lifetime, by himself and Mr. Jinarajadasa, with the specific consent of the Authors; others were forbidden publication. On one occasion, when I was calling on him, Mr. Sinnett showed me the original Letters: and I well remember his remark concerning the restrictions imposed.

Nevertheless, Mr. Barker, into whose hands the Letters came, published them all in full. And in the current issue of THE THEOSOPHIST, March, 1935, Mr. Hamilton-Jones offers the same excuse for this betrayal of confidence as Mr. Barker did in his own astonishing Introduction to the book.

Mr. Hamilton-Jones colours his plea further by giving us the information that the Masters would have obliterated the

¹ "From the Mahatmas M. and K. H., Transcribed, compiled, and with an Introduction by A. T. Barker." Published by T. Fisher Unwin Ltd., London, 1923.

Letters in 1923 had they wished to prevent publication. Evidently certain passages in the Letters themselves referring to the Rules of the occult life escape his attention. Also, one might add, if obliteration were permissible and easy, why the repeated insistence on privacy?

That which Dr. Besant did on hearing of their publication was to send an expression of her indignant disapproval. I received the letter myself, as General Secretary of the Theosophical Society in England in 1924, so am aware of the facts. There was no official ban, never has been, nor could there be, and the book has been in our libraries since its issue. On the question as to whether Dr. Besant and many others were justified in their protests, the following extracts from the Letters will assist a judgment—

Letter 48: page 280: "Need I remind you that this letter is strictly private."

Letter 49: page 285: "I expect you to regard this letter as strictly confidential, for it is neither for publication nor your friends."

Letter 51: with the heading "Private".

Letter 53: page 294: "Strictly private and confidential."

Letter 54: page 305: "Nor do I want you to print anything from my letters unless previously edited by you."

Letter 55: page 324: ". . . that was one of the reasons why I had hesitated to give my consent to print my private letters."

Letter 63: page 357: "The letters, in short, were not written for publication or public comment upon them, but for private use, and neither M. nor I would ever give our consent to see them thus handled."

Letter 64, and others—"Entirely private."

In the face of these clear and positive instructions Mr. Barker found it within his code of honour to publish all the Letters and Mr. Hamilton-Jones approves, both claiming to justify themselves on the

ground of certain personal views of theirs concerning the Theosophical Society. A curious platform from which to rate the Society!

Though the Letters are marvels of lucidity, they are in the main in the form of replies to questions—and these need to be noted or inferred carefully. Quotations here and there may well mislead, as in the instance or two cited by Mr. Hamilton-Jones in his article *Whither Theosophy and Our Society?* Together with his quotation beginning: "Neither our philosophy nor ourselves believe in a God . . ." read on the very next page (*The Mahatma Letters*, p. 53) the following: "Pantheistic we may be called—agnostic *never*. If people are willing to accept and to regard as God our ONE Life, immutable and unconscious in its eternity, they may do so and thus keep to one more gigantic misnomer. But then they will have to say with Spinoza that there is not and that we cannot conceive any other substance than God; . . ." and a very different view is presented.

The spiritual life flowing through the Letters is superbly appealing—surely it is unnecessary and unwise to drag fragments from their context in order to berate a brother with whom we disagree. I would conclude with one more extract on this very point, the opening paragraph of Letter 63—

"When our correspondence began there was no idea then of any publications being issued on the basis of the replies you might receive. You went on putting questions at random and the answers, being given at different times to disjointed queries, were necessarily imperfect, often from different stand-points. When the publication of some of these were (was) permitted for the Occult World it was hoped that among your readers some may be able, like yourself, to put all the different pieces together and evolve out of them the skeleton or a shadow of our system. . . . But the results have proved quasi-disastrous!"

A WAY TO GREATNESS

A BOOK FOR SMALL PEOPLE

By M. A. ANDERSON

(Concluded from p. 64)

CHAPTER IV.—ALL LIFE IS ONE

THIS is a wonderful thing for us to know. There is only ONE LIFE everywhere and we will call it the Great Life. The life that is in us, in the angels and fairies, in the animals, birds, insects, and in plants and stones is a part of the Great Life that is learning to show its own greatness. The Great Life is in the speck of dust under our feet as well as in the sun that shines over our head.

How Life Unfolds. The Great Life unfolds itself by degrees through long ages, in this world and other worlds. There is no hurry, the Great Life is always there. It is asleep in the rocks, stones and metals; in the plants the same Life has begun to dream long dreams. One day It wakes up in an animal, and after a long time It takes a big step and comes into human beings like ourselves. Then It begins to be aware of Itself and Its own greatness and finally *knows* that It is the Great Life Itself.

In the earliest times, the Life in the rocks and stones was learning how to be strong. After long ages, when those lessons had been well learnt, the Life in the rocks and stones wanted to feel,

so It came a little further out into mosses, seaweeds, horse-tails and ferns, and on into fir-trees and palms. It began to feel how nice was the warm sunshine and rain. Long ages passed and that lesson was well learnt; It wanted to move. So then Life passed on a little further into fishes that could swim, and all kinds of creatures and animals that could move about freely wherever they liked. Some of these animals were very big, larger than anything we know now; these were the days of the Giants.

TITANS

In the earliest times, the sun shone
with burning heat
On monstrous shapes of reptiles, birds
and beasts;
Titan men and women strode beneath
giant pines,
While shook the fertile earth beneath
their feet;

In the earliest times.

The Ladder of Life. All Life is climbing up a great ladder in all the worlds. As one mounts, all mount a step higher. Those lovely white lilies that bloom in the summer in our gardens will finish that part of their schooling one day; then perhaps they will

go on further to enjoy a more active, busy life in the body of a beautiful white pussy-cat which can climb up trees.

The brave dog, which loves his master so much that he lays down his life to save him from danger, will come back to earth some day and live in a human body. At first, perhaps, he will only be a savage living in the wild places of the earth, until he is more used to "thinking". Then he is sure to be born into a country where he will be able to lead a more useful kind of life.

Now we see one reason why we must always be kind to animals; it is our duty to help them because they follow after us on the Ladder of Life. Dogs and cats living in our homes are the nearest below us on that Ladder.

Animals are dumb, they cannot tell us in words when they suffer pain, so we must always be on the watch to help them. We must never be cruel to any living creature; but let Love open our eyes to see the relationship of all living beings so that we may help, protect and care for our younger brothers of the animal world. We all share the Great Life.

Christina Rossetti wrote these words:

The least of things that crawl or fly,
Or creep among the grass blades
out of sight,
Has just as much a right
To its appointed portion of delight,
As kings or queens.

Effect Follows Cause. Let us try to understand the idea of Cause and Effect which we began to think about before. When you throw a ball against a wall it

comes back to you again. If you bend down the branch of a tree and let it go, it will spring back to where it came from. In the same way, a cause that sets something going (in motion) is the seed of the result it brings—the effect that follows after. We see the same law at work in many ways. If you sow a sunflower seed in your garden, you can be quite sure that it will not grow up as a groundsel weed. If we sow an unselfish act it will not bring us pain (in the end). The more we help the weak who need our aid, the more help we get from those who are above us, for our own need. This is the good and just law or rule of life.

The Great Ones Above Us. You and I get help from some great and wonderful Men who have won the race of life and reached the goal. They have become PERFECT, we call Them the Masters of Wisdom and of Life. They can see into the past as well as the future; They know the Great Plan for the world. Their work lies in the inner worlds; They help chiefly in three ways. First, They build up the races of mankind; second, They teach men and send them religions; third, They inspire all great art and science. The Masters live in retirement in many lands, and They help the people of all countries. There is no country left without a Master to help it.

These Great Men are waiting (upon earth) for us to reach Their standard; They hold out a helping hand to us because They love so much. One of these Masters knows you and me and watches over us. When we think of Him it is well to say to ourselves: "May

I be all love, as He is all love." Someday, you and I may become His pupil and tread the path that will lead us to His Feet; then He will bring us nearer to where He is in that great company under that Mighty Being who is the Master of all angels and all men. The chief among these Great Ones is THE KING, The Lord of the World.

The End of the Journey. All the time the light which shows us the

way is shining in our hearts. Someday the Great Life will have unfolded itself in you and me in all its glory. We shall see "The King in His Beauty in the land that is very far off." Then we shall be free in the glorious freedom of the Great Life.

All that is in this book—and more—is what grown-ups mean when they use the grand and beautiful word THEOSOPHY.

HOW OLD ARE YOU ?

Youth is not a time of life—it is a state of mind. It is not a matter of ripe cheeks, red lips, and supple knees; it is a temper of the will, a quality of the imagination, a vigor of the emotions; it is a freshness of the deep springs of life.

Youth means a temperamental predominance of courage over timidity, of the appetite of adventure over love of ease. You are as young as your faith, as old as your doubt; as young as your self-confidence, as old as your fear; as young as your hope, as old as your despair.

In the central place of your heart there is a wireless station. So long as it receives messages of beauty, hope, cheer, courage, grandeur and power, from the earth, from men and from the Infinite, so long are you young. When the wires are all down and all the central place of your heart is covered with the snows of pessimism and the ice of cynicism, then are you grown old indeed, and may God have mercy on your soul.

THEOSOPHY AND MODERN YOUTH

By JAMES M. McLINTOCK

A LECTURER in a Theosophical meeting during her address made the dramatic statement that young people should march forward to a new cultural world.

Young men and women are certainly beginning to awaken within themselves. They are beginning to think. They are beginning to realize that things are not as they should be. It is easy for lecturers to tell young people to march forward to a better age; but how many of the older folk really understand the young people of to-day? How many of them realize the problems which confront the young thinking man or woman in the modern world?

As we look around the different Theosophical Societies and meetings, we find so few young faces. The majority of those present are middle-aged and older. Is it that Theosophy does not appeal to young people? I think not! The real reason, I believe, lies in many different causes.

One cause may be the influencing of the older people who will allow the young person to go to dancing, cinemas, dog-racing, but when it is a matter of his going to a Theosophical meeting they put their foot down heavily. As long as the young people are under their authority, they will not allow them to run into danger by dabbling in Theosophy and such creepy occult subjects. So they say.

Another cause may be this, that Theosophical Societies in general make no attempt to interest young people to the extent they should. This is more important than many Theosophists realize. If we are to march to a new cultural world, then the young people of to-day must understand the significance of Theosophy and the aid it can render them in their efforts to make this world a better place to live in. If young people only understood the ideals of Theosophy, I am sure a great number of them would not hesitate to interest themselves in what Theosophy has to teach.

Still another cause which I think keeps young people away from Theosophical meetings is the thought atmosphere which predominates. Young people are fresh and vigorous in their ideas; this inclines them to be critical and impatient with the ideas of the older folk. The older folk resent some of the questions put by young people. It sounds impertinence to them for any young man or woman to talk lightly of the things they cherish and hold in reverence.

One young person whom I know was keenly interested in Theosophy. He attended many lectures on the subject. Quite suddenly he gave up going to Theosophical meetings. I asked him, why. His reply, though rather harsh,

was to some extent justified. He stated that most of those who attended Theosophical meetings were devoid of critical faculties. They accepted everything as gospel truth. If anyone questioned the truth of any of the conceptions put forward, he was considered an interloper and an outsider bent on causing strife.

To become a Theosophist or a fellow of the Theosophical Society, one is not expected to accept the whole hierarchy of ideas laid down by Madame Blavatsky. The smaller societies seem to forget this. I remember once how I created a furore in a Theosophical meeting by questioning the existence of the "Masters". I was then new to Theosophy, and very young. I was, however, very sincere and earnest. I did want to know all I could about Theosophic ideas. I was not prepared to accept anything as true, merely because so-and-so said so. I had a mind of my own.

Astrologers tell us we are entering the Aquarian age, the age of "I know". Modern young thinking people come under the sway of Aquarius. Beliefs and faiths have little influence on them. They want to sweep away uncertain and easily-swayed belief, and put in its place intelligently-guided knowledge. The whole keynote of the modern young person's outlook is to prove things for himself. What gives satisfaction to the older people in the way of belief and faith cannot possibly fit into the young person's scheme of things.

The old cry that young people are not really interested in the

serious issues of life continues to be heard. Our fathers before us heard it; so too did our fathers' fathers, and so on. At no time has it really been true.

In the youth of to-day I have great hope. The flocking of young people to the country-side on foot or on the bicycle is an optimistic sign. It shows they are using their own initiative. It proves that the souls or spirits within them are expanding so much that they must seek a freer and a better atmosphere away from the cramped environment of cities and towns. In no age in history has there been such a stirring within the minds of young thinking men and women. There is an urge within them to express themselves. They are seeking for an outlet for their energies. Where are they to find this?

Certainly there are great numbers of young people who, having thrown aside religions, moralities, dogmas, creeds and beliefs, have turned to atheism and agnosticism. But this cannot satisfy for long their enquiring minds. Atheism is a blind alley. It really leads nowhere and solves nothing. The young critical mind will not take long to find this out. The entrance into atheism is only a logical sequence many thinking young people follow to-day. It arises from this predominating urge within them to know, rather than to accept as a matter of belief. Herein lies the great difference between the young person of the present age and the older people. The urge within the older people "to know" has not been so strong. The sequence in their

case has been along different lines. Their entrance into Theosophy has been characterized by a change of belief and faith into a better and more reasonable faith and belief.

I personally have gone through the sequence from belief to doubt, and from doubt to Theosophy. I have gone through the atheist stage. But I have not gone from belief back eventually to belief. My conception of Theosophy is not a belief, or even a faith. I have slowly proved my way through Spiritualism and psychic research. In this way I have by experiment arrived at Theosophy. There are many things in Theosophy I have not yet proved. I withhold my judgment. If any older Theosophists try to make me believe in things which I have not yet proved, I naturally challenge them whether they have *proved* it so themselves.

This, then, is the tragedy of the Theosophical movement: there is too much theory and too little practice. What is the use of expounding learnedly on the astral plane if the lecturer has never seen the astral plane to prove it exists!

Though young people do not go to Theosophical meetings, many of them are thinking along Theosophic lines. I have been astonished at the interest taken when reincarnation was discussed. No matter what group of young people I have been amongst, I have always had an attentive hearing when I talked on the subject of reincarnation. This fascination for the subject of reincarnation does not extend to the older folk. When broaching this subject to those who were not Theosophists I have received the

greatest opposition. They will not tolerate the idea at all. They look with horror at the thought of coming back again to this earth. They even go so far as to pour vituperation on the head of the one who dares to suggest it.

The reason for young people taking to Theosophic ideas is not far to find. This great stirring within the minds of youth is part of a great plan. The modern young man or woman is not given this urge to enquire, to prove, without the power to fulfil it. When the idea of reincarnation was brought to my notice for the first time, I had no need to question it. Somehow or other, very difficult to explain, I knew it *was* true. Something within myself told me I had already proved this.

Without a doubt, Theosophy can make a definite appeal to young thinking people. It is up to the Theosophic movement to attract these young men and women to its side. For Theosophy gives a philosophy of existence to fit in with their aspirations and ideals. It can fill them with hope and power, urging them on to perfect themselves, and do all they can to raise the standard of culture, and to make this world a better place.

There is so much yet to be done. There are so many evils to be swept away. This can only be done by effort. We still need our prophets, our pioneers, our seers. We still need those who can lead the way. No one can properly lead without vision, knowledge, and understanding. Theosophy gives all three.

OCCULT " TERMS AGAIN DEFINED

By HAMILTON STARK

Concentration: directed alertness; abstracted attention; attentive presence-of-mind. Purposeful application in earnest thought.

Meditation: consideration, comparison, planning, thought, visualization, imagination, or mental review. Intent reasoning and judgment. **Contemplation**: noble aspiration; premeditated inspiration; abstruse comprehension; expanded or extended intelligence; induction of awareness or profound increase of consciousness—"spiritual uplift". **Realization**: convincing, direct knowledge; insistent intuition; metaphysical experience; complete understanding; transcendent consciousness.

Mysticism: contemplation of the Sublime as the ideal. Aspirational devotion. **Occultism**: the cult of the "hidden"; the study of the hidden-side-of-things. **Applied Occultism** may be used to designate the work of self-improvement in keeping with theoretical knowledge. The discipline may or may not include austerities, but should be characterized by steadiness, so as to habituate the whole being to repetition and perpetuation of the benefits which will then tend to increase.

Theosophy explains Life and Death as part of a universal Evolution that increases Divine Self-consciousness; affecting both Life and Form by means of a relation between them—that of

Cause-and-Effect, or Karma. Orderly, progressive Reincarnation, until the grosser worlds are outgrown, and self-consciousness becomes continuous, is the mode of Manifestation. The brotherhood of all beings is shown to be a fundamental fact-in-Nature.

Theosophical, Common-sense: cowardly insincerity is to-day the curse of the world, the fashionable crime that breeds all other crimes. Until we constantly try to be true, regardless of consequences that may seem to be undesirable, and to be thoughtfully kind and unselfish, all added knowledge or power only imposes more responsibility that we will try to disregard. Our greatest need is sufficient determination to do what we already know, regardless of contrary custom or any other hindrance. Well-being comes of willingly doing what we know, and happiness that is wholesome and lasting can come in no other way.

The Word: Sound builds Form, as can be demonstrated by placing very fine sand or lycopodium-dust in a thin layer on the top of a violin while it is being played upon. Certain notes will cause appropriate forms to arrange themselves on the prepared surface. The rhythmic breathing-forth of the Logos, or Word, caused smaller spheres to form within the sphere of His cosmic comprehension "in the beginning," and

which thereupon began their eternal, orbital movements within the system. Periodicity is the method of Manifestation, though the profound bigness of some cycles prevents us from actually measuring more than a small segment of them. The continuous changes which characterize all that we observe comprise both revolutionary movement and evolutionary growth; these are as much the Days-of-Creation as any one time ever was.

The Worlds, or states-of-consciousness with which we have to do, are separated and defined by a difference in the make-up of the primary units-of-matter peculiar to them: resulting in different vibrational rates. Our everyday world is built of atoms moving within certain limits. The Astral-world introduces another quality-of-matter because its fundamental rate is that much more rapid. But it is not removed from us in Space. All worlds or planes or states-of-consciousness are simultaneously present throughout Space. Due to the difference in the fineness of the matter-of-the-planes, they freely interpenetrate. That difference in fineness, and consequent rates-of-vibration, makes them quite distinct from one another—each characterized by its own qualities. . . . This is primarily the realm of physical action; the next or "fourth-dimension" facilitates desire and emotional thought. The Mental-plane follows in order, and includes both, the division of concrete ideas and that of abstract ideation. In the Mental-world is found the specialized condition known as Devachan

(Resplendent Land) or Heaven. In each plane there are seven gradations or a series of seven distinct though merging sub-planes, due to modifications of the matter they are composed of; but to the untrained observer the differences are not easily distinguishable—as, for instance, we are not very definitely aware of all the sub-divisions of the Physical-world, and these we are best able to observe.

Divinity: awareness; consciousness.

Simple *Consciousness* is instinctually responsive, automatic notice of coarse vibratory disturbance, self-centred, contactual sentiency, or perception. It is succeeded by cunning *Animal*-consciousness due to the addition of locomotion, intensified desire, and more definite association of impressions and rudimentary ideas. Personal, conceited, *Human*-consciousness follows, with its more extensive perception and memory, plus critical intellection based on prejudice and pride. It merges into considerate, selective reasoning, co-ordination of mental concepts, and generally active, thoughtful thinking, but characterized by preference for orthodox topics. That "concrete mentality" gradually acquires friendliness for all knowledge for the sake of understanding, and leads to Individual *Self-consciousness*, which includes ethical realizations or conscientiousness; and the Higher-mental traits of philosophical comparison, subjective visualization, imaginative creation; and inclusive aspiration. An appreciation of harmony, symmetry, proportion, rhythm,

beauty, benevolence and magnanimity is inseparable from that spiritualized degree of consciousness.

Animality: irresponsible sentience, common to the stage of Involution. *Personality*: the same after memory and objective reasoning-power are added to the faculty of objectively perceiving. The superficial, outer man that is observable in the Physical-world—the Lower-self. *Individuality*: our Higher or permanent Self, as contrasted with the ephemeral or temporary "personality". All of personal faculties plus abstruse thought, aspiration and intuition, gained while undergoing "spiritual" development simultaneously with the evolution of Form, beginning with the time of "individualization". *Individualization*: the process of an animal unknowingly separating its share of consciousness from that of its associates in the "group" to which it had until then belonged; usually due to an intensive effort by it to understand or to do a certain thing, and this effort attracts an uncommon degree of consciousness. It will next find suitable birth in the human-kingdom, and remain definitely human, always evolving.

Causal-Body: the three projections of the Monad—Atma, Buddhi, Manas—comprising the Ego or Spiritual-soul, which is at first colourless and dormant, but potentially powerful. Its state-of-latency is perforce the *cause* of, or the necessity for, the evolution of a human body for the purpose of acquiring knowledge and power, by means of successive births in the worlds that are reflections of Manas, Buddhi, Atma. The Ego

acquires a vibrational vesture from the Monadic-essence, whereupon the process of repeated incarnations begins, and the results accrue to the Ego, to be passed on to the Monad.

Man is an epitome of the Universe; and he is a God in the making. As a **Thinker**, he learns to make operative the principles of Intelligence and Reasoning-consciousness, by means of the fulcrum provided by incarnation. On at last out-growing that limiting condition, his state-of-satisfaction is beyond description in its aspects of freedom, power and opportunity. The Reincarnating thinker or Ego—the Individual or permanent part of us—has little control of its Personality during the lives of its primitive human-hood; but that is our work in the world; learning what things are worthwhile, and how best to live in agreement with Nature's laws. *Mahatma*: literally, a Great-soul. One who has attained a very advanced degree of enlightenment, and whose motives are altruistic. *Master*: an exalted Teacher; a Teaching Adept or Guru.

Initiation: a profound increase of realization, or a great expansion of consciousness in a human being, accomplished in a comparatively short time. There may or may not be certain ceremonies. "The degrees of an Adept's initiation mark the seven stages at which he discovers the secret of the sevenfold principles in Nature and Man, and awakens his dormant powers . . . The former (personality) hardly survives—the latter (individuality), to run successfully its sevenfold and upward course, has to assimilate to itself the eternal life-power residing but

in the seventh, and then blend the three (fourth, fifth, and seventh) into One—the sixth (principle). Those who succeed in doing so become Buddhas, Dhyan Chohans, etc. The chief object of our struggle and initiations is to achieve this union while yet on this Earth.” *Adeptship*: “the winner of that race throughout the worlds—the Spiritual Ego—he will ascend from star to star, from one world to another, circling onward to re-become the once pure planetary Spirit, then higher still, to finally reach its starting-point, and from thence—to merge into mystery. No Adept has ever penetrated beyond the veil of primitive Kosmic matter. The highest, the most perfect vision is limited to the universe of Form and Matter.”

Immortality: self-consciousness, inclusive memory and mental comprehension that are continuous during a cycle of whatever length. *At-one-ment*: the Oneness of all; the realization of union with all. *Nirvana*: the plane-of-Nature that is four removes in fineness from the Physical one. An octave-of-vibration in which consciousness is exceedingly vivid; not at all of the nature of extinction.

Deity: “The word ‘God’ was invented to designate the unknown cause of those effects which man has either admired or dreaded without understanding them, and since . . . we are able to prove what we claim—*i.e.*, the knowledge of that cause and causes, we are in a position to maintain there is no

God or Gods behind them. . . . The God of the Theologians is simply an imaginary power . . . which has never yet manifested itself. Our chief aim is to deliver humanity of this nightmare, to teach man virtue for its own sake, and to walk in life relying on himself instead of leaning on a theological crutch, that for countless ages was the direct cause of nearly all human misery. . . . Who but a Theologian nursed on mystery and the most absurd super-naturalism, can imagine a self-existent being, of necessity infinite and omnipresent *outside* the manifested universe?”¹ “The existence of matter, then, is a fact; the existence of motion is another fact; their self-existence and eternity or indestructibility is a third fact. And the idea of pure spirit as a Being or an Existence—give it whatever name you will—is a chimera, a gigantic absurdity.”²

Swabhava: the innate and characteristic urge to become, or develop, that is self-generating, self-motivating and active in all organized entities. *Swabhavat*: the never-ending Life and Consciousness of universal and unceasing Motion. Swabhava and Swabhavat are inseparable in human comprehension. *Fohat*: “. . . *infinite life* and the source of all life visible and invisible; an essence inexhaustible, ever present, in short, Swabhavat (S. in its universal application; Fohat when manifesting throughout our phenomenal world, or rather, the visible universe, hence, in its limitations).”

(To be continued)

¹ *The Mahatma Letters*, p. 52.

² *Ibid.*, p. 56.

BISHOP COOPER'S PASSING

BISHOP Charles Hampton sends a narrative of Bishop Cooper's passing over (to which I referred briefly in our March issue as it went to press). The following is a summary of his notes :

Our very beloved Regionary Bishop, Irving S. Cooper, passed away from us at 10 p.m. on Thursday, January 17th; and on Sunday morning, the 20th, at 11 o'clock, the Requiem Eucharist was celebrated at St. Alban's Pro-Cathedral.

It was a brief period of suffering through which his physical body passed, immediately preceding the end of its life. He had been actively working at St. Alban's for nineteen months after the recovery from his longer illness a while ago. For a few weeks in the latter part of 1934 he was uncomfortable because of an internal obstruction. On Saturday, January 5th, his physician operated; a week later the surgeon made additional corrections and Bishop Cooper began almost immediately to make splendid steps toward recovery. Mrs. Cooper had paid him a visit the morning of the 17th and returned to their home in Ojai to prepare for his home-coming. At about 9.45 in the evening he remarked that his heart was acting peculiarly, he felt dizzy, he said that everything was "turning black"; his head dropped on the pillow and he was gone. The physicians made every effort known to science to revive him, using oxygen, adrenalin and other chemicals, but to no avail. A clot had travelled swiftly to the heart, lodged there, and stopped its beating (coronary thrombosis). The fine physical equipment, with its poise, its strength, its rarely beautiful hands, its gentle and shining eyes, was abandoned, and yesterday the kindly flames reduced it to the elements.

The Requiem Eucharist was celebrated at 11 o'clock. The altar was decorated as beautifully as at Easter. The casket was placed at the foot of the

Episcopal Throne, facing the altar. Numberless sprays of California's most beautiful and gorgeous flowers were banked high and low, over the throne, the casket, the rail, scattering even to the pulpit on the opposite side. The Rev. John Ingelman celebrated and the Rev. Henry Donath acted as Deacon with the Rev. Valdemar Bray serving as Sub-Deacon. Seven priests, besides the three celebrants, helped in the service, and several other priests were in the congregation. The celebration was perfect; the vibrant life of the Bishop seemed to permeate it. A golden light vibrating on the incense-laden air seemed to some to envelope the inner and outer sanctuary and part of the body of the Church. The simple and direct little talk of Mr. A. P. Warrington, a friend of Bishop Cooper for many long years, brought warmth and charm to the memory of the much-loved friend. At the close of the service, Mrs. Cooper stood on the cloister walk with Bishop John Tettemer and shook hands with all who wished to greet her. She seemed almost transfigured, really radiant with life and inner light.

Bishop Cooper would have been fifty-three years of age on March 16. He was a native of California, a graduate of the University of California. He entered the Theosophical lecture field in his early years, and later went to Australia to serve as secretary for a time to Bishop Leadbeater. He always said that Bishop Leadbeater and others never said anything or made any effort to draw him into the Liberal Catholic Church. He, however, in Sydney became interested in the singing of the Church, then in its worship, and before long he received confirmation, passing rapidly on through the ordinations to the priesthood, and a year later, on July 13, 1919, to his consecration to the Episcopate, dedicated to the position of Regionary Bishop of the United States of America. He took up his work on the soil of his native State early in 1920. He felt that the

work throughout the country would be benefited if the headquarters and the Pro-Cathedral congregation were well established. He raised several thousand dollars from friends of the Church throughout the country, supervised the erection of the Pro-Cathedral, and in May, 1922, the beautiful building was dedicated.

From 1923 to 1930 Bishop Cooper travelled extensively, spending a few weeks at a period at the Pro-Cathedral, but most of his time visiting parishes throughout the country, dashing from Los Angeles to New York, from Duluth to New Orleans, from Seattle to Miami. Sometimes a "parish" was three or four people wishing to start a Mission, and receiving baptism and confirmation in a small apartment or hotel room; sometimes it was an established congregation. Three times in this period he attended the General Episcopal Synod, meeting in Australia or India. In 1927 he was married to Susan L. Warfield. In 1928 the first Provincial Convocation of the Liberal Catholic Church in the United States was held at headquarters in Los Angeles, a provincial constitution was adopted and the Provincial Corporation was legally created. From 1930 to 1933 he spent 38 months in enforced retirement at Ojai, where he lived, struggling with a long illness. On June 4th, 1933, he returned to the Pro-Cathedral for his last nineteen months' work. He never worked better nor carried a higher degree of spiritual beauty and power than in this last period.

From Mr. Warrington's address we select the following passages:

"If he, whose passing we have come to commemorate, can be thought of as standing in our midst, robed in the newer vestments of the higher life to which he has been called, what does one believe he would prefer that we should say of him? I think it would be that he had lived his life in a constant struggle toward the highest and best he knew. His entire life has to my knowledge been wholeheartedly dedicated to the service of humanity through one channel or another; and, in order that this service might be increasingly effective and fruitful, he strove to perfect himself in higher and higher ways.

"Soon after he finished his University education, due to his brilliant attainments even then, he had acquired a position very high indeed for a man of his years. It was soon after that he came into touch with Theosophy; and the study of it fired him to such an extent, the magnificent vista of the spiritual life of Theosophical ideals opened before him made such an impression, that he at once resigned his splendid position and took a very humble post in which he had no duties except in the morning, and for the rest of the day he gave himself to the work of the Theosophical Society as he was able to do it at that time. Thus he made his first splendid sacrifice in the dedication of altruistic work along Theosophical lines.

"Mr. C. W. Leadbeater was the one leader toward whom he was most greatly attracted and he thought that by going out to India to join him, he could render a useful service. So off he went, half way around the world. Upon arriving and getting himself settled, one morning he marched into Mr. Leadbeater's room with his typewriter and announced, 'Here I am, set me to work.' And during the years that followed, he was indeed of invaluable service to that great occultist.

"A few years later, after the organization of the Liberal Catholic Church and Mr. Leadbeater had become one of its Bishops, Irving rejoined him in Australia and again offered his services. There his services were priceless, for the particular talents he possessed were just those needed for the preparation of the liturgy and organization of the Church, and for carrying out a multitude of details.

"Gifted he was through speech and by pen, and in many other directions; and the work that lay before him during the coming years was so significant and promising, one wonders at the apparent waste of his rare and greatly needed talents by this sudden demise in the fullness of his ripened powers. Indeed, were it not for our knowledge of the beneficent laws of life and particularly those of Karma and Reincarnation, together with the reality of the unity of life, we should be sorely puzzled to understand such an event. But with these laws in mind, one can realize that the achievements of our

Brother in character and capacity so admirably developed in this earth-school of life, are now needed elsewhere—in a realm where they can be made use of for humanity even to greater purpose than here.

“So, all is well; and it is a satisfying comfort to realize that that which to us becomes a sacrifice, to others elsewhere is sure to be a gain, for all

things are working together for the common good, through sorrow as well as through joy. With hearts flowing with love and understanding, we can utter the ancient and hallowed prayer—

*Rest in the Eternal grant
unto him, O Lord, and let light
perpetual shine upon him.”*

BISHOP IRVING S. COOPER

Ob. January 17, 1935

DEEP in our hearts we know there is no death,
Whate'er betides, that God-fed Spark is left;
But with the quenching of your mortal breath,
We feel a loss that leaves our hearts bereft.

To scenes of splendour which your vision saw,
You soar in transcendental panoply;
And now within the freedom of Christ's Law,
You stand revealed in gracious majesty!

A Bishop—Prince in truth, but more the knight
Of that great Order of Christ's Chivalry;
Redressing wrong, and fighting for the Right,
Protected by your armour's purity.

Thus, you are gone to your deserving Rest,
Since on this earth the path of each man parts;
Yet we would keep your memory ever blest,
By living with re-consecrated hearts.

ALASTAIR MACDONALD TAYLOR

A BESANT WEEK

As noted in the "Watch-Tower", one of our Indian Lodges commemorated Dr. Besant's life and work in what was called "The Besant Week". In connection with the celebration a number of valuable leaflets were issued which are listed below. Lodges may like to prepare well beforehand for a suitable celebration of the services of Dr. Besant, and the leaflets may afford suggestive ideas. Indian prices are given, but the local Theosophical bookshop will be able to give prices in local currency. Strongly to be recommended as part of the celebration is Dr. Besant's *Autobiography*, from which selections might be read, or an address based on the book delivered. In addition, short selections might well head the various leaflets. Dr. Arundale often declares that probably the most successful addresses he has ever given were those taking as text Dr. Besant's *Autobiography*—delivered to the students of the Central Hindu College at Benares.

NO 1. DR. BESANT AND THE SOCIAL ORDER

The competitive order of the present day will have to yield to the co-operative organisation of the future. This change must be effected through reform, through knowledge, through sacrifice, through understanding, through the change that is brought about in human nature from selfishness to unselfishness. This is possible to be realised only through the recognition of Universal Brotherhood,

though it may not be of kith and kin. There is a universal kinship and that must be applied to all social order of whatever kind. Such brotherhood cannot be one of equality, but of the conscious recognition of one's superiors, equals and inferiors; but all this being established in the unity of one life.

The social order on earth should be a reflection of what really upholds it and that is love. The simile of the organism, the parable of the body and its members are types on which a social order of a lasting nature can be securely established.

Dr. Besant's studies along this line are legion and they necessarily have different outlooks on account of different problems arising in different countries and communities. Her special work in raising the status of womankind, of labourers, and of the so-called untouchables everywhere is very well known.

RS. A.

BOOKS ON SOCIAL PROBLEMS :

Civilization's Deadlocks and the Keys (The Key to a Human Society) ...	1 4
Ideals of Theosophy (Brotherhood applied to Government) ...	1 0
Problems of Reconstruction (Social Re- construction) ...	1 0
Some Problems of Life (Problems of Sociology) ...	1 14
Theosophy in Relation to Human Life (In Relation to Sociology) ...	0 12
Wake Up, India ...	0 12
World Problems of To-day (The Problem of Government) each ...	0 6

PAMPHLETS :

Theosophy and the Law of Population ...	0 2
Public Spirit—Ideal and Practical ...	0 1
Social Problems—The Message of Theo- sophy ...	0 1

NO 2. DR. BESANT AS EDUCATIONIST

Education to Dr. Besant was a means to soul culture. The soul in its pilgrimage is always acquiring knowledge of the Real. Religion being one of the helps in this direction was, therefore, the main plank in her educational ideal.

Dr. Besant stepped on Indian soil in 1893 and at once decided to make India her home. Being a convert to Hinduism by conviction, she noticed the apathy and ignorance of the Indian youth about his education which was devoid of religion. She, therefore, in 1898 started the first two college classes in Benares where secular education was supplemented by the teaching of religion. Thus was formed the Central Hindu College, which grew into Benares Hindu University in 1914. The years 1913 to 1928 marked a further step in this direction when Theosophy was applied to education. The year 1918 was conspicuous by her very vigorous attempt to formulate national education with a National University. The love of one's country with vocational and industrial education was the main thing she cared for. Her intense love for educating the young of India along national, artistic, religious and spiritual lines did not stop with establishing and maintaining Schools and Colleges for boys and girls, but she was a great patron of Indian learning and her hand was always extended in help to the needy who were hungry for knowledge.

BOOKS ON EDUCATION :	Rs	A.
Civilization's Deadlocks and the Keys (The Educational Key) ...	1	4
Higher Education in India—Past and Present ...	0	6
Ideals of Theosophy (Applied to Educa- tion) ...	1	0
Indian Ideals in Education (Kamala Lectures, Calcutta University) ...	1	0
Problems of Reconstruction (Education)	1	0
Wake Up, India ...	0	12
World Problems of To-day—The Problem of Education ...	0	6
PAMPHLETS :		
Education as a National Duty ...	0	2
Education of Indian Girls ...	0	1
Education as the Basis of National Life...	0	1
The Necessity for Religious Education ...	0	1
The Principles of National Education ...	0	4

NO. 3. DR. BESANT AS POLITICIAN

The aim of Dr. Besant as a politician was the peace of the world. It may be said, therefore, that her goal was really spiritual.

A clear growth in her political ideal is seen from her atheistical days to her theistical. As a freethinker, when she fought for the freedom of human intellect, she took up the cause of the workman,

the child, the woman. Ireland, Afghanistan and other subject races were eloquently defended by her. She tried to remove oppressive legislation which curbed the liberty of the Press. She was trained in the best constitutional methods by her work with Charles Bradlaugh. Her theistical study of the problem of politics led her to think of the world instead of a nation. The British Empire to her was the pivot for future civilization and for the peace of the world, with a free Ireland on one hand and a free India on the other. Her espousal of the cause of the liberty of India was based on her outlook on the future of human civilization, namely a free India in the British Commonwealth as a guarantee for the peace of the world.

Her political work in India, therefore, was based on this ideal. Her Home Rule League and later her Commonwealth of India Bill were the outcome of her zeal for India. She was given the greatest honour which India as a nation could give, when she was made the President of the Indian National Congress in 1917, immediately after her release from internment.

It was her ardent wish that India should grow into a Dominion and for that she did not spare her body, her money, her eloquence.

BOOKS ON POLITICS :	Rs	A.
India a Nation .	1	0
How India Wrought for Freedom .	3	0
India and the Empire .	0	6
Lectures on Political Science .	1	8
Wake Up, India .	0	12
War and Its Lessons .	2	10
Future of Indian Politics .	3	8
Britain's Place in the Great Plan .	1	8
Shall India Live or Die ? .	1	6
PAMPHLETS :		
The Indian Nation .	0	1
India's Awakening .	0	1
The Means of India's Regeneration .	0	2
Nation Building .	0	4
The Place of Politics in the Life of Nation .	0	2
Women and Politics .	0	2
The Citizenship of Coloured Races in the Empire ...	0	1

NO. 4. DR. BESANT'S CONTRIBUTION TO SCIENCE

Science to Dr. Besant did not con-
note knowledge of the material world only.
Matter, she declared, exists in different

states—the densest being its lowest manifestation. The instrument for all scientific knowledge is the mind. But it possesses various faculties and through them various kinds of scientific knowledge.

The senses, with the mind, have penetrated into the realm of Nature, but they have done so only partially. Veil after veil remains to be uplifted and the boundary between the known and the unknown is every day pushed back further and further.

New instruments of research are used by the mind of man in this quest for knowledge. But the method is always the same—to begin with particulars and to ascend from them to universals.

There is an old way of study, namely, to state the universals and descend from them to particulars. Both these add to the store of scientific knowledge.

In man there are organs whose development normally lies in the future as, for instance, the pineal gland. Some are remnants from the past, such as the vermiform appendix.

With the development of etheric vision—physical vision keener than the normal—one can examine minute objects such as chemical atoms or the wave-forms of electrical and other forces, or study such of the nature-spirits as fairies, gnomes and brownies. Death and after-death conditions are accessible for examination by other senses developed by the process of Raja Yoga. Man's sojourn in the heaven world is also scrutinisable by such means.

Dr. Besant, who was a student of yoga and had, by her own efforts and with the help of a Guru, secured the safe functioning of these faculties, has left a mass of material to be examined by the scientific men of this age and of the future. She is, therefore, a pioneer in this realm of research and is a promise of what man will be in days to come.

The true spirit of the scientist is shown when she says that such kind of scientific investigation is possible for all men and women who are eager for it.

BOOKS ON SCIENCE :

Civilization's Deadlocks and the Keys (The Scientific Key)	Rs. A. ... 1 4
Death and After	... 0 12
Evolution and Man's Destiny	... 1 8

Evolution of Life and Form	... 0 12
Evolution and Occultism	... 2 10
An Introduction to Yoga	... 0 12
Man and His Bodies	... 0 12
Man's Life in Three Worlds	... 0 12
Psychology—Essays and Addresses	... 2 10
Study in Consciousness	... 4 8
Theosophy and New Psychology	... 2 4
Thought Power, Its Control and Culture	1 8
Occult Chemistry	... 6 12
Thought Forms	... 9 6

NO. 5. DR. BESANT—HER CONTRIBUTION TO RELIGION

Religion to Dr. Besant was search after truth and it was a way to find out the ultimate problem of life.

As a freethinker her study of the religions of humanity showed her some of the superstitions and false ideas contained in them; her examination of Christianity from this point of view was very fruitful. Her firm faith in her own self led her to the truth of religious experience; it further led her to the study of all religions, especially Hinduism, but since this study followed her own personal realization of religious truth as, for instance, the truth of reincarnation, of karma, of the existence of other worlds than this, of individual human progression, of the existence of Rishis and of the certainty of the appearance of Prophets from time to time, it has a special psychological significance.

All religions are, therefore, rich mines in which to unearth these precious truths, but far more important for the follower of any Faith, is to realise these truths for himself.

Dr. Besant's work for religion is thus very important. Far more important, however, is her personal achievement and witness to the realization of religious and spiritual truths.

Rs. A.

BOOKS ON RELIGION :

Ancient Ideals in Modern Life	... 1 0
Avatars	... 0 14
Bhagavad-Gita, Translation	... 1 0
Buddhist Popular Lectures	... 0 8
Civilization's Deadlocks and the Keys (The Religious Key)	... 1 4
Death and After	... 1 12
Dharma	... 0 10
Four Great Religions	... 0 12
Hints on the Study of the Bhagavad-Gita	... 0 14
In Defence of Hinduism	... 0 6
Introduction to Yoga	... 0 12

	Rs. A.		Rs. A.
Religious Problem in India	... 1 4	PAMPHLETS :	
Shri Ramachandra	... 1 0	Religion and Music	... 0 1
Story of the Great War	... 1 0	Islam in the Light of Theosophy	... 0 1
Superhuman Men in Religion and His-		The Value of the Upanishads to Young	
tory	... 2 4	India	... 0 1
The Three Paths to Union with God	.. 0 12		
Universal Text-book of Religion and		All these books are available at the	
Morals	...	Theosophical Publishing House, Adyar,	
Wisdom of the Upanishads	... 0 14	Madras.	

DARSHAN

MY Lord! and dost Thou ask me what I wish?
 I am become as silent as a tiny fish
 That pants away its life in need for Thee,
 O Stream of Kindness, taken from its native sea.
 I cannot voice my prayer; there is no word
 That can express these thoughts. O gracious Lord,
 I gaze at Thee, and sigh. My heart is Thine;
 Thou hast despoiled my mind; my body too
 Thou hast converted to an empty shrine.
 Thou hast destroyed my honour, and I view
 My shame with joy. Stripped naked, I arise
 And stand unveiled before those laughing eyes
 That penetrate my inmost part.
 O Lord, my riven heart
 Is destitute of friends and all;
 Thou holdest it in thrall.
 What can I say, Govinda, then, to Thee?
 My silent tears as running rivers flow,
 While sobs like plashing fishes come and go.
 I have no words, but Thou canst see
 My burning love. Thy dust to take
 And lay upon my brow for Thy dear sake
 Would turn my life into a flame of ecstasy.
 I touch Thy sacred feet . . . and of a sudden cry,
 "Here let me ever lie,
 Or let me die
 Into eternal union with Thee!"

DUNCAN GREENLEES

SCIENCE NOTES

By W. WHATELY CARINGTON, M.A., M.Sc.

IV

On Protopathic Thinking. Some thirty years or so ago the late Dr. W. H. R. Rivers and Dr. (now Sir Henry) Head performed a classical experiment in the true physiological tradition, which forbids any man to do on an animal an experiment which he can reasonably do on himself. The nerve of Rivers' own forearm was severed, so that the area served by it lost all sensation, and observations were made (of which the introspections were the most important) on the manner in which the sensations returned as the nerve healed.

The most important point which emerged was that this return took place in two clearly defined stages. In the first, the sensations restored were characterised by their "all or none" character; that is to say, they were of such a nature that the stimulus concerned was not perceived at all till it reached a certain intensity and was then perceived fully, as it were—increase of stimulus beyond this critical point producing no corresponding increment of sensation. Sensation of this all-or-none character was described as *protopathic*. Later, there returned other sensations of a more delicately graded kind, in which there was a graduated correspondence between intensity of stimulus and intensity of sensation

perceived. These were called *epicritic*.

In his subsequent work (*e.g.*, *Instinct and the Unconscious*) Rivers greatly developed and extended the conceptions thus suggested. He pointed out, for example, that the protopathic, all-or-none quality is characteristic of the simpler and more primitive instincts, as indeed one might reasonably expect. It is of no value to a rabbit to run away from the fox *fairly* fast, or to keep *fairly* still in the hope of evading the observation of the hawk; to be successful he must run as fast or keep as still as he possibly can. It is an all-or-none affair.

The association of protopathic reactions with relatively primitive organisms, and of epicritic with more highly developed, is easy to understand, for the latter are clearly likely to require a more elaborate nervous mechanism for their execution. An electric bell rings if you press the button and is silent if you do not, whereas a whole assemblage of devices is necessary for the modulation of radio-telephony.

If we pass from the purely physiological to the psychological level, we find the same kind of principles in force. For minds of primitive type everything is, as it were, simply black or white;

actions are Right or Wrong, men are Good or Bad, statements are True or False; thinking is conducted in terms of Always and Never, of "Certainly" and "On no account," of sweeping affirmations and exceptionless denials.

This is what I mean by protopathic thinking, and it is interesting to note that those who are most given to it are also most easily swung from one extreme to the other. It is the vehement materialist who becomes the most ardent apostle of Spiritualism, notably evil-livers who are converted to puritanical rigidities, Saul the persecutor who becomes the missionary Paul. Such people undoubtedly get things done; but it seems only a matter of chance whether what they do is advantageous or the reverse.

In contrast, the more advanced, or civilized, or scientific, or epicritic mind (whatever you like to call it) abhors the extremes of dogmatism, recognises that no two sets of circumstances are quite alike, thinks in terms of probabilities, and insists that every problem should be considered on its merits in the context of all relevant facts.

No doubt the tendency of any individual to conform to one type or the other is largely congenital—a matter of the texture of the brain tissue, or the like; but unfortunately the protopathic mode of reaction is only too often adopted by those who are unquestionably capable of something better. It is so much easier to make up our minds once and for all that we will always do this, or never do that, "on principle," than to take the trouble

to enquire what is the best thing to do in the actual circumstances. We adopt a specific creed, or philosophy, or teacher—thereby performing, as Archbishop Whately had it, "one act of private judgment that includes all the rest"—and thereafter go simply by "the book of the words" without bothering to consider the merits of the individual case. This is no more than thrusting onto a principle responsibilities which we ought to shoulder for ourselves; and, unless I am much mistaken, it is the exact antithesis not only of all right thinking but of the quality known in Theosophical literature as Discrimination.

Protopathic thinking, I need hardly say, is particularly liable to beset enthusiasts of any kind, and from this it is but a small step to the conclusion that it is a danger of which we as Theosophists must especially beware. We should, for example, put ourselves in just as false a position by taking the line "X was a great personality; therefore everything X said must be 100% gospel" as those at the opposite extreme who argue "X had certain manifest imperfections; therefore everything that X said must be rubbish". Or again, it is far easier to condemn "on principle" all who make experiments with animals with a view to curing disease than it is to assess the alternative responsibilities in a particular case of allowing children to suffer or causing pain to guinea-pigs.

In Theosophy of all subjects, it seems to me, where all the world is our parish and the whole range of knowledge our field of research,

where we discuss the major issues of cosmogony in one breath and some minor point of detail in the next, it is above all things necessary, as it is particularly difficult, to achieve and maintain that outlook of discriminated perspective which is the epicritic attitude

in excelsis. At any rate, the view that any tendency to approach our problems in a dogmatic, all-or-none spirit represents a regression towards a low evolutionary level receives ample support from biological, physiological and psychological considerations.

THE SPIRITUALISM OF MATERIALISTIC SCIENCE

IN a review, in *Nature* (January 26, p. 132), of *The Riddle of the Universe To-day*, by Joseph McCabe, the distinction drawn by the reviewer between the materialistic Universe to which experimental science is restricted and the spiritual interpretation to which its data lead, is well worth keeping in mind.

“The author (he says) points out quite rightly that, in spite of some popular pronouncements about the idealistic or spiritual character of present-day Science, the materialistic interpretation of knowledge continues to flourish as it did in Victorian days. A rapid survey of recent advances in every branch of Science helps him to illustrate his contention, and to conclude that ‘neither Physics nor Mathematics could ever discover anything that would disturb the materialist. You might as well hope to discover a spiritual world by the use of the spectroscope.’ This is obvious if we restrict our knowledge artificially to the immediate data of the external World. But this is not the sense in which should be interpreted the assertion that materialism has lost the predominant position it held some years ago. This assertion simply means that the recent advances in the various Sciences, coupled with the analysis of their possible interpretations, reveal in the world of inanimate things as well as in the mental and social life of the individual, a purpose, an order, a manifestation of causality which cannot be exclusively and ultimately accounted for in terms of matter. However important, necessary and immediate matter is for the ordering of our knowledge, we are bound to admit its allegiance to a higher Principle, that is, to spirit, with all its implications.”

ENTRE NOUS

SCIENCE MAKES THE SOUL VISIBLE

TWO scientists of Cambridge University "threaten" (according to the Paris edition of the *New York Herald*) to bring out all the ghosts confined in their proverbial cupboards. "Their experiments are of such a nature that it will be possible for the persons in a dying man's room to see his soul leave the body, on a screen, or, if they prefer, they can hear it passing away. What is more, if the world cares to see the soul of some celebrity taking its flight to the Elysian Fields, the event can be conveyed to their eyes by television, or transformed into audible reality by a wireless set."

The two Cambridge scientists, who happen to be physiologists, have, in fact, succeeded in obtaining photographs of certain mental processes in sleep and in waking life by using a variation of the ordinary photo-electric cell. Death, or cessation of conscious life in the body, would appear on their films as a discontinuity in the markings which translate the electric impulses associated with mental processes.

The idea of making the dead visible appears to fascinate some scientists. Edison, before he died, was experimenting with apparatus to give discarnate souls visible appearance, and some years earlier Dr. Finch Strong, with special apparatus at the Krotona Institute, startled a Los Angeles audience in a public hall during the war time by rendering the etheric forms of soldiers who had been killed, visible and recognisable to relatives sitting in the hall, none of whom had the slightest expectation of beholding these vivid apparitions. By means of a bombardment of electrons from a million-volt high-frequency coil the etheric double of the dead soldier was made luminous, and the success of this experiment encouraged the anticipation that the principle of step-down vibratory transformation would provide the laboratory equivalent for the phenomena of

Spiritualism. The Cambridge experiments seem to have gone a step further: they may not raise the traditional ghost, vaporously transparent, but its scientific equivalent will be no less intriguing—it will be seen and heard!

A VISION OF ST. FRANCIS

Who would say that on St. Francis' Day, October 4, which we associate with World Day for Animals, the patron saint of the lower orders does not become visible to many fellow animal lovers, in much the same mystical way as the Christ, according to the liturgy of the Church, appears simultaneously on a thousand altars? Patron saints have, indeed, been seen by devotees on their special "days," St. Francis of Assisi among them. Such an appearance is reported in the *Times* (London) by Dr. Axel Munthe, whose book, *The Story of San Michele*, made its author not only famous but loved, and led to the edict of Mussolini making Capri forever the great Bird Sanctuary of the Mediterranean. After a period of total blindness, Dr. Munthe underwent a successful operation in Zurich and regained his sight; letters of congratulation poured in upon him, specially from England, and in asking himself whether his indebtedness for this friendship is not even greater to his "winged friends" the birds, he goes on to say:

"The night after my operation was full of torment. I had been operated on by a master hand, but my fate was uncertain. My head was exhausted by insomnia, my courage was beginning to flag, for man gets his courage during his sleep. My thoughts were as dark as the night around me; the night I well knew might never come to an end. Suddenly a ray of light flashed from my tired brain down to my very heart. I remembered all at once that it was the 'giorno santo,' the anniversary of St. Francis of Assisi, the lifelong friend who had never forsaken me

in the hour of need. The day of St. Francis! I heard the fluttering of wings over my head and far, far away the soft, silvery chime of the bells I knew so well. The pale Umbrian saint, the friend of all forlorn creatures on this earth, stood by my side in his torn cassock, just as I had so often seen him on the frescoed walls of his dim chapel when my eyes could see. Swift-winged birds fluttered and sang around his head, others fed from his outstretched hands, others nestled fearlessly among the folds of his cassock.

"The fear that had haunted me so long left my tormented brain, and a wonderful stillness and peace fell over me. I knew I was safe. I knew that the Giver of light was having mercy on me and would let me see again His beautiful world.

"The day is breaking," whispered the nurse."

* * *

THE INTERIOR OF THE EARTH

The answer to the greatest of the remaining geological mysteries is to be laid bare (according to the Louvain correspondent of the *Daily Express*, London.)

Work will begin soon on the shaft that is to be sunk two miles below the earth's surface to determine more exactly the content of the earth's core.

The two-mile-deep hole is being dug with intent to prove that Sir James Jeans, the world-famous British physicist, is wrong in his theory of the nature of the inner earth. "It will be dug south of Dinant, near the River Meuse, in France," said Felix Kaisin, the Belgian professor who is undertaking the project. Mining engineers will assist in locating the shaft.

Professor Kaisin joins issue with Sir James' contention that the centre of the earth is a fluid, molten mass. He believes the earth is a solid mass, and will continue to revolve in space for ever.

"I expect the work to require two full years," he continued. "There will be no workmen in the hole, because I shall utilise a specially built excavating machine of the type used for drilling tunnels. The hole will be approximately five feet in diameter."

The experiment is being financed by the National Scientific Research Fund, of

Belgium, and will cost an estimated £30,000.

* * *

FREEDOM AND AUTHORITY— A CRISIS

New views: true views. It is like listening to a Theosophical leader to hear Professor J. H. Nicholson, Armstrong College, Newcastle-on-Tyne, at a meeting of the New Education Fellowship (English Section) dealing with the subject of freedom and authority in education. The *London Times* thus reports him:

"There was in the world to-day, he said, a crisis in freedom, but behind that crisis there was also a crisis in authority. They, who believed in freedom, had given insufficient attention to the questions of authority. There had been a very great decline in authority in the sense of dependable opinion and in what he called patterns of feeling.

"He would like a settled order of thought and belief and a standard of conduct that could appeal to him, but he did not feel that in the world of experience to-day there was any such accepted standard of belief or thought or conduct. Both internally—within themselves—and externally in the world of reality they were faced with a problem to which many gave an answer, but it was not an answer that he could accept. That answer was that all they had to do was to leave people free and they would find solutions for themselves. He was afraid that without some external support the individual merely floundered, and if they left him free and without guidance there were others who would exploit him for profit. They might drag him into war and certainly they would sell to him things that he did not need and which he would be better without. In education they must form habits and sentiments, and these must be the servants and not the masters of the growing personality. While many existing systems of authority were wrong and misguided, there was a place for some kind of external help and guidance."

Professor Nicholson thought that "although we shall never have a stable order of thought as we have had in our time, the world must attain again a relative

stability, otherwise it will disintegrate. The society of the future will probably have to be more flexible than today." Proceeding, he said:

"A condition of freedom was the building up of an inner authority, and that inner authority rested in the power of judgment. They must cultivate the scientific attitude in all subjects that were studied. By leaving people alone they could not establish in them that sense of inner authority by which they could be free. Their aim as educationists was to make those whom they taught capable of that inner authority which would make the external dictatorship in thought and morals an anachronism and a crime."

* * *

MAGIC IN AFRICA

"Africa teems with magic. I, a medical man, cannot explain it," said Dr. G. B. Kirkland, former Government medical officer in Southern Rhodesia, in a lecture in London.

"I once saw natives walk through a pit of fire so hot that I could not get within twelve feet of it," he said. "They came out unsinged and stepped into water which boiled and sizzled. One was a woman with a baby at her breast. A man carried a garland of flowers. Neither baby nor flowers were hurt. I can see no explanation—except faith.

"I watched a jackal dance from a tree-top. Natives dressed as jackals danced round in moonlight to a throbbing tom-tom. A boy and girl almost unclothed leaped into the circle.

"Next minute I saw two jackals in the circle—neither boy nor girl. I believe that what I 'saw' I did not really see.

"Once I went to exhume a tribal chief whom I suspected had been murdered.

The witch doctor warned me not to go. However, I dug up the grave and saw the corpse six feet down. I tried to touch it with my stick, but *it was not there*. My eyes told me it was there, my stick that it was not.

"I have known witch doctors give men the power to kill with a handshake, and seen it happen. I have known them transfer disease from one man to another by no means I could explain.

"Once a man was brought into my hospital dying. He asked me if he would live until the morrow. I expressed doubt. He said he would tell his relatives. I laughed. They lived thirty miles away. Within a few hours they were at his side, although he was unable to communicate with them in any way that could be explained."

* * *

JULIUS CAESAR, PIONEER OF POPULAR JOURNALISM

Julius Cæsar—journalist!

Yes, a journalist! Not so paradoxical as it seems. Cæsar was a journalist in the days of his First Consulship. He wanted to work with the Senate, the ancient governing body of the Republic. But the Senate was difficult. . . .

"He made some small reforms. If the Senate was to be of any value it must be made to face its responsibilities and be open to intelligent criticism, so he arranged for an official *Hansard*, and the regular publication of its debates. He was a pioneer also in popular journalism, for he ordered the magistrates to have a summary of important news inscribed on white-washed walls in various parts of the city. . . ."

The story is told in John Buchan's *Julius Cæsar*.

J. L. D.

THE PRESIDENT'S WELCOME TO NEW MEMBERS

The President (Dr. Arundale) has published the following letter to be presented to every new member admitted into the Theosophical Society :

DEAR FRIEND,

In addition to the hearty welcome I know you have received from the officer of our Society who has had the privilege of admitting you to membership, allow me also to congratulate both the Society and yourself on your entry into our Fellowship.

I congratulate the Society because every new member means new strength to a Movement which stands for Brotherhood and Truth.

I congratulate you because your admission as a member of the Theosophical Society releases, both for your own growth and for the service of life around you, an added power to live wisely and therefore happily. As we learn to live more brotherly lives, so do we penetrate more deeply into the Kingdom of Truth. As Truth unfolds in us in ever-increasing measure, so do we become able to express more effectively its active principle—Brotherhood. Truth is Life and Power. Brotherhood is Truth in action.

By your application for membership you signify your belief in Brotherhood, and surely your intention to do your best to live it. And no less do you signify your sympathy for all who are seekers after Truth.

Thus do you range yourself on the side of a goodwill which knows no restrictions of nationality or creed or race, and among those who are not only pioneers in the as yet uncharted regions of the Real, but who work in life as it is in order to show that the many separating differences which, in our ignorance, we suffer to become the causes of hatred, disruption and war, are, in reality, the splendid colours of the myriad rainbow, children of the One White Light. The

Brotherhood of Man expresses the Diversity of Life. The Fatherhood of God, in whatever sense we use the word, proclaims the all-embracing Solidarity and Unity within which all diversities live and move and have their being. To whatever race, or nationality, or creed, or other difference, you may belong, your membership of the Theosophical Society means that you will express these other memberships more truly and serve them more loyally, by reason of the illumination which membership of our Society throws upon their power and purpose. And you will be more than ever a channel of understanding and appreciation between your own race, your own nation, your own faith, your own individual difference, and other races, other nations, other faiths, other differences.

I am sure you will never have cause to regret joining the Theosophical Society, for as time passes you will become happier yourself and therefore a source of increasing happiness to those about you. But you must fulfil your membership ardently, otherwise it may slip away from you. You will steadily study the great Truths which are called Theosophy, not as dogmas or doctrines, but as inspiration to your own unfoldment from within. And to be a real Theosophist each one of us must strive to become free from all illwill, free from all power to hate, free from all intentional cruelty, free from selfishness and narrow pride, free from irreverence in whatever form, free from vulgarity. We cannot reach these freedoms all at once. But we can ever strive towards them, and remain less and less in the prisons from which they are release.

Do not, I beg you, expect perfection, or anything like perfection, in your fellow-members. We are all seekers, like

yourself. Each one of us is doing his best, as are you yourself doing yours. Let us understand each other, be patient with each other, help each other where each is. Let us be comrades together on our different ways.

I should like to add that, as our two great Founders so often declared, and as many others have since borne testimony, our Society owes its existence to no mere impetus from below, but to an eagerness on the part of some of Those who are far in advance of us on Life's pathway to give added help to the struggling world. From time to time, as we know, great Teachers, Elder Brothers, are sent into our midst to inspire us to tread more quickly the Way of Happiness. Similarly, from time to time, the Company of "Just Men made Perfect" sends forth men and movements to make that Way more clear. Our Theosophical Society is thus sent forth, as the Founders knew, as some of us know, and as most of us believe.

Such a Society you are privileged to join, and your membership is thus not merely membership of an ordinary scientific, philosophical or philanthropical Society. It is membership of a movement superhuman in its origin, and thus a membership which draws you close to Those who gave it birth. May you, by earnestly striving to identify yourself

with the Society's purpose in your personal life no less than in your outer activities, some day gain the joy of knowing Them face to face, as do some of your fellow-members.

I shall month by month keep in touch with you through the Presidential Journal, *THE THEOSOPHIST*, to which I hope you will be able to subscribe; and there is also *The Adyar News*, a more intimate and personal little journal which may interest you. *THE THEOSOPHIST* is very really a channel for the life and power of the Society, and every member should have contact with it.

Needless to say, I shall be very happy to hear from you as your membership develops and causes in these outer worlds new adjustments and alignments to that Real which is the heart of your eternal being.

If I can be of any service to you in our common Quest, do not hesitate to let me know. And if on your way you come across experiences or other intimations of Truth which you think may be of value to your fellow-members, please let me have them so that I may see if I can pass them on.

Faternally,

G. S. ARUNDALE,

President.

CONFUCIUS:

"The way of the superior man is threefold; but I am not equal to it.
Virtuous, he is free from anxieties;
Wise, he is free from perplexities;
Bold, he is free from fear."

THE THEOSOPHICAL FIELD

ISLAM AND ITS CULTURE

I HAVE referred the following document to the Publicity Department for the necessary action—it is signed by Mr. C. Jinarājadāsa and Mr. L. M. Gulam Ahmad, a Madras Journalist :

“It has long been our desire that Muslims should take more interest in the work and teachings of the Theosophical Society, and that opportunities should be provided for non-Muslim Theosophists to study Islam and its great culture. It is with this view that we desire to submit the following suggestions :

1. Lodges in India should be invited to celebrate the Prophet's Day (June 14) as far as possible. This occasion should be utilised to invite Muslims to attend and take part. A number of Muslims attended the last year's celebration of the Prophet's Day at the Headquarters Hall. Such occasions may be used to explain the ideals of Theosophy.

2. Subjects on Islamic teachings should find a place in Conference and Convention programmes. This will also enable non-Muslim Theosophists to know the teachings of Islam.

3. The two pamphlets *Beauties of Islam* and *Life of Mohammed* by Dr. Besant should be widely circulated. Copies of these should be sent to the Muslim Press for review, which will enable the Muslim public to understand the high esteem in which the Theosophical Society holds Islam and its Founder.

4. These two pamphlets should be published in Tamil, Telugu, Urdu and other languages.

5. Lodges in India should hold one or two meetings a year on Islamic subjects, and one or two books on Islam may be taken up for comparative study.

6. The T. S. Islamic Association should be made active.”

[*Editor's Note* : I commend this letter to the Lodges. I remember the first meeting at Adyar over which I presided

after my election as President was the celebration of the Prophet's Day in 1934 : among the religionists of all Faiths who assembled to honour the Prophet were many distinguished Muslims.]

* * *

BURMA FANS THE FLAME ✓

The President received the following telegram from the Burma Section and Olcott and Youth Lodges :

“Members assembled at Adyar Day Celebrations pledge support in making Adyar Flaming Centre.”

In acknowledgment, Dr. Arundale wrote to the General Secretary at Rangoon, under date February 19 :

“I was delighted to receive so encouraging a telegram from members of the Theosophical Society, young and old, in Burma. The support of my Burmese brethren especially in the cause of helping to make Adyar a Flaming Centre gives me much happiness, and will strengthen those of us who are at work here to that end. I think I may say that we are slowly but surely fanning the flame. But we who are living at Adyar cannot by ourselves do much. The whole Society must join in making its Headquarters what such a Headquarters ought to be. Your Section is showing the way, and I am grateful.

I do hope we shall be able some day to visit Burma, but this year at least we must remain in India, and I expect much of next year will be devoted to Europe. In any case, Burma is a Section strong enough to stand on its own feet and which does not need visits from visitors, even though I am sure they are very welcome.

I hope that a very specially large contingent of members will come to Adyar for the Diamond Jubilee Convention. I should like to see the Burmese national dress very prominent during the Convention gathering. Indeed I wish there were much more of the national and far less of the foreign dress. The latter is an anachronism.

I should very much like also that the Burmese Section should make a very special typically Burmese offering to Headquarters on the great occasion of the Diamond Jubilee. Perhaps your members will see their way to this."

* * *

BISHOP LEADBEATER'S LAST PUBLIC MEETING

Here is an item of historical interest from Miss Clare Tracey of Perth Lodge—it relates to a visit on February 6 by Bishop Tweedie voyaging back from Adyar to Sydney: "Bishop Tweedie gave us a very interesting piece of information about our beloved C. W. L. It appears that when C. W. L. left India in February, 1934, for Australia he travelled via Bombay. Near Bombay at Juhu there is a little settlement of Parsee Theosophists. C. W. L. was very interested in this community and drove out from Bombay to visit it. He spent some time at the home of a Parsee lady, and on his last evening addressed a meeting of these Parsee members. He spoke for an hour and seemed reluctant to leave. He was so late that it was feared that he would lose his boat to Australia. This was his last public address because, as you know, when he reached Perth he was seriously ill."

(Bishop Leadbeater passed over in Perth, March 1st, 1934, at 4.15 p.m.—ED.)

* * *

VERSES FROM A FOREST RETREAT

Mr. Duncan Greenlees, whose verses appear occasionally in these pages, has again invoked the Muse in his hiding-place in the Central Provinces. The Muse descends at intervals between strenuous periods of work. Mr. Greenlees is busy on a deep research into the bases of Indian education, preparatory to launching a book, *Guru-Shishya*, which he has nearly finished. "But ideas do take form in the exquisite beauty of this forest retreat by the River Tapti," he writes, and the accompanying verses seemingly reflect the forest beauty.

* * *

MAKING DEATH INTELLIGIBLE

"Any man accustomed to scientific observation may acquire a radical and absolute certainty of the reality of the facts" concerning death, says the French astronomer Flammarion. So few individuals are scientific observers, however, that the facts need to be presented to them in attractive form, hence the value of the pamphlet *To Those Who Mourn*, and the work of the club at Amsterdam, N. Y., named after the pamphlet and organised by Mr. Wilfred C. Sigerson, which scans the obituary columns of the U.S.A. newspapers and mails Bishop Leadbeater's famous article to surviving, and in many cases grieving, relatives. Mr. Sigerson reports: "The work of the Club is growing at a tremendous relative pace in this country; the final figure for the total number of units in the year 1934 was 11,989 compared with 3,543 in 1933. The requisitions in the month of January, 1935, were 600 per cent over the same month of the preceding year. This increase is due not only to more intensive work on the part of individual members, but also to a larger number of workers."

This is most excellent work, familiarising people with the real facts about death and the life after. A Sydney group which adopted the same publicity method regarding death, also watched the birth announcements and mailed to mothers of the newly-born Mr. Fritz Kunz's pamphlet *To Those Who Rejoice*. The effect of such work is mostly "in the dark," but the few acknowledgments justified all the effort that was made.

* * *

A LIVELY PROGRAMME

Karachi Lodge is circulating a handbill which almost compels the reader into whose hands it falls to "sit up and take notice". The reading matter measures about 6 inches by 12. It is headed, in black type, "Theosophy Solves the Problems of Life." The Three Objects are stated and then the programme of activities for February, date, day of the week, speaker and subject. After the announcement of a talk on "Invisible

Helpers" by Mr. Kushaldas is an attractive note :

Following are the principal points that he will touch in his talk : (1) Who is an "Invisible Helper" ? (2) Circumstances under which a definite department of Invisible Helpers was started. (3) Service rendered by invisible helpers (specially amongst the dead) in the last war, in catastrophes and wrecks. (4) How invisible helpers build temporary physical bodies when urgently needed. (5) Laws of materialization (partial and full) and repercussion. (6) How to purify life and become an "Invisible Helper".

At the end of the programme is added the following note :

(1) Generally every Monday there is a lecture on a Theosophical subject in the T. S. Hall

(2) Tuesday there is a class by Principal Gokhale on "Everyday Science"

(3) Wednesday there is a talk under the auspices of the Sind School of Sufism.

(4) Thursday there is an activity under the auspices of the Youth Lodge Association.

(5) Friday there is a talk under the auspices of the T. S. Culture group.

(6) Saturday Mr. Jamshed N. R. Mehta takes a class.

WORK AMONG PRISONERS

Splendid work in the gaols is being done by members of the Theosophical Society in many countries : we have in mind the Melbourne group which visits Pentridge and the Artists' Council in New York which corresponds with prisoners possessing creative talent, encouraging them to produce original work ; and other workers, all of whom will be interested in a letter to prisoners which Mrs. R. W. Hughes of Penang has sent to Adyar. Mrs. Hughes writes : "For some time I have been very keen to try and take Theosophy to prisons—more especially to western prisons. The people of the East are, I believe, generally speaking, conversant with the doctrines of Karma and Reincarnation, in a way that the average westerner is not. I enclose a letter, which might be used as an introduction to some simple pamphlet, for distribution in prisons, in order to bring a personal note and arrest the attention of the inmates." Mrs. Hughes's letter follows :

A LETTER TO PRISONERS

Friends,

As you begin to read this letter, I feel sure that your first thought will be :

"Here is someone who is free and happy, away in the world from which we are cut off ; how can he know anything of our sorrows and difficulties ?" And this thought is indeed natural and inevitable.

But just for a moment I want you to try and imagine that you and I are talking from a common standpoint.

And surely this need not be difficult. Of all the many millions walking the Earth today, I do not suppose there is one who could truthfully say, "I have no memories of which I am ashamed—I have never made a mistake in my life !"

And if such a one there might be then in the very entertaining of the thought he would be wrong, and so join the ranks of those who make mistakes.

So you see, you who are behind closed walls have a large fraternity over the whole Earth, many as much bound by their own remorse as you can be by the Law.

Some there must be amongst you who have been wrongly convicted, or sentenced to years of imprisonment as the result of a moment's anger or folly, and these you must bitterly resent so seeming unfair a punishment.

And now I come to the message I feel I have for you. No, do not be afraid. It is not the message of Redemption as preached by some Churches, but the far more just one of Redemption worked out by ourselves.

Surely one of the worst aspects of your lives must be the thought that time is passing, youth flying or flown, with the precious opportunities of free citizenship gone for ever.

So would it not ease your lot if one were to come to you, and explain that you have lived many hundreds of lives before on this very Earth, and will live many lives again ; that there is all the time ahead that you could ever need in which to outgrow your mistakes, and gradually pay off your debts ?

After all, is it not a more logical idea than to suppose that the few years of one life-time are all we have in which to make our bid for a future "Salvation" ?

How otherwise can we account for the chances given to a rich man's son,

compared with those of a child brought up in the gutter, surrounded from babyhood by foul sights and sounds?

You may well ask, where is the fair- and justice in a world where such things can be?

But if you can feel yourselves to be, were, climbing up the great stairway together, with the great Brotherhood of mankind—some above, some below, come on the same level—then there need not be that desperate regret for time wasted, never to return.

Looking back at those less developed in yourselves, you can think: "I was there myself; their mistakes were in the past; I'll give them a helping hand if I can". And looking at the free world, you can say: "Here is where I shall be when my A. is paid, my lessons learnt, with all B. chances which I myself must earn of Every moment of my life am I in ready these chances for the free. Obedience, submission to discipline, tidiness, patience, courage, all these, in the smallest degree are on the this side of my ledger, to be added up and repaid in full later on."

Try to think of yourselves, not as weak bodies which are tired and hopeless and unmanageable, but as equal to and with the best that there can be in the world.

It is for the real YOU to bring those things under control. You can do it if you can catch hold of the idea that you should be your servants and not your masters.

Many of you think, I am sure, how you would rule the world if you were powerful. Try it then, on these tiresome physical bodies which have got out of control. See what sort of a ruler you can be if you try; and be sure that when you are ready, the chance will come for wider authority.

And now I introduce you to this little book, one of a series written by people who have not only studied the

subject as a theory, but who have been able to prove it by investigation and memory in a way that is yet beyond the powers of most of us.

It may seem impossible to believe at first, but as you ponder over it, I think that some at least may come to know that it is true, and in that knowledge find endless hope and consolation.

* * *

YOUNG THEOSOPHISTS AT ADYAR

The Vasanta Youth Lodge, Adyar, is vital and vigorous. Its President, Mr. T. G. Narayanan, supported by a group of live helpers, entertained in the compound 500 students from the Madras colleges on Adyar Day, and a number have since joined the Lodge. These Young Theosophists are making strong ties of friendship with youth. They encourage sports and have secured special concessions for Lodge members at the Sirius Recreation Club. They have swimming parties on the beach. Their meetings are delightfully informal. Every Saturday at 6 p.m. you will see them sitting on the ground under trees or out in the open. At 6.30 they disperse, but in thirty minutes they have "got down to it". Their topics for March were:

Some Definitions of Theosophy: Its Spiritual Aspects, *At the Feet of the Master*.

More Definitions of Theosophy: Its intellectual Aspects. The Plan, Life, Death, Masters.

A Modern Theosophical Epic: The Growth of the Theosophical Society, 1875-1935.

Theosophical Heroes: Madame Blavatsky, Colonel Olcott, Dr. Besant, Bishop Leadbeater, etc.

The Plan: The Growth of the Human Race and the Individual.

This is breezy and strong. And it is training Theosophical leaders of the new generation.

NOTES AND COMMENTS

"WHITHER THEOSOPHY AND OUR SOCIETY?"

ONE reads Mr. Hamilton-Jones on H. P. B. and *The Secret Doctrine* with respect and interest, but I was not so happy in reading what he had to say about the Theosophical Society on pages 570 and 571 of the March issue of *THE THEOSOPHIST*. On the contrary, I was rather disturbed by many of his statements, some of which amounted to charges that are serious in their implications.

These statements deal with ballots, presumably in the English Section of the Theosophical Society that "should always be straight and above board." That sort of statement is sufficiently vague and general as to render it non-libellous, but its implication is clear enough and it is disturbing. Let us have the grounds, specific grounds, for such a statement. I, for one, will do everything to ensure that all balloting be straight and above-board always, and so will the overwhelming majority of the members, if not all the members of the English Section; but I, for one, have up to now not heard of anything that was in any way unfair or unprejudicial in any ballot. It is due to the English Section and its officials that the evidence for this and other charges that are implied in other statements in this part of the article be produced. I happen to be nominated by my Lodge as candidate in a coming election in the English Section, and I am therefore interested in a special way in Mr. Hamilton-Jones's innuendo.

The same thing applies to the statement about "money paid by members" being used to maintain the Theosophical Society. Will Mr. Hamilton-Jones give us something definite enough for an investigation to be made. It is not enough to make an hortative and oblique remark about diverting money into other channels being dishonest. When we mention money we mean something definite and specific, or we mean nothing at all as a rule. Which is it in this case?

Might I respectfully suggest that the President of the Theosophical Society is legally unable to issue any "proclamation" enjoining anything upon National Societies or Lodges—which bodies are autonomous groupings within the Constitution of the Theosophical Society and its Memorandum of Association? Even if all the members of the Theosophical Society passed a resolution asking the President to issue such a Proclamation, he could not legally or constitutionally do so. Has the *purely legal basis* upon which our freedom as members of the Theosophical Society rests been given any consideration by Mr. Hamilton-Jones? It is illegal for the Theosophical Society to have a dogma and to have any binding Proclamation from any President of the Society. That is putting the matter in zero terms when it is a matter of our freedom from any compulsion in any form whatsoever.

As to "sham Theosophy"—that is a mere matter of opinion. There is no such thing, happily, as defined Theosophy; there are no Thirty-Nine or Forty-Nine Articles for us in the Theosophical Society simply because it is not a church, nor an ordinary society with a body of doctrines. And until real Theosophy is defined, any "sham Theosophy" is only a figment and a term of abuse. Happily, there is freedom for each one of us in the Theosophical Society to go to the devil or God in his own way!

D. JEFFREY WILLIAMS

82, Boundary Rd.,
London, N. W. 8.

* * *

THE VALUE OF THE THEOSOPHICAL SOCIETY

May I protest against the constant complaints and criticisms of the Theosophical Society, made by F. T. S.? In the February number of *THE THEOSOPHIST*, a writer states that "the Theosophical

Society must be regarded as a stranded carcass on some sandbank of thought, dead but not yet buried. Probably the present value of the Theosophical Society is negligible. Theosophy will always be priceless to him who understands, but can we do anything to bring back life and vigour to the movement?" Further on he states that the affairs of the Society have been so mismanaged that the public hold us up to ridicule, and that we have made fools of ourselves for the past twenty years! Now I consider that these statements need to be substantiated! Vague assertions or even definite assertions made by one person do not prove anything. In what way have we made fools of ourselves? I strongly challenge the statement that the public hold us up to ridicule. Again, with regard to the E. S., the Co-Masonic Movement and the Liberal Catholic Church, the writer evidently considers it a disgrace that these activities should be in any way connected with the Theosophical Society. He says, "How are we going to live that down?" Now these organizations have no official connection with the Theosophical Society, and are in no wise obligatory to F. T. S., but they are helpful and inspiring side-lines to many members, and there seems no reason why they should be repudiated by the writer. He further goes on to say that we are no longer a Brotherhood but just a Society of men and women without any common object. This is a most unfounded statement, Brotherhood being the one obligatory condition demanded of members, and surely it is safe to state that universal brotherhood is the Ideal held in every member's heart.

With reference to the accusation that the Theosophical Society is a "stranded carcass", it is obvious to non-prejudiced readers of the latest issues of THE THEOSOPHIST, that the Society, far from being a corpse, is a very much alive and healthy body, teeming with useful activity, and in general tone entirely refuting all these pessimistic utterances. Its pages breathe in every line the spirit of tolerance, goodwill, and above all of true Brotherhood, only excepting an occasional contribution such as the one under discussion.

True, the Society must avoid self-conceit, which spells death to spiritual

progress. Therefore occasional criticism is necessary and beneficial, but if carried too far it breeds a spirit of discontent, having destructive rather than constructive results, and when expressed constantly by F. T. S. may even be interpreted as savouring of disloyalty to our Society. There is an old and wise saying which may well be taken to heart by all members of the Theosophical Society: "Never run down your own goods"!

CHERRY TURNER-TODD,

St. Leonard's-on-Sea

THE DOUGLAS THEORY

I think that the corollaries of the Douglas Theory should be worked out and freely admitted by its supporters. When this is done, the demarcation between those for and those against it will be a clear dividing line, and not a hazy no-man's land as at present.

If the premises of Major Douglas be granted, it must necessarily follow that no authority, not even the State, has any right to restrict the supply of money to individuals below the minimum requirement for food, clothing, and shelter: also that no interest or repayment is chargeable for this minimum supply, which is the birthright of every citizen, and can be *claimed as a right*, as his share of the "national dividend".

This will entail the issue by the State, every year, of a quantity of money which will cause orthodox economists to have a series of fits! It may be estimated at anything from four thousand million to eight thousand million per annum *for the national dividends alone*, and if the discount on purchases be added, fully as much more.

I am an entire believer in the truth of the Douglas Theory—after years of meditation on it, and what is more, I am certain that a sum of money equal to the full consuming power of our population could be freely issued as a gift to that population without the smallest danger of inflation, and without upsetting or endangering trade in any degree: rather it would operate as a release and stimulus to trade which would have world-wide repercussions. The only proviso is that

the sum should be within the limits of the nation's producing and consuming power.

Of course, if you think this out, it practically does mean the issue of free money to everybody, and the abolition of banks, interest, stock-markets—everything. Granted! We must admit this. Will the world allow it? No. The karma of the world has not reached the point of doing away with the taboo of money.

But we need not despair. It is open to our nation to introduce Douglas's idea by instalments, as much or as little as is desired, keeping the distinction between rich and poor, retaining the individualistic capitalist system as far as wished, provided only that the *minimum* national dividend should be conceded as a right to the poorest, leaving energetic and enterprising citizens to add as much to it as they like by their own exertions. But, the power to issue money must be taken out of the hands of the Banks.

For international trade, a bi-metallic currency, with gold and silver interchangeable at a fixed rate, would seem to be the ideal to aim at. This should certainly be introduced all over the British Empire.

H. L. S. WILKINSON

* * *

THE PART OF THEOSOPHISTS IN THE BELLAMY SCHEME

In this universal business crisis, when Governments are getting poorer and poorer, when budgets will not balance, when currencies are depreciated, when the numbers of unemployed everywhere are increasing to an alarming extent, and disguised begging in the street seems to be the order of the day, our hearts often turn longingly to Bellamy's description of the American Commonwealth, as he thinks it will be in 2000 A.D. Then at least no human being will be left uncared for; then the problem of poverty, which has been staring us in the face for the last four years or so, will be finally solved, and no parent need ask the anxious question any longer: "What is to become of my family, if I can find no work?" But it is not only the poor who are suffering from the present economic depression; every

one is more or less affected thereby, because the means of supporting human life have become more uncertain than ever. If our money is invested in securities, the next slump on the Stock Exchange may make them little better than waste paper; if your savings are deposited in a bank, a depreciation of the national currency will reduce them to a fraction of their value, and if you or I are earning a livelihood by some work, we may lose our position at any time owing to declining trade and dwindling profits.

Therefore, to readers of Bellamy's *Looking Backward and Equality* the idea of the State being not only the sole producer and distributor of all necessities of life and commodities, indispensable for an advanced civilization, but also being the protector of every individual against the forces endangering human life, the guide of youth and the provider for old age, must needs come with a sense of profound relief, especially at this juncture. That in return for such blessings one should be expected to give to the community one's best capacities and efforts for twenty-four years (from the 21st till the 45th year of age) will appear to unprejudiced people as a matter of course; at any rate, it will not be those who are doomed to involuntary idleness nowadays who will grudge such service. The books referred to above are so well known in the original or in translations that I may well dispense with a more detailed description of Bellamy's Scheme. Suffice it to say that it is neither Communism nor Fascism, for in those systems compulsion predominates and co-operation is enforced; one has to conform to certain standards or suffer punishment. But in Bellamy's future State there is much individual liberty and latitude for every one in choosing a profession or calling, and the only punishment for refractory citizens is banishment, while they are furnished the means to start life elsewhere.

Supposing now the Scheme itself to be sufficiently well known, the important question arises: *How is it to be realized?* Bellamy's great Plan is based, as we know, upon the renunciation of private property, which means nothing less than that the ownership of land, of real estate,

the immense sums invested in private industries, the millions invested in all sorts of securities, the hoards deposited in banks, the savings accumulated in Government and private institutions, will all have to be handed over to the State, *and there lies the difficulty!* We simply cannot realize yet all that this implies, not that we are necessarily too selfish for this, but because the thing has never been tried, except on a very small scale, by certain communities. Only the other day, I heard a Theosophical lecturer say that labour troubles will never disappear, until employers and employees form one party. He probably did not realize, for the moment, that they could never meet as equals, as long as the employers *owned* the property. Only when the State is the one great employer, technical experts and workmen can meet on the same level. At our stage of evolution it seems to take a long time, until a great abstract idea, suggested by a profound thinker, is fully grasped by the public consciousness. So it is with the abolition of private property and State-ownership. Some will say: "As long as mankind has existed, there has always been private property; people have always owned and tilled the soil; the patriarchs of the Old Testament grew wealthy by cattle-breeding, and with the Greeks and Romans even human beings were owned as chattels, to say nothing of slave-owners in more modern times." This slow sprouting of the mental seed also explains why some public-spirited and intelligent people simply do not see that for certain social evils, staring us in the face, the renunciation of private property would be the only cure. So, e.g., when riots among the unemployed occurred in a certain large city, because their dole had been diminished, owing to the heavy burdens of the municipal budget, it never entered the minds of the few millionaires of the country that they would miss no luxury, no comfort, if they supplied the means of paying the dole, to say nothing of the fact that it was simply their human duty. I suppose if the riot had been anticipated and somebody had put the matter before the great capitalists and had tried to collect the money, they would have

been quite willing to make up the deficiency, as there are good and earnest people with a strong sense of duty among them.

So it seems that in order to carry out the Bellamy Plan, which implies the renunciation of wealth, *those who have most to sacrifice should take the initiative.* And here I see a great opportunity for Theosophists. Not that there are many capitalists in our ranks, for, on the whole, we are poor people; but I suppose, if we deserve the name of Theosophists and E. S. members at all, we should be glad to have this opportunity for service. Those among us who are wealthy have shown their devotion in the past by making liberal donations to our Movement: it is well known that the Centres at Ommen, Huizen, Sydney and Ojai were financed by wealthy Theosophists.

Now, as English, Dutch, American and Indian capitalists in our Society have given large sums of money for educational, religious and philanthropic purposes in the past, is it too much to expect that they will also lead the world in the great sacrifice of wealth in the future? That this sacrifice will have to be made, sooner or later, seems certain. The great economic machinery of the world has been put too much out of gear by the late War, for tinkering with it to produce any lasting effect. We are a cosmopolitan Society, and if the capitalists among us, after having conferred with one another, declared their willingness to hand over their property to their respective States, if the Bellamy Scheme was adopted, it would certainly be a fine gesture and set a noble example to the rest of the world.

But some might object to the fact that this suggestion was made by a member who, far from being a capitalist, has only a very small income and therefore cannot join in the sacrifice of money. I do, however, not apologize for having made the suggestion; for, if no wealth can be renounced in my case, the will to make sacrifices and to serve our Movement remains. Moreover, the above suggestion was only meant to call attention to an action for which no precedent has been established in the past, and which might have escaped the

notice of many who would have been quite willing to make the sacrifice. For it seems to me that a Theosophist, one who sees the deeper meaning of life, cannot attach so very much importance to his wealth—provided, of course, that the State makes ample provision, not only for his necessities, but also his comforts of life—which is guaranteed to every citizen under the Bellamy Scheme.

But it is a question here of breaking with a tradition of untold ages, and therefore the movement could best be started by those whose views of life and experiences, in the present and past incarnations, have fitted them for the rôle of pioneers. And when the great

economic transformation has been adopted, and the time comes for the people to vote for their leaders under the new régime, those who have given the nation most, of material wealth or of mental guidance, will have endeared themselves to its heart and therefore are likely to be given positions of trust and responsibility, which will be no sinecures. They will form the new spiritual aristocracy, which is not based on physical descent from a noble ancestor, but on able service, joyfully rendered, for the benefit of the community as a whole.

HEDWIG S. ALBARUS,

Amsterdam

MEMORY

WHATEVER else I may conceive,
One thing I ever must believe,
Some other when, some other where,
Some other time than now and here,
I, on some long forgotten shore,
Have lived before.

A monk I am in cloisters wide ;
A hermit on the mountain side ;
A Greek, a Nubian slave, a king ;
Such lives as these does memory fling
Upon the screen.

Across Egyptian deserts vast
I ride to cities of the past ;
Or, in that same, long-buried land,
Within the Pyramid I stand ;
And as my memory unrolls
More lives seem written on her scrolls.

I miss the reason, nor can guess
The object of those lives, unless
I from each one have plucked a leaf
Of knowledge, for a growing sheaf ;
And in another world to come
May bear my ripened harvest home.

LILLIAN HOLMES

REVIEWS

PSYCHICAL RESEARCH

Inquiry into the Unknown, B. B. C. Symposium. Edited by Theodore Besterman. (Methuens, London. Price 3/6 net.)

These ten talks delivered by eminent philosophers at the B. B. C., London, emphasize the importance of psychical research. Prof. C. G. Selgman's discourse on fire-walking and religious self-torture commands attention for his explanations of self-induced anaesthesia and dissociation of personality, and particularly his conclusion that "excepting only the infectious and those instances where well-marked anatomical or chemical changes occur (or are to be suspected), there are few alterations in bodily tone or rhythm that under favourable circumstances the mind cannot bring about." Dame Edith Lytton proves that "foreknowledge", however rare, is a fact, and she cites its occasional occurrence. Sir Oliver Lodge, in his farewell talk at the B. B. C., proves with full and unmistakable evidence that a spiritual world is a reality, and its activities are by no means limited to those of the material organisms we see around us. The great scientist's beliefs are based, we are told, on his experience in the large and comprehensive laboratory of science and are not arrived at by any religious channel. This symposium is ample evidence that Psychical Research is rapidly attaining the status of a science.

R. R. T.

ASTROLOGICAL DEBITS AND CREDITS

The Unit System of Judging Planetary Influences, by Charles E. Luntz. (David McKay Company, Philadelphia.)

The question as to what karmic credit of "good" or debit of "evil" will be the actual residuum in a horoscope of conflicting tendencies has never been easily settled by astrologers. The answer has depended on the individual power of

synthesis of the person making a judgment. In this booklet Mr. Luntz suggests a method of numerical evaluation which should solve the problem for those not requiring very fine degrees of accuracy, or who are advisedly modest about their own faculty of synthesis. We cannot help remarking that the present-day urge to simplify everything that is intricate results inevitably in reducing content of meaning. We can democratise any subject by making it exoteric, but as yet there is no genuine esotericism for the million. [Nor is there ever likely to be.—ED.]

R. W. C.

POET AND MYSTIC

Kabir and the Bhagti Movement, by Mohan Singh. (Atma Ram & Sons, Lahore. Rs. 2.)

In this monograph, the first of three volumes, the author's main object is to counteract inaccurate statements about Kabir, Indian poet-mystic of the fifteenth century.

Born a Muhammadan Julaha (or weaver) at Kasi, or in its vicinity, Kabir is one of the great personalities whom India has been throwing up since the Lord Buddha entered Nirvana, to minister to the needy spiritually-minded sections of humanity.

The author, who won the Degree of Doctor of Philosophy for his thesis on "Modern Urdu Poetry," and made research into the history of Punjabi literature, has recreated and re-interpreted Kabir along desirable lines of historical exactness and scientific study. It is an admirable piece of literary work.

R. R. T.

PUBLICATIONS IN SPANISH

The lectures delivered by Mr. Jinarāja-dāsa at the International Congress in Barcelona, have been published by the General Secretary for Spain, Señor L. G. Lorenzana. The contents (in

Spanish) also include addresses on : "The United States of Europe" by P. Freeman and E. J. Marcault; and "The Place of the Theosophical Society in the World of the Future," by C. Jinarājadāsa, E. J. Marcault and Josephine Ransom.

The price of the book is, for Portugal and American countries, 5 pesetas, and for other countries 5½ pesetas, post free. Orders with remittance should be sent to Señor D. Joaquin F. Guillen, Marques de Urguijo 37, Madrid, Spain.

MAGAZINES RECEIVED :

Accion Femennia (Buenos Aires) ...	...	...	December.
Alborea (Buenos Aires) ...	...	...	October-December.
American Theosophist ...	...	...	February.
Boletín de la Sociedad Teosófica Española ...	...	...	February.
Boletín de la Sociedad Teosofica en el Uruguay ...	...	...	December-January.
Boletín Oficial de la Sociedad Teosofica Sección Mexicana ...	...	...	December.
Bulletin Theosophique ...	...	...	March.
Calcutta Review ...	...	...	March.
Canadian Theosophist ...	...	...	February.
Christian Theosophist ...	...	...	March-June.
Evolucion (Buenos Aires) ...	...	...	February.
Goddard's Monthly ...	...	...	February.
Hamilton Theosophical Quarterly ...	...	...	January.
Hindi Pracharak ...	...	...	February.
Hindu Mind (Kumbakonam) ...	...	...	January.
Indian Library Journal ...	...	...	March.
Kalyana Kalpataru ...	...	...	February, March.
Kuntur (Buenos Aires) ...	...	...	October-December.
Liberal Catholic ...	...	...	March.
Liberala Katolska Kyrkan ...	...	...	February.
London Forum ...	...	...	February, March.
Maha-Bodhi ...	...	...	February, March.
Muslim Review ...	...	...	March.
Persatoean Hidoep ...	...	...	March.
Pionier, De (Bandoeng) ...	...	...	March.
Revista Teosofica Cubana ...	...	...	February.
Runda Bladet (Stockholm) ...	...	...	February.
Sadhana (Cocanada) ...	...	...	March.
Social Service Quarterly ...	...	...	January.
St. Alban Answer ...	...	...	March.
St. Michael's News ...	...	...	March-April.
Stri Dharma ...	...	...	February.
Swadeshi Annual, 1935 ...	...	...	March.
Temple Artisan ...	...	...	December-January.
Teosofi (Finland) ...	...	...	February.
Teosofia Kozlemények (Budapest) ...	...	...	February.
Theosofie in Ned-Indie ...	...	...	March.
Teosofisk Tidskrift (Stockholm) ...	...	...	February.
Theosophia (Barcelona) ...	...	...	February, March.
Theosophical College Magazine (Madanapalle) ...	...	...	March.
Theosophical Movement ...	...	...	March.
Theosophical News and Notes ...	...	...	March.
Toronto Theosophical News ...	...	...	February.
Twentieth Century ...	...	...	March.
Ubique ...	...	...	March.
Vaccination Inquirer ...	...	...	February, March.
World ...	...	...	February, March.

BOOKS AND PERIODICALS RECEIVED :

- Of Here and Hereafter*, and other Poems, by B. Vasudeva Rao. (Arthur H. Stockwell, London.)
- The Ethical Conception of the Gatha*, by Jatindra Mohon Chatterjee. (Jehangir B. Karani's Sons, Bombay.)
- Concentration and Meditation*. (The Buddhist Lodge, London.)
- Lectures and Addresses*, by Rabindranath Tagore. Selected by Professor Soares. (MacMillans, Madras.)
- The Arms of God*, by John Ure. (Arthur H. Stockwell, London.)
- The Recruiting of Labour in Colonies and in other Territories with Analogous Labour Conditions*. (International Labour Office, Geneva.)
- Evolution of Thought*, by E. H. Pollard. (C. W. Daniel Co., London.)
- Splendour in the Night*, by A. Pilgrim. With a Foreword by Dr. Rufus M. Jones. (Mosher Press, Portland, Maine.)
- A New Culture*, by Adelaide Gardner. (T. P. H., London)
- Glimpses of World History*, by Jawaharlal Nehru. (Kitabistan, Allahabad. Rs. 6.)
- Santha*, A Treatise on the Ten Avataras of Vishnu. In Hindi. (Santhakarlyala, Prayag, Allahabad.)
- Ten Bulls of Zen*, a Chinese Classic, translated by Nyogen Senzaki and Saladin Reps. (Devorss & Co., Los Angeles.)
- Outras Vidas, Ceguinhos, O Chá da Avósinha*, by J. S. Marques, Lisbon. (In Portuguese.)
- En la Verdad la Luz, Brisas y Pamperos, Malena, Crepusculos y Ocasos*, by Maria Elena Maura, Buenos Aires. (In Spanish.)
- Filosofia Sociologica de la Ciencia*, by Jose M. A. Perez Lobato, Buenos Aires. (In Spanish.)
- Evolution of Hindu Moral Ideals*, (Kamala Lectures), by Sir P. S. Sivasamy Iyer, K.C.S.I., C.I.E., LL.D., (Calcutta University.)
- Valmiki Ramayana*, condensed in the poet's own words. Devanagari-English by Prof. R. P. S. Sastri, Presidency College, Madras. Foreword by Rt. Hon. V. S. Srinivasa Sastri. (G. A. Natesan & Co., Madras.)

O WORLD, as God has made it! All is beauty.

ROBERT BROWNING

THE THEOSOPHICAL SOCIETY

THE THEOSOPHICAL SOCIETY is a world-wide international organization formed at New York on November 17th, 1875, and incorporated later in India with its Headquarters at Adyar, Madras.

It is an unsectarian body of seekers after Truth promoting Brotherhood and striving to serve humanity. Its three declared Objects are :

FIRST—To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.

SECOND—To encourage the study of Comparative Religion, Philosophy and Science.

THIRD—To investigate unexplained laws of Nature and the powers latent in man.

THE THEOSOPHICAL SOCIETY is composed of men and women who are united by their approval of the above Objects, by their determination to promote Brotherhood, to remove religious, racial and other antagonisms, and who wish to draw together all persons of goodwill, whatsoever their opinions.

Their bond of union is a common search and aspiration for Truth. They hold that Truth should be sought by study, by reflection, by service, by purity of life and by devotion to high ideals. They hold that Truth should be striven for, not imposed by authority as a dogma. They consider that belief should be the result of individual study or of intuition, and not its antecedent, and should rest on knowledge, not on assertion. They see every Religion as an expression of the Divine Wisdom and prefer its study to its condemnation, and its practice to proselytism. Peace is their watchword, as Truth is their aim.

THEOSOPHY offers a philosophy which renders life intelligible, and demonstrates the inviolable nature of the laws which govern its evolution. It puts death in its rightful place as a recurring incident in an endless life, opening the gateway to a fuller and more radiant existence. It restores to the world the Science of the Spirit, teaching man to know the Spirit as himself, and the mind and body as his servants. It illuminates the scriptures and doctrines of religions by unveiling their



ON THE WATCH-TOWER

By THE EDITOR

May Celebrations

MANY Theosophists in all parts of the world happily participated in the rejoicings which took place on May 6th on the occasion of the Silver Jubilee of the King-Emperor who rules over the British Empire. In India, unfortunately, the political situation largely militated against the celebration, since the Indian people as a whole are indisposed to distinguish between British Rule and the King-Emperor himself. There was, of course, a celebration at Adyar, the Society's headquarters, for it is situate within the Dominions over which His Majesty reigns. And I must confess I could have wished there had been really popular rejoicings throughout India, for I am personally both a believer in the spirit of Kingship and in the very real beneficence of His Majesty's rule. But one has to recognise that India is in difficult case, and if the celebrations were hardly as heartfelt as could be wished, it was less a sign of any disloyalty and more an impatience for the early solution of problems

vitaly affecting India's well-being. How magnificent a gesture would have been an Imperial pronouncement summoning India's acknowledged leaders to declare the nature of the next step, to be taken without delay, necessary to satisfy all reasonable demands. Let the new Act be worked for what it is worth, but let the Emperor's pleasure be royally declared that no delay shall mark the passage to that final goal giving India her freedom and the Empire an unequalled power to ensure the peace of the world.

* * *

White Lotus Day

I am sure that all Theosophists everywhere thankfully celebrated on May 8th, H. P. B.'s Day, in gratitude to her as the Masters' first messenger of the new dispensation. When we think of the change Theosophy has made in the lives of us all, a change so radical as to substitute peace, understanding and confidence for anxiety, doubt and despair in all circumstances of life, however distressing, surely shall we agree

that our debt to H.P.B. outweighs all other debts. White Lotus Day is an annual occasion for remembering the debt gladly and affectionately, and I cannot imagine any Lodge or any individual member of the Society allowing May 8th to pass unremembered or unrecognised. It is our Day of Remembrance, both of H. P. B. and of those who have stood steadfastly beneath the banner of Theosophy, come sunshine, come storm. Some there are who come, who stay awhile, and who then find occasion to go. The Society is happy to have helped them. But there are some who come and who remain faithful to the end, faithful to Theosophy and to the Theosophical Society amidst all changes of leadership and mode of presentation. Their attachment does not depend upon persons, neither upon the way in which Theosophy happens at any particular time to be presented by those whose voices may temporarily dominate. Persons may come and go. Theosophy may be presented to the world in this, that or the other form. They love Theosophy. They love the Society. And nothing which in the outer world may happen either to Theosophy or the Society can for a moment affect their unalterable attachment to each.

Looking Backward

Delving into the earliest records of the Society one sees how comparatively few have in them the spirit of stalwart steadfastness. Of the original fourteen members who joined on November 17th, 1875 at least nine either dropped

out or resigned. It is easy to become a member of the Society. It is easy to drop out or to resign. Expectation, enthusiasm, the craving for change, aid the former. The same craving for change, the inevitable waning both of expectation and of enthusiasm, producing the feeling that membership has not come up to expectation, lead sooner or later to the latter. It is difficult to be steadfast in membership, strong in the realisation of the value of membership even when the ebb is at its strongest. The Registers of the Society abound in the words "dropped" and "resigned". One is thankful for the word "dead" or for a blank. Still, probably it is better to have joined and resigned or dropped than never to have joined at all. We must be thankful to the first thirteen American brethren for joining, even though at least eight of them after a time ceased connection. We must be thankful to Mr. C. C. Massey for being the first non-American to join, even though he was later to resign. Interestingly enough, a Greek, M. Pasquale Menelao, was the first European to join outside the original fourteen, and with him a number of very distinguished personages—Professor W. Stainton-Moses, Alfred Russell Wallace and Commandant Courmes of France, all in 1876. In 1877 comes the first member from Ceylon, the Rev. M. Gunananda, the first member from India, Mr. Tulsidas Jadavji, and then in 1878 a galaxy—M. G. Ranade, T. A. Edison and Dayanand Saraswati. In 1879 A. P. Sinnett. In 1880 the High Priest of Ceylon,

A. K. Sumangalabhidana, Camille Flammarion, the great French astronomer, and A. O. Hume, one of the founders of the Indian National Congress. In 1882 the name of Sir Subramania Iyer appears, without any title save that of "High Court Vakil", *i.e.*, lawyer, and with us still, from the same year, a present resident of Adyar, Rao Saheb Subbiah Chetty, with over fifty years of uninterrupted membership of the Society to his credit. Is he, perhaps, the Grand Old Man of the Society? Long may he live at Adyar as link between the Society's great past and this present time which, we hope, is the shadow of a greater future.

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The English Convention

Special congratulations are, I think, due to the organisers of the English Diamond Jubilee Convention for the kind of programme which seems to me to be particularly appropriate just now. On June 6th, for example, the Convention opens with a discussion on "Theosophy in London: Its Special Problems". There could be no more important subject for consideration, both for Londoners and for those resident outside London, for London is the heart of the Empire, and Theosophical activity in London must needs have its effect throughout the Dominions. Other Conventions might well note this title, and adapt it. "Theosophy in Paris . . .", "Theosophy in New York . . .", "Theosophy in Chicago . . .", "Theosophy in Berlin . . .". Then, on the 7th June there is the consideration of the science of propaganda in its application

to English requirements. On the 9th, "The Message of Theosophy to the Modern World", followed by "The Ethics of the Secret Doctrine", being the Blavatsky Lecture for the year. A dramatic entertainment in the evening closes the day's proceedings. On the 9th our able and devoted colleague, Miss Dykgraaf, gives a public lecture on "The Eternal Truths of Theosophy", while on the 10th there is a discussion on "The Theosophical Society: Past, Present and Future". What more could anyone desire as fare for a Convention? I hope full reports will be available for reproduction in *THE THEOSOPHIST*, though I fear that the Blavatsky Lecture will be published as a pamphlet. I say "I fear", not in a spirit of objection, for it should of course be so published, but in a spirit of pure greed.

May I, by the way, urge that it be remembered that we are The Theosophical Society, and not just the Theosophical Society? Henceforth, I shall endow the article "the" with a capital initial letter to signify the facts as they are and to indicate that our Society is The Theosophical Society and not the Theosophical Society.

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A Theosophical Enquiry Bureau

The Theosophical Society in Wales is undertaking a most excellent piece of work in the establishment of this Bureau, details of the organisation of which I reproduce below as of probable interest to other Sections:

With the purpose of being of greater help to Members and Friends an Inquiry Bureau is being inaugurated to deal with

questions relating to Theosophy and kindred subjects. We shall be pleased to hear from any Member at any time if we can be of service in this direction.

A few Members have consented to co-operate, and are prepared to send replies to any inquiries received.

The following Departments are now available :

1. **Library—Books—Magazines.** Our National Library now consists of over 2,000 books dealing with all aspects of Theosophical thought and is available for the use of Members in accordance with the Rules of the Library, a copy of which is enclosed. Inquiries regarding books dealing with any particular subject—by any special author—books suitable for study—material for lecturers—Theosophical novels, etc., will be welcome. The Library includes practically all the works of Madame Blavatsky, Dr. Besant, Bishop Leadbeater, Mr. Jinarajadasa, Dr. Arundale, Mr. Krishna-murti and others.

We also have a large number of Theosophical magazines from many countries which will be sent, when available, on application.

2. **Study—Research—Meditation.** Questions on elementary or more advanced Theosophy, Courses of Study, Inquiries on the "Secret Doctrine," Meanings of Theosophical terms, etc.
3. **The Spiritual Life.** The Esoteric School of Theosophy, etc.
4. **Health—Nature Cure—Diet—Relaxation, etc.**
5. **Psychological, etc.** (including Clairvoyance, Psychic or Astral experiences, etc.)

This will largely depend upon the nature of the inquiry, but an endeavour will be made to obtain the necessary information from reliable sources.

6. **Organisation, etc.** T. S. activities, Conventions, Summer Schools, Propaganda and general Theosophical information.

The General Secretary will welcome all such inquiries, and will always be pleased to hear from Members on any of these matters.

This service will be quite free and available for all F. T. S. Members may also recommend their friends. In the latter case the name of the Member recommending should be stated on the inquiry.

The following conditions will, however, apply :

1. Please write on one side of the paper only.
2. Write CLEARLY, or, preferably, in TYPE.
3. Write one question only on one sheet; and leave room for the answer on the same sheet.
4. Put questions as briefly and plainly as possible, but give all essential facts and information.
5. Enclose stamped addressed envelope for reply to each question if addressed to more than one department.
6. Envelopes should be marked "Inquiry Bureau" outside.
7. Send all Inquiries to: The General Secretary, c/o The Theosophical Society, 10, Park Place, Cardiff, who will allocate them to the respective Departments.

All information and inquiries will, of course, be regarded as *private and confidential*, and no other Member than those mentioned will be consulted without the permission of the Inquirer.

All replies will be made without prejudice or responsibility, but every effort will be made to be of the greatest service to Members and their friends.

No payment or other recompense will be expected or permitted, but all necessary expenses such as postage, etc., must be paid by the Inquirer.

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Thank you, Spain and Burma

I am grateful to the Spanish General Secretary for devoting the whole of the March issue of the *Boletín de la Sociedad Teosofica Española* to the International

Convention held at Adyar in December last, and to the General Secretary for Burma for similarly devoting the March issue of the *Message of Theosophy*. Both journals are excellently produced and are tangible evidence of the efficiency and enthusiasm of our Burmese and Spanish brethren. But let it not be thought that my gratitude is because the International Convention has received this much more publicity. It is because Burma and Spain and Adyar are thus drawn more closely together, with the result that Theosophy in Burma and in Spain will receive new life, and Adyar is a step nearer to becoming more truly international. I am hoping that some day every Section of our Society throughout the world will be represented at Adyar not merely by a liaison officer, but by a small committee appointed by each Section. I am hoping that some day our Vasanta Press may become sufficiently international to print, under the supervision of these Committees, different language editions of THE THEOSOPHIST, possibly leaving room for the addition of special matter according to local national requirements. I am hoping that some day the business of the Society may be conducted simultaneously in every language spoken by members throughout the world, correspondence being thus conducted, and international propaganda similarly. I hope that some day Adyar will be brought, through the agencies of these committees, into the closest touch with every Section, so that Headquarters may respond sensitively to the

requirements of the Sections, and even more that on due occasion the Society as a whole may function in the strength of the assent of every Section, an assent obtained through this machinery and not through the cumbersome process of lengthy and long drawn-out correspondence, with the constant danger of misunderstanding. I look to the time when the Society as a whole may make itself Theosophically felt in many of the urgent world-wide or even national or religious problems. I look to the time when the Society shall constantly be giving an effective, impersonal lead out of the confusion consequent on the general ignorance prevailing regarding the laws of life as disclosed in Theosophy.

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Neutrality and Universality

For the moment we are slowly emerging from the stage of Neutrality. We are beginning to realize that Universality, with, of course, its obligations, is the positive attitude which must replace the negative attitude. But we are still far from the time when in the very name of Universality we shall be able to lead the world in certain directions. The nearer Adyar draws to every Section, and the nearer every Section draws to Adyar, the sooner will The Theosophical Society be in a position to use the magic of its wisdom to pierce the darkness with its light. Today, the Society as such cannot make any pronouncements save those in the words of its three Objects. It cannot denounce, nor can it extol, save in the most general terms.

But the time will some day come when through the Society will come pronouncements which shall be both the delight of its membership and the salvation of the world. The Society is not only a body of students. It is also, in embryo, a body of leaders. The Society is not only a body of Truth-seekers. It is also, in embryo, a body of knowers of wisdom beyond the knowledge of the world. As soon as the power of Adyar flows backwards and forwards from centre to circumference, regularly, steadily, purely, strongly, so soon will our Society become the dominant note in the world's affairs, and its present task will then cease. The world will have become Theosophised, and our Society will move onwards to fresh fields and pastures new.

This is why I am grateful to Spain and Burma for their generous recognition of Adyar in their own individual lives. As they recognise Adyar, so shall the power of Adyar—a power entirely independent of those who live at Adyar—vitalise them, and the world thus be drawn nearer to peace.

The Vice-President at Work

Mr. Hirendranath Datta is taking his new office very seriously. During the last Convention at Adyar he was indefatigable in giving Councils and individual members the benefit of his very wise advice. And since that time he has been presiding over a number of Theosophical conferences at which his presence has been immensely appreciated. He has been to Patna, Bihar, where he presided over a Theosophical

gathering; and then he went to Hazaribagh to preside over the Chotanagpur Theosophical Federation gathering, afterwards going to Gaya to deliver a number of lectures in that sacred place where the Lord Buddha attained illumination. He then went to Berhampore to preside over the Andhra Theosophical Federation gathering, and during Easter guided the deliberations of the All-Bengal Theosophical Federation in Calcutta. And later on, I hope, though not this year, I most earnestly trust he may be able to visit foreign countries, where his deep erudition and Indian culture will prove a very great asset in the promotion of our Theosophical cause. As many Sections as possible should receive a visit from the Vice-President, so that they may enthusiastically applaud my nomination.

Theosophy in Switzerland

Monsieur Tripet, the new General Secretary for Switzerland, is following finely in the footsteps of his predecessor, Madame Rollier. He realizes the unique position of his Swiss Section as regards influence over international affairs, and is doing all he can to strengthen the Section's international aspect. He writes to me that he has made arrangements whereby any Section desiring information on international activities in Geneva, as, for example, in connection with the League of Nations, or with the international Labour Office, or with the large numbers of organisations with international headquarters at Geneva, will be given thoroughly reliable reports. He will also

be glad to answer questions of international importance requiring accurate documentation. I hope that members who have need of such information in connection with their work will not hesitate to take advantage of the Swiss General Secretary's offer. He has sent me a number of booklets, etc., dealing with the international situation in Switzerland, as well as a handbook on the seventy-five organisations having offices at Geneva.

Monsieur Tripet has also sent me a number of leaflets dealing with some excellent Theosophical propaganda which the Section is undertaking to promote straight Theosophy. I have had translations made of them which will be found elsewhere in this issue, since it seemed to me that other Sections might be glad to issue similar leaflets. Doubtless many of the 240 members of the Swiss Section have work to do in connection with the many organisations working for brotherhood. Monsieur Tripet himself holds office in the League of Nations. But I sincerely hope that none of them forget the Theosophy it is their special duty to spread in the world's great international country. Every one of the seventy-five organisations, including the League of Nations itself, needs Theosophy for its effectiveness; and I look to members of the Swiss Section to be strenuous in spreading Theosophy—*pur et simple*. The whole world needs straight Theosophy. Who is to supply the need if not members of The Theosophical Society? I should specially like to congratulate the Lodges

"Giordano Bruno" and "En Avant" for their enterprise in organising "Une Heure Artistique" for the benefit of members of the Society. Eminent artists gave their very valued collaboration, including Mademoiselles Lebherz, of the Paris Opéra, and a pupil of Nijinska; Talbret, Professor of Dancing in Geneva, and Hussy, Professor of the Pianoforte. I feel sure that the function helped many of the members who had the good fortune to be present to make more rapid strides on their way to become Theosophists.

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Young Theosophists and Animal Welfare

I am thankful that the energetic Youth Lodge at Adyar, called Vasantha after Dr. Besant, is earnestly concerning itself with the wellbeing of animals. On the occasion of the birthday of Sri Mahavira, the noble and humanitarian Founder of Jainism, the members organised a special commemorative programme, including public lectures, processions, the ceremonial observance of the brotherly relationship between the human and the animal kingdoms, visits to local villages to spread the gospel of harmlessness, the distribution of leaflets in the vernacular, special worship in the Hindu Temple at Adyar, etc. Animals on the Estate were given a feast, and in all other possible ways the two kingdoms were drawn more closely together in friendship and goodwill.

Members sometimes express regret that the First Object of The Theosophical Society contains reference only to the human kingdom, forgetting that there cannot

be a real universal brotherhood of the human kingdom which does not include the sub-human kingdoms also. A Universal Brotherhood of Humanity must involve in its practice a brotherhood with our younger brethren. And I do not hesitate to say that no member of our Society is truly observing the spirit of the First Object who forgets brotherhood to animals, who forgets to try to be as brotherly to animals as he tries to be brotherly to members of his own kingdom of nature. Indeed, we can more afford, perhaps, to fall short in our brotherhood to our equals who can take care of themselves than to those who are younger and so much the more need our tenderness.

There is no truer expression of Theosophy than in reverent compassion, and Young Theosophists throughout the world should make brotherhood to animals and to all younger creatures their very special concern. An ounce of practical kindness is worth a pound and more of intellectual knowledge of Theosophy. The young can practise Theosophy in innumerable ways which require no formal knowledge of our literature. Time enough to delve into principles when they have been at work in their enthusiastic youth practising principles which they may not know as such. It is so often better to be a Theosophist without knowing that you are than to think you are a Theosophist and not to be as Theosophical as you think you are!

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Theosophy in Central America

I have received from the General Secretary of this Section a most

interesting letter detailing the situation with which our brethren in Central America have to deal. The Section is in fact scattered over six Republics far distant one from another. There is Guatemala, Salvador, Honduras, Nicaragua, Costa Rica and Columbia, the last named belonging to South America. The Section is indeed far-flung, and the General Secretary regrets that the great distances militate against the effective spreading of Theosophy. It seems to be impossible to have an annual Convention, with the result that plans for work can never be talked over but only written about, which is not at all the same thing. I sympathise most heartily with the General Secretary in all her difficulties, but am happy to note that she is full of enthusiasm and certain that Theosophy has a great future in Central America, especially if the Society as a whole pays more attention than heretofore to the needs of the Spanish-speaking countries. She writes that there are eleven Federations and no less than 150 Lodges in which Spanish is spoken, and she urges that there should be an official liaison officer at Adyar who would not only carry on in Spanish all official correspondence with Spanish-speaking countries, but would also be a channel for stirring with the life of Adyar the countries he represents. I certainly very much wish there could be at Adyar such a liaison officer, and shall be exceedingly glad when both funds and a suitable representative are available. Ten pounds sterling per month suffice for board and lodging on a simple scale. There is no doubt

at all that Theosophy in Spanish-speaking countries is very much alive. But these countries are very poor, and are already spending all they can possibly collect on most effective and dignified propaganda. Is there not somewhere a lover of Spanish culture who would be happy to provide an annual sum of £120, so that I may at once take steps to invite a suitable representative to help Headquarters in work the result of which will be greatly to strengthen Theosophy in lands extraordinarily receptive to Theosophy?

L'Institut Monada

I do not know how many members outside Belgium know of this excellent and successful experiment in community living, at the Avenue de Floréal, Uccle-Bruxelles, Belgium, at the head of which is a very enthusiastic member of our Society—Monsieur Nyssens. A group of friends, under his inspiring leadership, have taken some houses in a suburb of Brussels and have converted them into a community building to which a school is attached. Monsieur Nyssens is a doctor and carries on his practice. Other members of the community have other professional occupations in the outer world, while some are, of course, engaged in running the whole establishment. All resources and earnings are pooled, and if any member needs money for clothes or for tram or omnibus fares or for any other personal requirements, he applies to the treasurer of the pool, and his needs are as far as may be satisfied. Out of the pool came

the cost of the charming entertainment to which Rukmini and I were treated when we were last in Brussels. Out of the pool comes the cost of any pleasures which the members felt disposed to enjoy. Out of the pool comes everything. Into the pool goes everything. And the community, as we could so clearly see, is very happy, very strenuous in pursuit of the real things of life, each member seeking the one Real in his own individual way under the fatherly and understanding appreciation of Monsieur Nyssens. There are no dogmas which have to be believed in order to qualify for membership. But each candidate for admission is expected to live strenuously in his own way, and to be happy that others should live strenuously in theirs. It is healthy, happy and hopeful living that unites the members of the community, not common beliefs and attitudes. And I think this is as it should be. People grow tired of their beliefs and sooner or later want to change them. And then if the community depends upon common beliefs there arises disintegration. But if the search for Truth be the binding element, then, as L'Institut Monada exemplifies, differences do not matter. Rather do they strengthen. I should advise all visitors to Brussels to make a point of seeing this beautiful little community, and the admirably conducted school attached to it. It is a point of honour with the members of the community never to ask for financial help. They prefer to stand on their own feet and pay

their own way, even though, like many of us, they know only too well the nature of a mortgage.

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The Diamond Jubilee Convention

Arrangements for this great event are already well on the way. A beautiful commemorative badge, especially for visiting delegates, but also for any members who desire to purchase one as a souvenir, is being prepared, and will be ready about July. I am asking the General Secretary for England to be good enough to act as distributor in the case of those members who will be unable to visit Adyar. Then we shall have a number of very distinguished lecturers, including, of course, Mr. Jinarājadasa. Mr. Geoffrey Hodson will have as his title "Creation and the Gods: A Study in Creative Processes". Professor Marcault, General Secretary for France and one of our most erudite members, will also give one of the international lectures. Leadbeater Chambers and Olcott Gardens are in the throes of repairs, and everywhere Headquarters is being overhauled so that the Society's International Centre may be at its best for the welcome of those for whom it is in truth a home. And as the forerunner to the Convention I am hoping to bring out a special Diamond Jubilee issue of THE THEOSOPHIST on November 17th, commemorative of the Society's 60th birthday.

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Diamond Jubilee Pamphlets

As part of the Diamond Jubilee Year activities I should like strongly to recommend to every member

the admirable series of twelve little pamphlets prepared for widespread distribution by our newly established Publicity Department. The series has the following titles: *Brotherhood in Fact and Theory*; *Man's Life in This and Other Worlds*; *Sixty Years of Theosophy*; *The Plan—Where Science and Religion Meet*; *Fate and Freedom*; *Some Definitions of Theosophy*; *World Problems in the Light of Theosophy*; *Religion and Civilization*; *The Riddle of Life*; *How Reincarnation Answers Life's Problems*; *Freedom of Thought in The Theosophical Society*; *Art and Soul Evolution*. Each leaflet is in a coloured wrapper, contains four pages of extracts from relevant writings, and a list of books on the subject. The price is Re. one and As. ten per hundred, or three shillings, or seventy-five cents, post free. They may either be distributed free, or sold at one anna, one penny, or two cents each. If fifty are sold the cost is met, and the remaining fifty can be used for free distribution. Already the demand is considerable, and early application should be made for not less than a hundred at a time. The size is 5 inches by 4. Assorted hundreds are available as well as individual hundreds. A complete set of the pamphlets, one hundred each, one thousand two hundred in all, would be a very profitable investment for a Lodge from all points of view. I regret that these pamphlets are available only in English; but they may be translated with the approval, and under the supervision, of a General Secretary.

DOWN THE CENTURIES

THEOSOPHICAL MESSENGERS AND MOVEMENTS

By FRITZ KUNZ

The Secret Doctrine (III, 42) says: "*Among the commandments of Tsong-ka-pa there is one that enjoins the Rahats (Arhats) to make an attempt to enlighten the world, including the 'white barbarians', every century, at a certain specified period of the cycle.*" These century-end impetuses will be traced in *THE THEOSOPHIST* in a series of articles, by various writers, commencing with Roger Bacon in the thirteenth century and culminating in the Theosophical Society in 1875. Mr. Fritz Kunz's article, published elsewhere some years ago, is introductory to the series. We hope he will not mind our lifting of his excellent survey.

ONE sometimes meets people in our Theosophical movement who raise a problem. I refer to those to whom the Society is *an* organization, one amongst many. They belong to it very much as they would belong to a club or some other society for a specific, narrow, often selfish, purpose, and it is not easy to make them appreciate the difference between the Theosophical Society and all other Societies whatsoever. Such people are a real problem for the worker in the Theosophical field. How can we reach the mind and the consciousness of those who have that mistaken, extremely limited, and unappreciative point of view? None of us, of course, is in that state of mind. We feel, however vaguely, the uniqueness of the Society; and surely we can add something even to that. Let us see if we can discover for

ourselves the immense grandeur of our Theosophical cause, if we can understand why our Society is not *a* Society but *the* Society, containing within itself such infinite possibilities of good for the future that, when we understand those possibilities, the whole of our energies are at once commanded for its service.

First we must see the Theosophical Society in its true proportion against the background of history. We must realize that our Society is the result of a tremendous plan which the Masters are working out. We are familiar with the broad outline of that plan. We know how, since the foundation of the great White Lodge (the World's Inner Government), all the forces of evolution have been pressed down channels of expression through race, through religion, through cultural effort.

Bit by bit men and women had been drawn in certain directions, which our knowledge of the past reveals to us, until the time arrived for the launching of the Aryan Race. With the leading out of these white people from their Asiatic home into the West, and especially into Europe, there arose a situation quite new. Up to the time of the climax of the Fourth Root Race we had a background of evolution which fitted the foreground. Up to the middle time of the Atlantean Race, there was a triumph of spirit over matter adequate for the expression of the special race-principle; but when we came to the Atlantean Race we reached the end of the full service-ability of that background.

With the appearance of the Aryan Race, we find a people who demand for their expression something which the background of evolution cannot supply. Therefore, in a sense, we are a defective race (though we are the latest and most intellectual), because the background of evolution is not quite of a kind sufficient to give a proper culture to the mind. We are mind lost in emotion, whereas the Atlanteans were emotion in emotion, so to speak. So with the appearance of the Aryan Race, there was this problem before the great White Lodge—a race that must develop intellect, without a soil in which it could grow. The forces of our intellect might be likened to those plants which grow in the air on the moisture that is found there, and have no roots which sink into earth. We are a race with a fictitious mentality and, therefore, a kind of conceit,

a pride in its mind, which is unjustified.

So all problems of race and religion take on a new atmosphere in this race of ours, and all the preparations for the work of the race had to take a slightly different colouring. The development of this problem came to its climax only very recently; and when it became obvious in the career of our Aryan people, we are told, the Great Lodge undertook a new scheme for the helping of humanity, apparently in part to correct that defect which I have just described. They had long ago the arrangement of sending to the world a great Teacher at certain intervals of time; but now also They supplemented that by an additional effort to help the western world (that is the Aryan peoples especially) once in every century. The Theosophical Society is the climax of those efforts. It is the result of hundreds and hundreds of years of careful planning and scheming and working out of those plans down here in this world.

When I say it is the result of such a scheme, do not take that in a wooden and quite mechanical fashion. Do not think that it is all cut and dried for centuries ahead. It is not so; but out of the inner worlds, the worlds of reality, there are pouring down into the physical world tremendous streams of force, of a strength and splendour and glory which we do not fully understand. These are the enormous forces of the Archetype, which are expressing themselves in race and sub-race consciousness. As these forces pour down into being and

appear in the outer world as history, these great Beings, our Masters, poised in the worlds which are out of time and space, looking down on the march of events, interpose at certain points at the right time, and give these currents a new direction.

In that sense we have a mechanical system which is yet at the same time perfectly flexible, and in its flexibility there is the possibility for all of us to use our freewill as far as we possess any will. Human beings have always the right to express themselves freely according to the powers within them, but by that expression they adjust little by little these streams which the Masters are directing from above, and by that adjustment—sometimes little, sometimes important—They are slowly changing the course that They have outlined; and so from time to time it is necessary for Them to interpose and re-adjust all the forces. That re-adjustment is the constant care of the Elder Brethren.

In the physical plane we have also this special effort once every century for the western world. So our Theosophical Society is a channel or a receptacle down into which have been poured those forces which will correct the more important maladjustments of the past centuries and straighten out things for the future. Looking back at this effort in the past centuries, we see how our Society is not amongst many organizations, but is *the* organization, not only of this century but of many centuries yet to come. Let us go back at this stage in time, and

examine the last seven centuries of effort to help the world. We shall find the facts extremely interesting, and illuminating as regards the work of the Theosophical Society.

Let me first make clear a certain point which underlies the cycles of the work—a principle which will enable us to understand the whole thing rather better. Whenever we have a cyclic law working itself out, there is a curious phenomenon connected with it. One period of impulse will be concentrated in its nature, and the next impulse will be wide and broad or outspreading, and all through this century-end effort to help the world we may see that going on. Efforts are concentrated in many places in the world like seeds planted far and wide, and then a century later there is a tremendous gathering together of those forces to work out completely the effort which has been begun. It looks like an inbreathing and outbreathing too, but the analogy of the seedlings is better.

Let us go back to the thirteenth century, about 1275. I shall refer to the period of the latter part of the century by the year 75 each time, although you will realize that is just a proximate reference to the end of the century. So we begin with 1275, although the effort which was then made, of course, was begun before and was carried on a little time afterwards, just as in the case of the founding of the Theosophical Society; the effort began many years before the Society was founded, and it continued for several years afterwards.

The first of these efforts, then, was in 1275, and it was of the nature of restoring to the western world the mental culture which it had lost. In the West we had had the dark ages, which began to creep on not so long after the death of the body of Jesus. Because of the early cutting off of that work, it was impossible to state for the Christian religion the whole of the intellectual side which should have gone with it. An attempt had been made to graft on to that religion the principles of Gnosticism. The idea was rejected by the Early Christian Church, and so we had the dark ages in Europe—that time in the history of the European peoples when their ignorance was so profound. They were the most ignorant people in the world at that time, with the exception perhaps of some of the truly savage tribes, and hence they were called by the Masters “white barbarians”. Even the Atlantean races then extant possessed a mental culture far above that of our Aryan Race in Europe during the dark ages.

In that period, when our Christian religion was at a low mental ebb, it was void of inspiration for its devotees, except of an emotional character. And so an effort was made, through the personality of Roger Bacon and his colleagues in the alchemical and secret societies, to restore to the western people the mystical knowledge through science linked to religion. The structure of the plant and cell life were matters of fact to Roger Bacon, although he is not supposed to have posses-

sed scientific equipment such as we have now. But he was an occultist, and by using the uraeus, a clairvoyant organ which projects from between the eyes, he and his colleagues made careful studies of the scientific basis of life, and they planted their knowledge in mystical societies all over the European world. They could not give this knowledge to the public, because the public was so ignorant that it would have been dangerous to give it out. The Church of the time would instantly have burned these men at the stake for attempting to draw into their hands the power of which the Church believed itself to be the proper custodian; so this work was begun all over Europe secretly by these small groups of mystics before and after 1275.

A century passed, and we come to the time when all these efforts, which were being made separately all over Europe, could be gathered together in a tremendous stream of life which should re-shape European culture. And that came as a well-known phenomenon, the Renaissance, the revival of learning, which was only an outward expression of the effort made a century previously by Roger Bacon and his colleagues.

When that was past, a new effort had to be made, and once more it was along lines which would work in the future more than at the moment. Let me mention one form of effort, the creation about 1475 of a mechanical device which was to liberate men from the dogmatic forms of religion. This step was the invention of printing. That does not sound like

a spiritual thing, but it had great possibilities, because it enabled men for the first time to have free access to the truth. The world approached democracy of knowledge, and the printed book was one of the steps toward the next effort made to help the western world. The work fell a century later into the hands of Francis Bacon and his colleagues. The democracy of knowledge made possible the liberation of men from the unintellectual dogmas of the Church. For the first time the Bible was printed, and many more men were able to read the reputed words of the Christ Himself, first in Latin and afterwards in English, until at last came King James's Authorized Version of *The Bible*, and then the great flowing out of knowledge through the printed book. So, first, was the liberation of the learned men from the grip of the dogmatic Church, culminating in the Renaissance; and then the beginning of the liberation of all European peoples from that tyranny, culminating in the Reformation.

Then came the third step, in 1675 and 1775, in the process which was pursued for the liberation of all mankind from the political domination of the Church. That began in the year 1675 in a number of groups of workingmen, who were attempting to bring back liberal ideas in the western world. There was a great movement based on Rosicrucianism; there was the movement in which the Royal Society was a central point; Freemasonry and other societies half secret in their nature, spread quietly all over Europe,

and then in 1775 the outburst of the democratic forms of government. The French Revolution, and later the American Revolution; the beginnings of freedom for all men from the domination of despotic powers, whether they be of the Church or of rulers.

All these stages, which are fascinating to trace, led up to a final effort of the great White Lodge to state the truths for the western world all over again. We find in the letter of the Mahachohan a reference in 1881 to this plan of the Masters. At the very beginning of His letter He points out that the time has come for a re-statement of the truth for the western world, and He says among other things that the Theosophical Society was chosen as the cornerstone, the foundation of the future religions of humanity.

The way in which the Theosophical Society was organized for that purpose is intensely interesting. In the beginnings of our Society the effort was made not so much to sway the world, as to prepare seed-beds for the changing of the whole world, which will come about a century after the Society was founded. So our work is the laying down of the Lodges of the Society, not only in Europe but all over the world, because the effort is to be on a large scale, not only in Europe but in America and Australia and in other parts of the world to which the Aryans have spread of late. It was also necessary to divide the several duties connected with this effort; so in 1875, along with the founding of the Theosophical Society there were three other organizations

founded for the world, each one of which is vitally connected with our own organization. They are the Society for Psychical Research, the old Catholic Church in Holland (and the Liberal Catholic Church, its offshoot) and the beginnings of the Co-Masonic Order. These movements are part of the work for this century. In 1872 a woman was admitted to Freemasonry for the first time, officially and properly admitted, and that draws the Co-Masonic movement into the life of these century-end efforts to help the world. And similarly the Old Catholic Church broke off officially from Rome and offered the sacraments without demanding assent to impossible dogmas.

Why was the Society for Psychical Research started? Because it was the purpose of the Great Lodge to make quite sure that these other efforts would not run down a channel related exclusively to Spiritualism; and therefore a channel was created for the scientific investigation of such phenomena. You may ask: "Why should we not have Spiritualistic work in our Society?" Spiritualism is well enough for people of a certain type, but we think that for our Aryan Race the proper road is occultism—a positive road and not a negative road, such as is Spiritualism. And so to be sure that the Theosophical Society should be free to work out its *dharma* of bringing back to the world its great spiritual truths, it seems that this special organization was created.

Such was the nature of the beginning of that work of the White Lodge to help the world at

the end of the last century, and the person chosen for the central position in that work was Madame Blavatsky. It is just over sixty years since Madame Blavatsky and Colonel Olcott met, and in December, 1935, it will be the Diamond Jubilee anniversary of the founding of our Society. Can we, in the light of the past, anticipate what is going to happen to our Society in the future? Glancing back, we see the seeds sown by Roger Bacon and his colleagues in and about 1275 blossoming into the Renaissance in 1375; the seedlings of 1475, through the work of Francis Bacon and his colleagues, burgeoned out into the democratizing of knowledge in 1575. And as a result of the founding of small movements in 1675, political liberation came (unfortunately by revolution) in 1775. Similarly, the work of founding the Theosophical Society in 1875, and the establishment of its small Lodges all over the world, will surely result in 1975 in a tremendous gathering together of all these forces and an outburst of interest in Theosophy, in esotericism, so that it will be the established philosophy of the world. Some of our young people will live to see it.

Our work in the Theosophical Society, then, is to keep the Lodges alive and growing by keeping occultism alive within those Lodges. In that way we shall make it possible for the world at large to gain once more the priceless heritage of this occult knowledge. It is for that reason that you and I live and work in the Society; and it is for that reason that it is *the* Society

and not *a* Society of modern times. The following summary of the foregoing may be useful :

EFFORT ABOUT	NATURE OF ADVANCE	ACHIEVEMENT
1275	Roger Bacon and the restoration of mental culture.	Democracy of culture Renaissance
1375	Christian Rosenkreuz and the spread of culture. Tsong-ka-pa in the East.	
1475	The printed book : fixation of knowledge : Erasmus, Sir Thomas More.	Democracy of knowledge Reformation
1575	Francis Bacon and science : English language the medium. Akbar in the East.	
1675	Union of classes attempted : secret societies. Royal Society founded : Boyle, Flamsteed, Halley, Newton.	Political democracy Revolution
1775	Political freedom, unfortunately mainly by revolution. French Revolution : Comte de St. Germain.	
1875	The Theosophical Society, Society for Psychical Research, Old Catholic Church, Co-Masonry. Evolution (Physical) : H. P. Blavatsky.	Democracy of Occultism Evolution
1975	Wide spread of what is now esotericism : Evolution (Spiritual).	

*As rivers run, and in the deep,
Lose name and form and disappear,
So goes, from name and form released,
The wise man to Divinity.*

THE FUTURE OF GERMANY

By ANNIE BESANT

In this portion of a lecture¹ delivered in Berlin on August 18, 1927, Dr. Besant unfolds her vision of a Teutonic World Power, comprising the British Commonwealth of Nations, Germany and the United States of America, which she believed would stabilize the peace of the world. In the first half of the lecture she dealt with "The New Race", which she had observed in America. Then she went on to say :

I COME to the second half of my subject—the Future of Germany. What is the connection of that with the new race? Now for one moment I must go along a line of thought which belongs to me as a Theosophist, but you can test it by history, if you will go back in the history of the great race to which we all belong. I will still call it the *Āryan Race*—the Mother Race. That Mother Race has had a number of branches, or daughter races. They all came out from Central Asia. That is ordinary history. And they went out at different times, as it takes time to develop a sub-race, and formed great emigrations which went out from Central Asia. That is a matter both of history, and more and more becoming a matter of archeological discovery; lately the Archeological Society in America has sent out an exploring and excavating party, which is making excavations in the Gobi Desert, where we assert—as all the

Hindūs assert—that the great City of the original *Āryan* civilization was built. You find that in the old Hindū books; they tell us about it. They call it Shamballa, and they say that the highest Rulers of the world are there—the Inner Government of the world, not the outer. And our American friends have begun uncovering the ruins of a great city—they say it will take many years before they will be able to complete their work—a large city, which has to be carefully examined. Now the emigrations went out from the city, but stopped in certain great valleys in the mountains that surrounded them, and there they differentiated one after another; for hundreds of years they lived in this way, separated by mountain ranges, and then they went out westwards. The first of these went to Egypt and founded a mighty Empire there. The second of them went to Persia and founded there a magnificent Empire. The third of those

¹ This lecture has not before been published, though it was "set up" for publication. Galley proofs, partly read by her, were found lately among Dr. Besant's papers. Her marks ended about the middle of this article. There is a memo attached, dated May 31, 1928.

emigrations went to Greece, and peopled the whole south of Europe; there grew up the great Empire of the Romans. All world-wide Powers, over the portions of the world that then were known. Then came the fourth of these emigrations; and I must now mention to you one numerical change which may confuse you; we count in these the original Mother Race of all as the first, so that the fourth emigration was the fifth sub-race, and that is the Teutonic. That race has not yet had its World-Power. Now the Teutonic race has separated, has scattered itself very widely, as you know. It not only peopled what we now call Germany, but the whole of the Nations allied by blood to the Germans; Austria also belongs to it; the northern countries of Europe are peopled by those called Scandinavians, but they are off-shoots of the Teutonic race; Holland belongs to it; Great Britain belongs to it, and all its widespread colonies carry on the same great strain of racial life and character. The United States of America are also of that same race; Canada is peopled from Britain; Australia and New Zealand the same. All over the world to-day that race has spread.

Now every race and sub-race has one great characteristic standing out, marking all its people. In the Mother Race, there you get the pure Hindū type. In the first emigration to Egypt you have Science of a special kind, "the wisdom of Egypt," as it was called, and that wisdom began with the higher worlds and not with the lower. I have not time

to go into that fully, but two points will show you what it means. They began with Alchemy and they worked down to Chemistry. They began with Astrology and they worked down to Astronomy. Chemists to-day are beginning to say that Alchemy is possible, if you catch the combinations soon enough. You can turn off from one line on to another.

Persia had for its great characteristic, Purity—physical purity of every kind: not to pollute the earth, or the water, or the fire, or the air; to be very pure in their lives and their physical bodies. Each adding, you see, one new thing. Then with the Greeks—if for the moment you will allow me to call them all in the south by the old name of Kelt, which takes the whole as one great family—they went northward into France, northward into Ireland; then the Teutons turned them out of England; the Highlanders in Scotland are the only remains, and Welshmen in Wales, within Britain itself. Their characteristic was Beauty, Art, and the quality of the high development of the emotions. You can see still, in what are called the Latin races, how Art flourishes amongst them, paintings, sculpture and so on. And their emotional character is the reason (coming down to political affairs for a moment) why England and Ireland could never get on together; and it is only, now that Ireland has been made a Free State, that they are beginning to be a little more friendly. For the Teutonic race developed the scientific mind—that is the great quality—the concrete mind,

the mind that observes, the mind that classifies, the mind that makes hypotheses; then experiments again to verify the hypotheses—step by step, step by step, till it makes discovery after discovery, and at last by induction reaches a Law of Nature. That is their characteristic everywhere, and when it goes on to the higher intellect—then philosophy. But that is not so common. You have it among the German people very very strongly; not so much among the other branches of the race.

Now think of that for one moment in the light of the hurried sketch I have given you. Most Theosophists believe in an Inner Government of the world, of which all your monarchs and emperors and admirals and generals play the parts down here on the stage, and are practically living figures pulled by strings from higher worlds, and rise and fall according to that great law of human evolution which is the Divine Will for man; Nations rise and fall, and Empires rise and fall, and those great Empires have passed away that I have mentioned, they rose and every one of them has fallen. Recall the countries which the Teutonic race has peopled. Think for a moment of Britain's widespread Empire with her colonies all over the world. Think of North America, the United States and Canada—not of the South, that belongs to the fourth and not the fifth—and see the vast numbers of human beings all of the same blood and the same type.

Now two types of World Powers *were* possible: one that belonged really to the past, a great Empire

of force, subduing other nations; or what has not yet been tried, a great Federation of Free Peoples, joined together by mutual service, mutual helpfulness, mutual affection, of the same racial type and recognizing that great bond of union.

One question comes in here to which I must allude, and that is India. India's freedom must be gained before the next great step can be taken. She does not want to separate from Britain, if she is allowed to be free within her own borders, self-governing in her own land; and that she must be and will be. There is a Bill for that now before the British House of Commons, and Labour has adopted it; and when the Labour Government comes in, it will pass. I say that is necessary first before the next step can be taken, because unless India, the greatest of the coloured Nations of the East, is in the Federation I am going to speak of, there will be a war of colour between white and coloured, between Asia, and Europe and America, and that would kill civilisation; that is why India's position is so important—with Britain, but free, there will be no war of colour; without it, there must be war. For Asia is tired of white exploitation, and will no longer calmly submit to it. You know what China is doing at the present time, and that will spread.

Now what is the future of Germany—the mother of the Teutonic race? I cannot tell how it will appear to you, I can only tell you what is coming in the near future. It may take long, if it is opposed. It may come quickly,

if it is welcomed, and that is, that there will be a great Federation of all the Teutonic peoples; a great defensive Federation, beginning probably with treaties that they will make no war on each other, and then linking themselves together into one great World Power, welcomed because it will serve humanity, not resisted because it tries to conquer and subdue by military force. And, friends, if you will permit me to say one word here as to the great war that desolated Europe, it was not the German Nation that was conquered; it was militarism in Germany. The German Nation has shown that it is not conquered by a military defeat; I have seen during the last three years a good deal of your young people, of your boys and girls, and I can bear witness to the fact that they are a splendid set of young people of whom any Nation might well be proud; no resentment and no anger, eagerness to serve and help, readiness to take up their part as they grow into manhood and womanhood. All that was destroyed in that war was the idea that an Empire was to be an Empire of Force, instead of a Commonwealth of Free Nations, joined together for love and mutual service. And I believe that Germany, Britain with her Dominions including India, and also the United States of America, will all join together in one great defensive alliance—with of course Austria, who is German, and probably Scandinavia—a great alliance of industry, of thought, of science, of philosophy, of all that makes Nations really great, and in

which your own Nation has been so high, so supreme. For what is really the greatness of Germany? Not her armies, but her philosophers, her scientists, her great thinkers, her poets, her great art, her magnificent music. While Germany has these, how can the world do without her, how can the world let her pass away?

And so I would put this to you to think of. I do not ask you to take it because I say it. I say it positively because I know the future that is coming, and the future is inevitable whatever the present generation may do. But I ask you to think if this does not open before you as part of a mighty World Power of love and brotherhood of thought, and science and philosophy, whether that does not open a future for Germany which will be greater than anything she has had, however great, in the past? And that is where the connection with the new race comes in, for that new sub-race is not your race but a different type. They will make a new civilisation, and for centuries it will go on, small, insignificant, little observed, little noticed probably in the Press, and through some of those centuries this great alliance of the Teutons will sway the future of the world. It will be what will fill the world's eye. We, working in our little sub-race, will be of very small importance; but the future is with us.

And so, friends, that is what I put to you—I am sorry not in your own tongue—for I have lost the habit of speaking it, although once I spoke it fluently, when I was young; I can still read it,

know how your thought is going, but I would not dare to insult you with my very primitive German now, for I have not spoken it for years. And so, my friend is going to tell you something--is going to translate for you and tell you something--of what I have been saying, and I will only hope that it may fire you with new hope, with new enthusiasm, with new pride in that mighty race of which you are the mother, and that you may look forward to the future that I have dared to sketch of the place that the great Teutonic World Power will hold among the Nations of the world.

“THEOSOPHY should not represent merely a collection of moral verities, a bundle of metaphysical ethics, epitomized in theoretical dissertations, *Theosophy must be made practical*, and it has, therefore, to be disencumbered of useless digressions, in the sense of desultory orations and fine talk . . . Theosophy, through its mouthpiece, the Society, has to tell the Truth to the very face of Lie; to beard the tiger in its den, without thought or fear of evil consequences, and to set at defiance calumny and threats. *As an Association* it has not only the right but the duty to uncloak vice and do its best to redress wrongs, whether through the voice of its chosen lecturers or the printed word of its journals and publications. . . . The problem of true Theosophy and its great mission are: first, the working out of clear unequivocal conceptions of ethics, ideas and duties, such as shall best and most fully satisfy the right and altruistic feelings in men; and second, the modelling of these conceptions for their adaptation into such forms of daily life as shall offer a field where they may be applied with most equitableness.”

—*Extracts from a Master's Letter*

WHAT A THEOSOPHIST OUGHT TO KNOW!

By J. W. HAMILTON-JONES

[This article is the first of a series of studies on Theosophy by an erudite student of Theosophy. I commend them for their clarity and as refreshingly straight Theosophy.—ED.]

IT is assumed that all Theosophists have a working knowledge of the laws of Karma and Reincarnation, for we have been talking about these twin doctrines for the past sixty years. The fact is, we are inclined to preen ourselves because we have made these ideas popular and acceptable to a large number of people in the western world who, but for Theosophy and the Theosophical Society, would still be living under conditions of abysmal ignorance such as were common enough in the early nineteenth century of our era. We are the exponents of these laws, yet we know very little about them ourselves. The generality of Theosophical students are not profoundly studied in these fundamental teachings, and it would be well for us all to probe a little more deeply into the mystery of man's existence, so that we may have a relatively clear idea in our own minds upon this important subject.

Life may conveniently be regarded as manifesting in three stages, namely, principles, causes and effects. These give rise in the mind to a conscious realization

of Science, Philosophy and Ethics. Science deals with a knowledge of the Universe, Philosophy with what we think and reason from that knowledge, whilst Ethics determines our conduct in life, Ethics being the result of our scientific and philosophical investigations. The virtue of Science is in its practical application, whereas Philosophy and Ethics tend to test the utility of scientific achievement. The idea of the laws of Karma and Reincarnation may hold little of value for the non-thinker, and hence cannot have any useful effect upon his conduct in life, but the man who thinks deeply will discern in any orderly statement of facts, and in any coherent system of thought, a possible means of self-adjustment to the problems of life, howsoever dimly apprehended. Theosophy, being such, gives a satisfactory reason for all action and may indeed be finally judged upon its ethical value.

It is said that there are seven principles in man, and we enumerate them from above downwards, or from the innermost outwards (purely relative terms)

as Atma, Buddhi, Manas ; Manas, Kama, Prana and the Physical. This is obviously incorrect or, as we would say, exoteric ; Manas is one but dual, and the physical body, we are told, is "no principle". Probably the best way to resolve this puzzle is to say that there are only three principles in man, *viz.*, Atma, Buddhi, Manas, and four aspects ; Lower Manas, Kama, Prana and Sthûla (physical).

This sevenfold human entity functions in four states of consciousness, again from above—Turiya (ecstatic oneness), Sushupti (dreamless sleep), Swapna (dream state), Jagrat (physical).

It will be seen that not one of the principles nor aspects can function alone, but all are interdependent upon vehicles through which to manifest. Atma means Breath—the Breath of Life ; it is just as free as the air which we breathe in the physical world, in fact physical breath corresponds on this plane to the Atmic breath of which it is the reflection. Air is universal. Nobody can say this is my piece of air and that is yours—no sooner do we inhale than we are compelled to exhale it, yet we cannot do without it and live. What a marvellous exemplification of Universal Brotherhood ! Atma is like that—its vehicle is Buddhi, through and in which the Atmic breath is constantly permeating and pulsating. The Buddhic vehicle is described as the seat of the Intuition. It is more than that—it is the fount of Wisdom and the home of Reason, for Reason, contrary to general opinion, is not one of the functions of the mind.

A highly intellectual man is not necessarily a wise person. The Master K. H. says : "Your greatest men count but as nonentities in the arena where greatness is measured by the standard of spiritual development." (*Mahatma Letters*, pp. 341-342). Manas is the builder—of ideals, of ideas and of forms ; hence its dual nature—the ideals are confined to its more refined (higher) vibrations and the forms are made in its coarser (lower) particles. Manas has many functions ; instinct (Ulla) in the animal world is one of them. The animal does not think ; it uses the vibrations of manas in its consciousness. The so-called intelligent domestic animal "feels" its master's vibrations through its manasic instinctual faculty, and that in turn operates upon its desire body (kama). In the case of beavers, bees or ants the Dhyan Chohan of whom they are the physical expression does their thinking for them. The same thing occurs in the physical body of man—what is it that marshals the white corpuscles to do their work when we have cut a finger but the manasic instinct of the physical elemental ?

Before we can know anything we must first build a form. This form is usually incomplete, hence erroneous. Then we use a symbol to express the form, *i.e.*, a word. That sounds concrete enough. Let us take one : "Table". What has your mind done with this word ? Stop and think for a minute. What is the form you have built to correspond to this word-symbol ? It is of oak-mahogany, walnut or deal ? Polished or scrubbed ?

Round, square, oblong, triangular, horseshoe? Three, four or six legs? Large, medium or small? Used for eating, reading, writing, ornament or for sitting upon? Or perhaps you were thinking about a multiplication-table or a table of weights and measures, or logarithms or a time-table. You perceive that in order to relate your table to another person's "table", more symbols (words) are necessary. Nevertheless all forms of tables are subservient to one Master-Form which you have built up in your mind, from continuous experience.

Ratiocination, Intellection and Re-collection are all functions of the mind in its different aspects. Ideals, Ideas, Forms, chasing one another in an endless series of changes—never still, more difficult to restrain than wild horses, such is the mind of man. It has been described as the playground of the senses, and the great slayer of the Real. Humanity in the mass is at present engaged in the development of Manas, a task which will take us until the Seventh Root-Race of the next Round to perform. And yet—note this well—Atma cannot function through Buddhi until Buddhi is also galvanised into activity by the essence of the purified Higher Mind!

We are now able to understand why Atma-Buddhi-Manas is spoken of as the Higher Self, the one permanent abiding self in man. The majority of Theosophists do not understand that this Higher Self or Inner Self is a *conscious* but not a *Self-conscious* being. For the vast majority of human beings the Ego is asleep, or

at least completely introspective, knowing nothing exterior to itself, unaware of its "existence" on its own plane of manifestation. Most Theosophists, and indeed most occult students, never reach this plane of Self-conscious awareness, either "alive" or "dead". The only Self-consciousness they know is on the physical plane when the body is awake. The Higher Self never incarnates, it merely overshadows a personality to whom it is attached. This personality is composed of an extrusion from the manasic principle of the Ego which becomes the lower mind—the mind being the link, bridge or antahkarana between the lower and the higher selves.

The quality of the concrete mind is determined by the skandhas (tendencies) which, we are told, await man upon the threshold of Devachan. This lower mind is conjoined to an emotional body or desire body, and the two become inextricably interwoven, they are known as the kama-manasic body, and finally this duality is guided to ensoul a physical body endowed with the breath of physical life (prana).

It is important to understand that up to the movement of birth, man is not self-conscious on any plane during his descent into matter: Self-consciousness begins when he has obtained possession of a normal physical body; and the conditions in which that body is born—that is, race, country, family, social status, sex, etc., are all determined by the karmic forces actuated by the agents of karma (Lipikas).

Each child born into the physical world is entrusted to two parents whose duty it is to nourish, protect, and teach it the laws and customs prevailing in order that Self-consciousness may develop and the child grow into an adult, able and dexterous in maintaining, preserving, and using a physical body. At the present stage of development the body is provided with five senses of perception: sound, touch, sight, taste and smell; and five organs of action—mouth, hands, feet, excretory and generative. Through these senses and organs man self-consciously finds himself in a world of hard, solid, physical reality upon which he must turn outwards: everything is exterior to himself and there is a fixed line of demarcation between him and his surroundings. This is the Jagrat or Rock-consciousness. He is unable to retain this precious Self-consciousness for long—eighteen hours usually finds him tired—which means that he has specialised too much Prana and his physical body is protesting against its potency. So he takes up a reclining posture, and by a process of auto-hypnosis abandons his body and also his Self-consciousness.

During the sleep of the body he is conscious in the next state, called Swapna—here he dreams: his consciousness is turned inwards, and he cannot function as he did on the physical plane because he has first to find sponsors who are willing to take the responsibility for waking him up. Each state of consciousness has an embodiment of ideas which are peculiar to it, with a language and customs

of its own; and as most of us are not yet sufficiently masters of the physical plane, it would be unwise for us to attempt to reach a higher state of Self-consciousness just yet.

The Swapna state of consciousness is also a world of forms, and these are all the product of Manas. If there are fairies, man made them; if gods, angels, devils, houses, churches, snakes and tigers, man made them all. Normally there are only the forces, but man built the symbols and forms, and the forces play through them. There are, of course, the natural superior denizens of this state of consciousness; just as man is the natural superior denizen of the physical plane, so ex-men, super-men or Angels have the Swapna state of consciousness as their Self-conscious habitat. The "bodies" which they use are also the creation of Manas (man). In some of the books these "people" are referred to as Shining Ones or Devas, and a Theosophist ought to know exactly what relationship there is between those "people" and our earth-humanity. The physical man is connected solely with the metallic, mineral, and earthly kingdom—a sweeping statement, which must be explained more fully in a later essay. The Super-men of the next grade of development are concerned with the physical, vegetable world. The method of progression, for humanity, from a physical state of Self-consciousness into the Swapna state of Self-consciousness is emblematically represented by the entrance of all men on this,

their mortal existence—they need “parents” or sponsors. These sponsors are usually humans who themselves have attained to Self-consciousness, and the method of attracting or meriting their attention is by service to humanity and aspiration.

The clairvoyant or medium who has not attained to Self-consciousness on the Swapna level (and most of them have not) attempts to interpret the forms he “sees” here, in physical plane terminology, which is useless; in the first place he does not understand what he sees, then he attempts to express it in a measure where no standards are comparable.

During the hours which he passes in sleep, man usually goes out of the Swapna state and into a deeper, more profound condition. This is the third state of consciousness, “Sushupti” in the books, and interpreted as “dreamless sleep”. Sushupti is also a state or condition or plane of Self-consciousness, to be conquered when humanity shall have evolved much further along its evolutionary road. Its natural superior denizens are responsible for the evolution of the animal bodies of our physical world which includes man's bodies.

Turiya, the fourth state, has been described as a state of faultless vision, but that is a poor description, since it is not a question of seeing, but of “feeling” or merging. A Self-consciousness at this level means “to become That

Self”, to be at one with the All-Presence—Self-consciousness in the Ego with the Atmic Ray illuminating Buddhi and the Manasic Ray galvanizing Buddhi, man's natural home.

The four states are summed up very clearly in the *Kavi Purana*: “That which is abiding in the breast of each is, first, a prophet and poet. Then he falls asleep and awakes as a blindfold logician and historian without material for reasoning or a world for events but groping towards them. Next a painter with an ear, too, for inward phantasmal music. At last a sculptor carving out hard palpable solidities. Hence the events destined to occur in this outer world can never be either foreshadowed or represented with complete exactitude in the sphere of dreams, but must be translated into its pictorial and fantastic language.”

Thus we see that the path of inward evolution begins upon the physical plane, and that until a relative conquest of Self-consciousness in a physical body has been achieved, very little can be effected upon any higher level. Man's liberation, particularly for the western races, is through action, but that action, to be effective, must conform to the laws of Karma and Reincarnation, the understanding of which, through Science, Philosophy and Ethics, produces a self-imposed and strictly regulated discipline in the affairs of daily life.

THE DIAMOND JUBILEE YEAR

A ROOF TALK AT ADYAR

By G. S. ARUNDALE

THE main consideration on which I should like to lay a little stress is the fact that the Elder Brethren are gracious enough to be releasing a considerable amount of power during this Diamond Jubilee Year, as they released, cosmically, so to speak, a very great deal more in connection with the Golden Jubilee of 1925. Any of you who remember the inner life of 1924 leading up to 1925, will realise that the release on that occasion was a very cosmic release indeed, and a release quite distinct from any release which I imagine has happened for a very long time.

Nevertheless, even for the Diamond Jubilee Year, there is a tremendous release of power, and the difficulty is to work at the very necessary high pressure in order to provide channels for that release. You may find the days full to overwhelming, you may be almost overworked, since the Elder Brethren desire to utilise to every possible extent this particular occasion, so that we may move forward with definite resources for the next few years, which will be gradually leading us up to the seventy-fifth anniversary—which I hope many of us will see.

And then there will be another great release for the Centenary, for not only will it be an apo-

theosis, a kind of fulfilment, of the Society's work, and the sending of it on a new and splendid way, but it will be the beginning of a new impulse when one of the Elder Brethren will shine forth in splendour in order to give the world a new release of power in 1975. Preparing for all that splendour to come, we have our own individual blessings now, and I earnestly hope every one of you will contact that power and feel lifted out of the smaller self into these larger regions which are obviously immanent when the Elder Brethren release Their power.

That release has been working in its own particular way. One only contacts from time to time various modes in which the Elder Brethren desire that the release shall take place. One realises these things as one goes along, as one is able to retire into the recesses of one's higher self. Every one, however poor he may be, must have a certain amount of time when he communes as best he can with the Eternal in his own eternal. (I am not talking about the Cosmic Eternal). He must have a time every day when he readjusts himself with that unchanging Reality. If he does so, he will contact these tremendous waves of power. If he does not contact them, let him see into

what kind of emotional or mental obscurity he has allowed himself to drift. The fact of the matter is that every one can contact these finer forces if he will allow himself to do so, and while every one is moderately busy during the day, there must be a time when we adjust ourselves to these great realities which the Elder Brethren bring right down to us, especially in a year like this.

They take advantage of such a Festival as this—we may indeed call it a great Festival—in order to release more power. They feel that you and I rejoice more on such an occasion as this. We rejoiced in 1925. This is another occasion for rejoicing. We are for the time being resident in our higher consciousnesses, and if we are so resident we draw nearer to Them, and They release power for our using. If any one feels that he does not contact this increase of power, this breadth of outlook, this splendour of opportunity, there is something the matter with him. There ought to be a sense of growing, of scintillation, of the brushing aside of the small preoccupations of one's own personal life under the compelling power of these larger aspects of our consciousness. We shall thus not only be able to contact this release of power which the Elder Brethren are offering as a prelude to the celebration of the seventy-fifth anniversary, and then the hundredth, but also here and now to make the Society more vital, more true.

Let us meditate upon all this and take time for quietude to enter into these larger aspects, contacting

little by little what the Elder Brethren are expecting. I imagine that they are expecting many things, hoping for many things, trusting that we shall rise—the majority of us—to the realising of the many opportunities which will be afforded to us. Thus each individual will be able to utilize this release of power where he is and to his own purpose, and in his own world.

Now two objectives for this release of power during the Diamond Jubilee Convention Year stand out quite prominently. One is, of course, the strengthening of the individuality—the release of the individual from his restrictions, his narrownesses, his imprisonment, whatever that may be in the case of each individual. We must be freer. And that is of course where Krishnaji helps to no small extent. He knocks at the door of the prison of the individual and summons him, not to believe what Krishnaji says or the teachings that he gives, but to be in increasing measure his own individual self.

You see we have been brought up constantly to be like someone else, to fit ourselves to some particular bed of Procrustes. So that you will find many many people stating, for example: "That is the new Theosophy." Other people will say: "No; H. P. B. She is the eternal Theosophy." They will be always wanting a person or a teaching of some kind in order to become like it. The release must not be of anybody's Theosophy or teaching or outlook on life, but of one's own inner genius, whatever that genius may be. And the best

work any teacher can do, however much he may knock at the door of your imprisonment, is to lead you, *not* to enter into his freedom, but to enter into your own. Each teacher of any value has his own freedom which he can describe in compelling words, and many people who are still in the sheep stage in the human kingdom say: "That is the kind of freedom I want," and so they go into that freedom which is someone else's freedom, and do not yet discover their own. But there is nothing more glorious than with the aid of these other freedoms finally to find your own, and to feel that you have your own distinct place which you can emphatically distinguish from the place of everybody else.

If you think of those of us who are said to be all followers of Dr. Besant, remember that she did not want people to do what she did, to say what she said, but to contribute to the great work for which she stood their own great individualities, their own great differences, in order that she might have differences to aid her in her work. But if everyone did what she did, everyone would simply be an automaton, a very doer of the Will, but with only the karma of obedience to his credit, and not the karma of originality.

Our first duty is to be our own definite selves, our different selves. The only real value of anyone is to be his own distinct world and universe of self. That is one thing on which the Elder Brethren are laying stress, and towards which They are offering this release.

But there is another thing into which the release is poured, that

is into the Lodge idea of the Theosophical Society. If only every Lodge of the Theosophical Society could wake up. So many are asleep. If only they could wake up to this release, they would see what is being done. I have been trying for the last day or two to get it down into words a little clearer. But the moment you put a word to life, the life gets imprisoned and distorted and twisted, so that when one writes down life conception in terms of form one feels one has, so to speak, spoilt it, and almost to have done an injury to the life.

What is wanted is that the Lodges should be real Lodges. Now, what is the essential ingredient of a real Lodge? Of course, the family life, the family spirit. But supposing you look over the lecture records of the average Lodge, what will remain as an outstanding experience? We think of Sunday after Sunday and we make up our programmes, and we ask, "Whom shall we have to speak on that day?" So-and-so speaks on that day, and in nine cases out of ten no one is any the better. Nothing has happened. Of course, we must have our Lodges—they are sub-nuclei of the Theosophical Society, within a nucleus of Universal Brotherhood. But each Lodge ought to be a place where everyone can be happy, can feel the real brotherhood as much in terms of leisure as in terms of lectures or in terms of study. But you come to the average Lodge and the average programme is by no means always attractive. How many people are there who really enjoy a meeting, who go because they are so glad to go?

Well, now, a new dynamic is needed. I have endeavoured to make a suggestion or two in connection with a new dynamic. The form of it does not matter. It is the life of it that matters. One would like to go to a Lodge where one felt one was joining a group of people who were having a very good time, enjoying themselves together, studying together, being intensely happy together.

This Diamond Jubilee Year must be for us all a great year, a year in which we become more intense, more happy, in which we can spread Theosophy and drive away the fear and ignorance around us by becoming channels for the power which is being released for our own strengthening and for the drawing of the world nearer to happiness and peace.

THE PROPHET

HE said, "I see." And they said: "He's crazy; crucify him." He still said: "I see." And they said: "He's an extremist." And they tolerated him. And he continued to say: "I see." And they said: "He's eccentric." And they rather liked him, but smiled at him. And he stubbornly said again: "I see." And they said: "There's something in what he says." And they gave him half an ear. But he said as if he'd never said it before: "I see." And at last they were awake; and they gathered about him and built a temple in his name. And yet he only said: "I see." And they wanted to do something for him. "What can we do to express to you our regret?" He only smiled. He touched them with the ends of his fingers and kissed them. "What can we do for you?" "Nothing more than you have done," he answered. And what was that? they wanted to know. "You see," he said, "that's reward enough; you see, you see."

The Prophet, BY HORACE TRAUBEL

THE COUNT DE SAINT GERMAIN: HIS DEATH AND RESURRECTION

By A. J. HAMERSTER

(Concluded from p. 127)

THE next document, referring to the belief in the Count's great age, in his still being alive, and in his coming forth again soon, is an article in a Berlin monthly of January, 1785 (the year after his reported death), edited by Gedike and Biester. It contains a furious attack on the person of the Count. The article appeared anonymously but is probably from the pen of the second editor, who seems to have been known as very inimical to the Count. It is alleged to have been written on the occasion of a copy of the well-known copper-plate engraving of the Count¹ having fallen into the hands of the writer, and it opens with the following sentences: "This adventurer, who died two years [rather less than one year] ago in Danish Holstein was a worthy counterpart of the deceased Count Cagliostro" [who, however, did not die before 1795]. And some pages further on, it continues in this way: "I know that he was believed, even when partly he made others tell, and partly he himself, as if in thoughtlessness, gave away, and partly declared straightforwardly, that he was extraordinarily old. His age, however, was given differently, according to circum-

stances. Sometimes he had only written to and received letters from the Emperor Leopold [1658-1705], sometimes he had been a friend of Federico Gualdo,² the Gold-and-Rosencreutzer Adept, since his childhood; sometimes he had even given the Lord Christ some advice as to his conduct." The writer further tells us in a note that a certain German work, *The Reliable Compass of the Wise*, asserts of Federico Gualdo "that he still lives to-day", after which he goes on to say of the Count: "I know that many, even now that he has died, believe that he still lives and soon will come forth alive!" I will not follow the writer any further, for in his wrath against what he deems to be the grossest superstition, he becomes indecently coarse.

There are three other sources of information, which are more specific, not contenting themselves with beliefs, but telling us definitely about the Count's still being alive and appearing as such to other persons, after his alleged death. But unfortunately two of them are certainly spurious, and the third is extremely dubious. We will begin with the latter. It is Masonic of origin, though reported by Catholic authors. One is an

¹ The foot-notes are at the end of the article.

Italian historian, who wrote that "when, in order to bring about a conciliation between the various sects of the Rosicrucians, the Necromantists, the Cabalists, the Illuminati, the Humanitarians, there was held a great congress at Wilhelmsbad,³ then in the Lodge of the *amis réunis* there also was Cagliostro, with Saint Martin, Mesmer, and Saint Germain." I. Cooper-Oakley in her book quotes this passage⁴ in proof of the Count having been at the Convention of Wilhelmsbad the year after his supposed death. But that Convention was held in the year 1782, and not in 1785, as she supposes. There is therefore nothing remarkable in it, if the Count had really been a visitor to that congress. I. Cooper-Oakley seems to have been led astray in the date by the following passage from a Masonic journal: "Amongst the Freemasons invited to the great conference at Wilhelmsbad, 15th February 1785, we find Saint Germain included with Saint Martin and many others."⁵

Now the conference of 15th February 1785 was not held at Wilhelmsbad but at Paris, as we may see from the book of a French Catholic historian, also very inimical to Freemasonry: "A general convention of Masons from France and foreign countries was summoned by the secret committee, under the name of the *philalèthes*, regular superiors of the right worshipful lodges of the *amis réunis*, in the Orient of Paris, for the 15th February 1785 . . . The names of the principal personages, delegated to the convention at Paris by the Masons in each

country . . . were, among the French delegates, Saint Germain, Saint Martin, Tonzay, Duchonteau, Etrilla the card reader, the great magnetiser Mesmer, Dutroussel, d'Héricourt and Cagliostro, to whom are to be added the names of Mirabeau, Talleyrand and other chiefs of the *philalèthes* among whom Savalette was chosen as the president of the convention, and the Marquis de Chefdebien, who had already been delegated to the convention at Wilhelmsbad by the lodge of the *philalèthes* as the secretary for the French language."⁶ It is important to note that the text only says that the Count was "delegated", but not that he was actually "present" at the convention, just as the preceding quotation also speaks only of "invited", which does not necessarily imply that the Count has also "attended" the meeting. The invitation or the appointment as delegate to the convention at Paris may very well have been sent out or made before the Count's death, or at any rate before the news of it had reached the French capital, and had become more widely known. I am sure that if the writer of the last passage had been acquainted with the fact of the Count's alleged death the year before the convention at Paris, he would have unambiguously qualified his statement. In proof of the Count's still being alive in 1785 it certainly cannot be adduced.

We must now turn to the other two spurious cases. The first concerns the so-called *Viennese Memoirs* by Franz Gräffer, written, so he informs us himself, in 1843.

I take from it one incident that is said to have happened in Vienna, when Napoleon was "still a child". If we assume him to have been, let us say, somewhere between 10 and 15 years old, the event would have occurred between 1779 and 1784, when the Count lived and eventually died in the latter year at Eckernförde. It is therefore possible that he visited Vienna in one of these years, when he was still alive. I am not certain if the writer knows of his alleged death in 1784. He does not refer to it, he simply specifies that "Saint Germain was in Vienna, in the year, '88, or '89, or '90, where we [Franz, the writer, and his brother, Rudolph Gräffer] had the never-to-be-forgotten honour of meeting him." But then, even in the first-mentioned year, Napoleon, aged 19, could not have been said to be "still a child", when in fact he had already held for three or four years a commission as artillery officer in the French army. From the sentence, "Towards the end of this [18th] century, I shall disappear out of Europe", ascribed to the Count between 1788 and 1790, one may conclude that the writer indeed was ignorant of his death in 1784.

But let us see now what Gräffer has to tell us and how he does this. The story opens thus: "One day the report was spread that the Count de Saint Germain, the most enigmatical of all incomprehensibles, was in Vienna. An electric shock passed through all who knew his name. Our adept circle was thrilled through and through. Saint Germain was in Vienna!" And the closing scene,

with which we shall content ourselves, runs as follows: "Saint Germain then gradually passed into a solemn mood. For a few seconds he became rigid as a statue, his eyes, which were always expressive beyond words, became dull and colourless. Presently, however, his whole being became reanimated. He made a movement with his hand as if in signal of his departure, then said: 'I am leaving; do not visit me. Once again will you see me. To-morrow night I am off; I am much needed in Constantinople; then in England, there to prepare two inventions, which you will have in the next century,—trains and steamboats.' These will be needed in Germany. The seasons will gradually change,—first the spring, then the summer. It is the gradual cessation of time itself, as the announcement of the end of the cycle. I see it all; astrologers and meteorologists know nothing, believe me; one needs to have studied in the Pyramids as I have studied. Towards the end of this century I shall disappear out of Europe, and betake myself to the region of the Himalayas. I will rest; I must rest. Exactly in 85 years will people again set eyes on me. Farewell, I love you.'

"After these solemnly uttered words, the Count repeated the sign with his hand. The two adepts [Rudolph Gräffer and Baron von Linden], overpowered by the force of such unprecedented impressions, left the room in a condition of complete stupefaction. In the same moment there fell a sudden heavy shower,

accompanied by a peal of thunder. Instinctively they return to the laboratory for shelter. They open the door. Saint Germain was no more there." And Gräffer ends his story with the assertion, meant to give more verisimilitude to it, that he wrote it "from memory throughout; a peculiar irresistible feeling has compelled me to set down these transactions in writing once more, after so long a time, just to-day June 15th, 1843." But who will be deceived? Who will accept such trash as historical truth? It is in the worst taste of the occult romances of the time; compare Alexander Dumas (*Joseph Balsamo* = Cagliostro), George Sand (*La Comtesse de Rudolstadt, Consuelo*), Felix Oettinger (*Saint Germain*), von der Elbe (*Brausejahre*), Félix Bungener (*La Fin d'un Siècle*). In the last-mentioned novel we find the exact counterpart of Gräffer's thunderclap at the Count's coming and going.

And yet I. Cooper-Oakley writes: "It is to be regretted that Gräffer's florid account opens the door to a slight (*sic*) suspicion of charlatanry . . . A more experienced student would probably have described the interview far otherwise, although he might have testified as strongly to precisely the same facts."⁸ Even to the thunderclap! One of the aims of these articles of mine, is to combat credulousness, not to speak of superstition; another, to bring the Count's biography back within the reasonable bounds of critical judgment brought to bear upon pretended historical documents. As little as we can accept such novels and romances (mentioned above)

as authoritative sources of information, so little can we receive as such Gräffer's sketches. This does not mean that the writer may not have reflected what people *believed* to have been the supernatural powers of which the Count was possessed, but only that we need not swallow them as well authenticated facts, nor even admit as probable that they would have been displayed in such a childish way, supposing the Count to have had those powers. Would ever a real Adept act and brag like a mountebank! Internal evidence suffices to condemn the whole story as fiction of the cheaper sort. And yet . . . what of the wonderful "coincidence", made so much of by Theosophists, that in fulfilment of the prophecy, "Exactly in 85 years will people again set eyes on me", the Theosophical Society was founded (1875), and the Count took an active part in the writing of *Isis Unveiled*, as we shall see in the next chapter?

Supposing that these facts are really what was meant by the quoted words (but where are the people of whom it can actually be said that they have "set eyes" on him?), and however much condemning the form Gräffer has found good to give to his story, yet I do not deny that, as a Mason and an "instructed Brother", he or his brother or both may have been in contact with the Count de Saint Germain *in propria persona*, and may have become possessed, along one or other of the occult lines of instruction of the eighteenth century, first of the knowledge of the existence of an Himalayan

Brotherhood of Adepts, and second of the law among them "that during the last quarter of every hundred years" they have to make a special attempt "to open the eyes of the blind world".⁹ I will even concede a certain probability for such knowledge having come to the writer, for it would be expecting too much of "coincidence" for him to have connected quite accidentally the Himalayas, as the Adept's retreat, with his return in the West towards the last quarter of the nineteenth century. But this is as far as I can go. It also constitutes the reason why I have dealt at such length with an account in which for the rest I cannot put any trust or value.

In much the same case we find ourselves with the next spurious recollections we have to consider. Elsewhere in these columns I have already explained that the so-called *Souvenirs* of the Countess d'Adhémar, written by de Lamothe Langon and published in 1836, are undoubtedly apocryphal.¹⁰ On second thoughts I do not even set much value on the possibility, there suggested, of the writer being possessed of inside information from the family of the d'Adhémar, one of whose members is alleged to have had intimate relations with the Count. But even conceding that he had some such information, that does not make the details of his story less apocryphal. There is sufficient internal evidence to mark the book as a clever compilation from other memoirs and souvenirs of the time, genuine as well as spurious,¹¹ which the writer here and there even pretends to

correct or to add to. I, therefore, do not intend to reproduce the passages telling us of the Count's appearing to the Countess d'Adhémar and others in 1788, 1793, 1804, 1815, 1820 and 1822, the last time just before she died. I do not believe all this, and therefore do not think it worth while. To me it is all fiction. Whoever cares may read of it in I. Cooper-Oakley's book.¹²

But here also, as in the case of Gräffer, I nevertheless suspect the writer to have been also an "instructed Brother", with some knowledge of the Brotherhood of Adepts, which guides the events of the world, and sends its agents to visit and help it at certain critical times. Indications of this are found for example in such sentiments, laid to the credit of the Countess d'Adhémar, as the following: "In frequenting the Count de Saint Germain, I have learned to admit the existence of such men who know more than we."¹³ Let this suffice.

One last witness remains. The scenes shift. Half a century has gone by since the Count's death. The French Revolution has swept away the old regime, and brought anarchy in its stead. The great Napoleon's hand of iron and mind of steel have created order out of chaos again. But he, too, belongs already to the past. A new era has dawned. Modern Europe is emerging from out of the entanglements of the Napoleonic wars. It is the year before the accession of Princess Victoria to the British Throne. Prince Charles of Hesse, the Count's last host, has lived through all this time, through all these changes, a link between the

old and the new, between the past and the future. Now, he is lying on his death-bed, aged 92. He passes away peacefully. We stand around his open grave to render the last honours to a noble Prince. And whom do we see, standing at our side, intent on the same act of piety, due to a protector and a friend?

The belief in the Count's physical immortality apparently did not die out with the century that saw him living. A French writer, Edouard Maynial, who in 1910 published a book, *Casanova and His Time*, informs us: "From documents and oral traditions, which we owe to the kindly communications of Mr. T. E. Bull and Mr. L. Bobé, we know that the remembrance of Saint Germain lived long in Schleswig and Eckernförde. The common people there were absolutely convinced of his immortality, and they believed they had recognised him at Schleswig—dressed in the costume he had been known to wear—in the funeral procession of the old landgrave of Hesse, his friend and protector, who died in 1836. Mr. L. Bobé had this fact from an eye-witness who still lives—His Highness Prince Hans of Schleswig-Holstein-Sonderburg-Glückesburg, grandson of the landgrave and brother of the late King of Denmark, Christian IX. Prince Hans, born in 1825, then eleven years old, was present at the funeral of his grandfather; he there saw the person in question and thinks that there has been some confusion with the Count de Rochambeau, a French *émigré* whose origin is as little known as that of de Saint Germain." 14

This story, I think, may be accepted as a reliable testimony to the conviction of some at least in the longevity, if not immortality, of the Count, and in his reappearance so many years after his death, which was therefore by many held to have been only simulated. Personally I do not share that belief in the Count's reappearance, though accepting as perfectly genuine this record of it. There is one point in it which convinces me of the fact that it was not the Count de Saint Germain *in propria persona*, who walked in the funeral procession. The fact that he is described as having been "dressed in the same costume he had been known to wear," would mean that he was dressed according to the fashion of half a century before. This is not at all probable if he was an ordinary living person, however retiring of habits. He then would have had to keep pace with the changing fashions of the world. The late C. W. Leadbeater tells us how he met this Personage many years later, in Rome, and that he then was dressed as an ordinary Italian gentleman of that time, which is of course necessary when, mixing in ordinary society, he wishes to remain generally unnoticed and to keep the secret of his perennial existence unviolated.

The possibility, suggested by Prince Hans, that it may not really have been the Count de Saint Germain who attended the funeral of his grandfather, but a French *émigré*, the Count de Rochambeau, I judge to be an afterthought, to give some relief to an uncomfortable feeling of the supernatural,

or to excuse the attitude of incredulity in the Count's real presence. The old people who thought they recognised the Count, and who perhaps had some cause for gratitude towards him for his medicinal recipes or for other reasons, might not have been so easily deceived as to confuse him with a perfect stranger. Besides, what reason had that stranger either to appear in a dress of fifty years ago, on such an occasion, and especially among the fashionable classes!

What, then, is the explanation of the riddle? In my opinion, no other than that it was no doubt the Count de Saint Germain himself, but also that it was just nothing but an *appearance* of him, in the sense in which Theosophists use the word, when they declare that Adepts are able to appear and sometimes do appear to people in the physical world, in what they call by a Sanskrit term the *mâyâvi rūpa*, that is literally, an "illusory form" or a "body of illusion", made specially by superphysical powers for the occasion, and afterwards dissolved again as soon as it has served its purpose. I cannot enter into greater detail on this point, but refer the curious reader, for instance, to the so-called third volume of H. P. Blavatsky's *Secret Doctrine*, from which I quote here one single passage: "When a man visits another in his astral body, this cannot happen at any great distance. When a man *thinks* of another at a [great] distance very intently, he sometimes appears to that person. In this case it is the *mâyâvi rūpa*, which is

created unconsciously, and the man himself is not conscious of appearing. If he were, and projected his *mâyâvi rūpa* consciously, he would be an Adept." ¹⁶

The fact of his having clothed himself in such an artificial, created body, may explain the Count's apparel of 50 years before. He must have chosen it on purpose, to let the ancient people present, who had known him of old, realise that he was still alive, and thus to intimate to them that his presence there was an act of homage to the remembrance of a kind Prince and benefactor. If he had appeared as an ordinary gentleman of the later period, nobody would of course have recognised him, or ever thought of doing so, even if they might have noticed some likeness in features.

Recapitulating, then: this last anecdote seems to me the only one worthy to be counted as a genuine testimony, not for the Count's continued existence in the same physical body, into which he was born towards the end of the seventeenth century, but for his continued existence as the same individual in some other than the physical state, and there possessed of the magic powers of an Adept, enabling him to make himself, when necessary, objectively known to people on the physical plane. Having weighed all the evidence well, I cannot commit myself to more than this. We touch here Theosophical theories of life and its manifestations on different planes of existence, and therefore this chapter constitutes the natural transition, as said in the beginning, from the first and purely historical

part to the second part of this book¹⁶, which will deal exclusively with the Count de Saint Germain in modern Theosophical literature. The ordinary limitations of man's mind and powers of perception do not admit of a categorical answer to the problems of longevity or immortality, but in the next part

we will let the leading Theosophists, who lay claim to a wider knowledge than that circumscribed by the physical senses, tell us what they think and know of that mysterious figure, called by the first among them "the greatest Oriental Adept Europe has seen during the last eighteen centuries."

NOTES

¹ Another copy of this somewhat rare old print is hanging in one of the upstairs rooms above the Eastern wing of the Library at the Adyar Headquarters of the Theosophical Society. It bears in the left hand bottom corner the inscription: "N. Thomas sculp 1783", that is the year before the Count's death.

² Federico Gualdo, who is said to have been a German of the name of Friedrich Walter, was in Venice in 1680. Cagliostro is reported to have said "that for a time he had served the great *Koptha* under the name of *Friedrich Gualdo*", according to the story of *Cagliostro at Mittau* by the Countess von der Kecke. I retranslate from the Dutch translation, published at Amsterdam in 1791, p. 109.

³ A spa with brine springs in the neighbourhood of Aschersleben, a town in Prussian Saxony, south of Magdeburg.

⁴ Quoted by Cooper-Oakley on p. 154 from Cantu Cesare, *Gli Eretici d'Italia*, Turin 1867, vol. III, Disc. LII, p. X, 402.

⁵ Quoted by Cooper-Oakley on p. 153 from *Latomia*, vol. II, p. 9.

⁶ N. Deschamps. *Les Sociétés Secrètes etc.*, 2me éd., 3 vol., Paris 1880. Vol. II, p. 121.

⁷ The first practical steamboat was the tug "Charlotte Dundas", built by William Symington, and tried in the Firth and Clyde Canal, in 1802. Robert Fulton fitted the first steamer on the Hudson in 1807, and Henry Bell built in 1812 the "Comet", which ran as a passenger steamer

on the Clyde. George Stephenson's railway steam engine, the "Rocket", which beat all competitors of the time, was tried in 1829. Why the train and the steamboat should be specially needed in Germany is not clear.

⁸ Cooper-Oakley, p. 163.

⁹ See *The Key to Theosophy*, 2nd ed., p. 306, and *The Mahatma Letters*, p. 362. Is it another "coincidence" that on the very next page the names of the Count de Saint Germain and Cagliostro flow as it were naturally from the Master's pen. See further p. 51 of the same book, and vol. III of *The Secret Doctrine*, p. 412. In the next chapter we will enter in greater detail into this interesting problem.

¹⁰ THE THEOSOPHIST, June 1933, p. 374.

¹¹ An example of the latter is found in vol. II, p. 29, where an allusion is made to the spurious souvenirs of the Marquise de Créqui, written by a certain Cousen, and published in 1834-1835.

¹² Cooper-Oakley, pp. 106, 153, Adhémar, vol. I, p. 299, vol. IV, p. 260.

¹³ Adhémar, vol. II, p. 201.

¹⁴ Maynial, p. 64.

¹⁵ *The Secret Doctrine*, III, 588.

¹⁶ The book is still in the making. Its first part is entitled: "The Count de Saint Germain in the 18th Century", of which the above is the IXth and last chapter. The title of the second part is: "The Count de Saint Germain in the 19th and 20th Centuries."

THE YOGA SŪTRAS OF PATAÑJALI

By MANJERI VENKATA RAYA IYER

(Continued from p. 145)

अतीतानागतं स्वरूपतोऽस्यध्वभेदाद्गमणाम् ॥

12. *The Past-Future, really, is, from the difference of ways of the characteristics (of the Substance).*

The Past has vanished into the Present and there can be no Future without the Present. The Past as well as the Future is in the Present. For example, take a young sapling of the oak. The Past acorn has become the sapling and has vanished. The acorn exists as the sapling. Where is the mighty future oak? It is not yet. The mighty future oak exists as the sapling. Now, which is real, the Present or the Past-Future? It is the Present that lends reality to the Past-Future. *The Present is the vanishing point of the Past and the Future.* It is not Time that makes the acorn a mighty oak; but it is *the acorn becoming the mighty oak* that creates (the illusion of) Time. In our example, the acorn is "Atitadhvan," the Past Way; the sapling is "Vartamānādhvan," the Present Way; and the full-grown oak is "Anāgatādhvan," the Future Way of the characteristics or "Dharmas" of *the acorn becoming the mighty oak* or "the Evolution of the acorn into the mighty oak". This "becoming" is the "Dharmapariṇāmakrama," the succession of changes of the

characteristics of "something" which at once possesses all the characteristics which the acorn exhibits one after another as it *becomes* the mighty oak tree. This "something" is "static" in the sense that the changes in it occur with infinite velocity or in no time, or in the sense that every one of the changes in it endures throughout time, or in the sense that all the changes in it have occurred once for all. But the incapacity of the Individual Consciousness to comprehend them all at once necessitates "Adhvabhédas" or The Differences of Ways of the Past, the Present and the Future. Evolution is Individual Consciousness becoming Universal Consciousness *in time.*

ते व्यक्तसूक्ष्मा गुणात्मानः ॥ १३ ॥

13. *They, the existences of the characteristics are either distinct or subtle.*

The distinct characteristics are the Present and the subtle or indistinct, the Past-Future. The Past and the Future are real only when they are Present. If the Past-Future is real, it must be Present. Nothing, which is not, ever was or ever will be. Evolution is similar to the shifting of scenery before the eyes of the traveller in a train or to the moving pictures

of the cinema. Nature is a cinematographic presentation of the Absolute Consciousness to the Individual Consciousness by *Isvara*. Absolute Consciousness is Individual Consciousness becoming Universal Consciousness in no time.

परिणामैकत्वाद्ब्रह्मस्तुतत्त्वम् ॥ १४ ॥

14. From the singularity of (each) transformation, reality of things [objects].

Each transformation in Nature is unique in itself, and is the same for all Individuals, though they may be differently affected by it. For example, a tree is a unique and independent existence in whatever way Individuals may relate it to themselves. One Individual admires the beauty of it, another is concerned with its botanical characteristics, while a third thinks of its usefulness as timber, as another enjoys unconcernedly the cool shade it affords. Thus, the singularity of a transformation lends reality to it, though it may affect different Individuals in different ways. Hence, Patañjali says,

वस्तुसाम्येऽपि चित्तभेदात्तयोर्विभक्तः पन्थाः ॥

15. Even in the sameness of the object, from difference in Mind (s), divided is the way (of relationship) between them [the Mind and the object].

One and the same object, whatever it may be in reality, affects different Minds in different ways, and even the same Mind differently at different times, owing to differences between Mind and Mind and to differences in the same Mind at different times. Hence, Patañjali says,

न चैकचित्ततन्त्रं वस्तु तदप्रमाणकं तदा किं स्यात् ॥ १६ ॥

16. The object is not the contrivance of an (Individual) Mind; for, does it become non-evident (to others) when it is not evident to that Mind?

This aphorism refutes the idealism or the "Vijnānavāda" of the Buddhist. An external object, as it really is in itself, is not the contrivance or creation of the Individual Mind. If it is, it should disappear when the Mind thinks of something else. That it does not disappear is evident from the fact of its cognition by other Individuals and by the same Individual at another time. Further, what one Individual, for instance, knows to be a pot is never known by others to be a cloth or something else; nor does a pot cause the sensation of a cloth to arise in the same Mind at any time. But, at the most, it may be said that to an Individual an external object exists only as perceived by him. In this sense the external object may be considered as a "creation of the Mind" and the apparent sameness of the world may be attributed to the similarity of constitution and reaction of Individual Minds. But it should not be forgotten that what an Individual perceives is not the external object as it is, but only the impression or the image it produces in his Mind through the way of the Senses. So, it would not be accurate if one thinks that the external world is really what he perceives it to be. We know the external world only through the sensations and feelings which

it produces in us. Hence, it would be truer to say that the external world, instead of being our contrivance or creation, is something which is capable of producing sensations and feelings in us. As a matter of fact, sounds, touches, colours, tastes, or scents have no being outside us. But it is also a fact that none of these sensations would arise in us but for the external world of objects around us. The Buddhist is right if he means that the external world of objects is the contrivance or creation of the Universal Mind and not that of the Individual Mind. The objects are only known to us by the changes that they effect in us by modifying our Mind. So Patañjali continues,

तदुपरागापेक्षित्वाच्चित्तस्य वस्तु ज्ञाताज्ञातम् ॥१७॥

17. The object is known or unknown, from its depending on the Mind's being "tinged" by it (or not being "tinged" by it.)

The object is known when the Mind reproduces the object in the form of an image within itself. Otherwise, the object remains unknown. (See Aphorism 1. 45).

सदा ज्ञाताश्चित्तवृत्तयस्तत्प्रभोः पुरुषस्यापरिणामि-
त्वात् ॥ १८ ॥

18. The functions of the Mind are always known, from the changelessness of its Lord, the Spirit.

The functions or the transformations of the Mind are always known because of the changelessness of the perceiving Self. A changeless background is essential for a true reflection of the mental images. It is also necessary that

the perceiving Self should be the same from moment to moment, from day to day and from life to life. This aphorism refutes the "Anātmavāda," the doctrine of the non-existence of the Individual Self, of the Buddhists, who say that a conglomeration of the twelve "nidānas" constitutes the human being, and that the idea of a permanent Individual Self is an illusion created by the continuous flux of these "nidānas". If it is true that there is no permanent, independent entity which perceives these "nidānas" which are really "chittavrittis," the functions or transformations of the Mind, and that the continuous flux of these transformations alone creates the illusion of I-ness or self-consciousness, what is it that bridges the gulf of memory when the flow of the "skandhas and nidānas" is cut off by sleep or temporary unconsciousness? How can a mere jumble and a flux of phenomena become self-conscious? How and why do they become centralised into karmically responsible units without getting themselves mixed up with one another? If there be no Individual Self which gains Experience and Knowledge of the Law, what is the purpose of Evolution? What is it that attains illumination and gets liberated from the Wheel of Birth and Death? None of these questions can be logically answered without postulating the Individual Self in Evolution. Perception includes both the subject and the objects. The very existence of phenomena is proved by the perceiving Self which bears witness to their occurrence. The

existence of the Self requires no proof and cannot be disproved ; for proof and disproof alike depend on the existence of the Self itself. The Self is the immutable and eternal witness of the ever-changing phenomena of the Mind. Hence, the witnessing Spirit or "Purusha" is described as "Kūtasthanitya," changelessly eternal, and "Pra-

kṛti" or Matter as "Pariṇāminitya," changefully eternal. The Mind and its transformations, being material phenomena and objective, are always known to the subject or the perceiving Self by virtue of its changeless and immutable nature. *Perception of change presupposes at least a relatively changeless Perceiver.*

(To be continued)

INDIA AND THE EMPIRE

Mr. C. JINARAJADASA, speaking at the Anzac Hall, Perth :

"People were wrong who said that Indians could not govern themselves, for they had been doing so for thousands of years. Now the shock of Western civilisation had given them a sense of race, and a reaction against a position of inferiority, while introduction to the English language and history had given them their dream of liberty. It was regrettable that the Dominion movement had been so much ignored, the reaction being misguided acts of terrorism. Mr. Gandhi, with his demand of 'full freedom' had done a greater disservice to India than almost anyone, but while he had spoilt the masses, muddled Indian culture, and confused the issue, he had done well by rousing the women of India.

"It had been hoped during this jubilee year that India would be declared a Dominion. Statesmen like Mr. Baldwin were true friends of India, but they had to carry their party with them. As things were, it meant that for another 25 years, until dominion status was granted, the sore would remain open. The Empire would be unable to throw its full moral weight into the problem of peace until there was a real unity of the spirit, in a commonwealth governed by freedom and right dealing working out its common destiny under one Crown."

—*West Australian*, March 18, 1935

WHITHER THEOSOPHY AND OUR SOCIETY ? "

I

By SIDNEY RANSOM

MEMBERS of the Society may all be given credit for having endeavoured, in varying ways and degrees, to spread the eternal truths of Theosophy. Some of these ways have already been abandoned, some are still being experimented with, many others have yet to be tried. But the marvellous fact about the Society is that it is a living organism—and all that that implies, including the need for continual adaptation of forms to express the ever-unfolding life. A realization of this makes it evident that to be too critical of methods we may personally consider ill-conceived, or even unworthy, is hardly playing the game.

Theosophy, like Life, has often been likened to a tree: there must necessarily be many offshoots which diverge as they grow, many twigs which cannot join on to other twigs, though all owe their origin to the one Tree. We have too often demanded that unity should express itself in the twigs renouncing their separate developments, but twigs, as do individuals, need space for growth, if that growth is to be robust, healthy and fruitful.

The priceless contribution that The Theosophical Society could

offer, and to a large extent has offered, to the world, is in the establishing and making manifest of a brotherliness which owes its strength, not to uniformity in expression, or in any number of expressions, but to those Truths which are superior to any presentation. When members charged with this great undertaking begin quarrelling over methods and expressions, they defeat their own purpose. Let others call us names, if they must. But among ourselves can we not much more definitely play the game by joyfully giving to each other and to the world that goodwill and understanding which would solve so many pressing problems? Let there be friendly, though not too lengthy, discussion on methods; but let us remember that more than method is the goal we all accept.

A member should, surely, be free to accept any authority he wishes, or no authority if that pleases him? Can we not imagine H.P.B.'s wrath at members' acclamation of her as an authority, and yet also imagine her patience with some member who was passing through that stage of growth where reliance on authority is sought? If *The Secret Doctrine* teaches us anything, it is that there are seven

times seven interpretations, and more, of every symbol—and may not many of H.P.B.'s sentences be taken as symbols? Certainly, to quarrel over classifications, the meaning of words, the interpretation of cosmic happenings, and so on, should be utterly foreign to any serious student. In reading the letters of the Masters, the times and the circumstances in which they were written should be carefully considered before concluding that they can be applied to the problems of today. Many of the letters are, of course, of the nature of inspired scripture, in that they touch on things eternal, but some of them had a special and topical interpretation. In the recorded sayings of Jesus we see the same, as when the young man was told to sell all he had and give to the poor. The injunction was evidently directed to that particular man, and would no doubt apply to many other young men, both then and today; but it was obviously not intended for universal application. It would be intolerant to insist that everyone should obey such a ruling. The only sound thing to do if we feel it strongly, is to follow the injunction for ourselves, and to leave others to make their own decision entirely in their own way.

A good deal of criticism has been directed against the identification of the Theosophical Society with various movements. That such identification was never intended, is evident. What happened was that various movements and efforts were in their early days sponsored by interested members

of the Society, and these—perhaps unwisely, though not unnaturally at our present stage of growth—endeavoured to enlist the interest of fellow-members, and were so far successful that there arose what looked suspiciously like identification. The educational movement is a case in point. This was an essentially pioneer movement, and none but a Theosophist could have sponsored it. So with other movements. Orthodoxy may be waiting for a new step forward, but is rarely prepared to take it. A Theosophist, having no axe to grind, and having no orthodox status to be injured, is able to do the pioneer work. For the time being, many members lend a hand, the particular movement gets talked about, and it temporarily takes up a perhaps too big proportion of our Lodge life. But gradually the Theosophically inspired effort goes off on its own career, the Theosophical Society ceasing thereafter to have even the semblance of "identification" with it. This process has happened over and over again, and we should rejoice in, rather than condemn, the fact that the Society brought to birth so many pioneer movements. Nor should it be forgotten that the Society is ultimately quite free of such pioneer efforts. A certain number of T. S. members, having found their *dharma* in this or that particular movement, may possibly decide to leave the Society, not, we hope, subsequently to condemn it, but ever after to feel gratitude that their own way to service was revealed to them through their association with it.

Mr. Hamilton-Jones, in his article, says that members of the E.S. were threatened with expulsion if they did not "swallow a Church and a Saviour complete with Apostles". I entirely disclaim such description of certain happenings of a few years ago. Mr. Jones's way of putting it seems to me exaggerated and unfair. He is certainly not only jumping to conclusions which are not justified, but is also jumping away from generous conclusions to which a more sympathetic understanding would have brought him. E.S. members were not asked 'to "swallow" anything. They were merely asked to maintain a sympathetic attitude towards certain movements. Some members joined those movements, and some did not; and a member's decision in this and similar matters made not the slightest difference to his or her relationship with Dr. Besant. These movements are all going their own way, and not only has The Theosophical Society dropped any possible suggestion of identification with them, but the movements themselves have quite definitely indicated that they on their part desire no such identification. However, Mr. Hamilton-Jones knows quite well that the E.S. is a body of students whose whole aim is that they may, by such association, become more efficient members of the Theosophical Society. Some members of the Society may consider them misguided. Very well; each, after all, must form his own conclusions. But why not at least give E. S. members credit for good intentions, and leave them space and

freedom to grow in their own way?

In travelling round the world, I am amazed at the great things that have come about in the world owing to the inspiration of T. S. members. The Society, as such, is a powerful generating station. That the world does not so recognize it should not matter to members who are trying to live out the Light on the Path. With others they may ask, Whither the Society? But they know that a wisdom greater than the human steadily presses it towards its goal. I have the greatest optimism for its progress from strength to strength, not necessarily in actual numbers (though that may come), but in the leverage that is steadily and increasingly being exercised by it in the great departments of thought and action.

A South African friend speaks of having met several ex-members of the Society in the different countries he visited, and remarks that most of them are very bitter concerning past and present members of the Society, this being their main reason for having left the Society. We must all regret this, but is it not also a warning? Is there not a tendency to confuse the work of the Society with the personalities of members, to let our grip on that work be loosened by the supposed foibles of individuals?

It is true that none of us have yet risen to a conscious feeling of goodwill to all mankind; but a very definite step towards that accomplishment would be to feel goodwill towards *all* fellow members of the Society. At any rate, we can realize intellectually

that such goodwill would act as magic. Actively practised, it would lighten our many self-imposed burdens, would loosen our many tensions, would make us bigger. All this and more it could do for T. S. members. Having done it, what great purposes would the Society effect in the world at large? What, backed by such members,

would be the limits of its achievement? Such questions as these, members can answer only as they attain that bigness, that insight. What we do know already is that The Theosophical Society is the Masters' gift to the world, and that to all who will, is offered the opportunity of serving the world by means of that gift.

II

By GEOFFREY HODSON

In the days of our orthodox religious life, we were under the necessity of believing a religious statement "because it was in the Bible". There inevitably comes a time, however, when an awakened mind is unable to continue its subservience to such authority. The answer, "But it is in the Bible", has forced many of us out of orthodox religion.

The discovery of Theosophy and the Theosophical Society comes as a great light. Here at last is a Society and a mode of study which is free from Bibles and all that Bibles are wrongly made to mean.

But the student receives something of a shock when he finds that within the Society exist a number of members—a small minority, it is true—who are still markedly "Bible-conscious". The phrase, "But it says (or does not say) so in *The Secret Doctrine* (or *The Mahatma Letters*)", is used, not legitimately as a reference to a possible source of information, but as a final and unfailing test of Truth.

A "Back to Bibles" movement has appeared in recent years.

This title may not be quite accurate, but it is back to something beginning with "B" and would appear to mean much the same thing. Such a movement has a legitimate place in a free-thinking Society so long as its members concede to those who do not join it the freedom of opinion which they claim for themselves. But when they are heard denouncing those who differ from them, and declaring unorthodox, and therefore untrue, newly polished facets of the diamond Truth uncovered since their Bibles were written, they become a danger to the health of the Movement.

Such an attitude is, to this writer at any rate, a contravention of the root principle upon which the Theosophical membership is based. Freedom of thought and belief, within the limits of courtesy and of brotherhood, constitute that basis. Again and again our leaders have stressed the necessity for its preservation amidst differences which should enrich our work and without which it would be impoverished. Is it not the duty of every member also to guard

that freedom, and especially to guard his own thoughts and words lest he should fall into the untheosophical error of censuring and decrying those who differ from him in such matters as the interpretation of the Ancient Wisdom, and the choice of sources of information?

Mr. Hamilton-Jones would appear to have fallen into that error in his article in the February THEOSOPHIST. He tells us therein that the membership "will have to relearn what Theosophy is". Apparently the test of "what Theosophy is" is that it is Theosophy as originally revealed, all other and later interpretations being not Theosophy.

If Mr. Hamilton-Jones will forgive me, we here have Bible-consciousness *in excelsis*. The suggestion is put forward that because of the departure from original revelation the Theosophical Society is to be regarded as "'A stranded carcass on some sandbank of thought', dead but not buried". Further, that "probably the present value of the Theosophical Society is negligible"; and "It is a sad fact that we have departed from the straight and narrow path and have wandered into the highways and byways of intriguing side-issues". As one who has visited and worked in Sections round the world, I affirm that the Theosophical Society the world over is very much alive and is exerting a profound influence upon the lives of thousands of its members and upon the thought of its time. The President's Address

reports progress in Section after Section—progress to which at first hand I can bear witness. True, it is not progress back to anything, but progress forward to ever newer and wider interpretations and expressions of Theosophy; it is an expansion, not a contraction, as a "Back to Bibles" policy would be.

Complete freedom of thought and belief and method of research within the limits of courtesy is the basis of the life Theosophical. Indeed, it is only in and by virtue of such freedom that individual discovery and illumination can be attained. Again and again our leaders have stressed the necessity for complete freedom and tolerance between students. In the first year of his office, our new President has forcefully struck the keynote of tolerance and inclusiveness. Those who voted for him—and surely most of those who did not—must rejoice in his evident intention to continue in the tradition of his predecessors in office in this particular at least, and to preserve and protect that freedom of thought and opinion for which the Theosophical Society so uniquely stands.

Despite the fact that Mr. Hamilton-Jones is an older student and worker than myself, I would venture, in conclusion, to remind him of the following great passage from the *Bhagavad Gita*:

Mankind comes to Me along many roads, and along whatsoever road a man approacheth Me, on that road do I welcome him, for all roads are Mine.

GOD'S -THOUGHT OF HIMSELF

By ANNIE BESANT

*NEVER yet has been broken
The Silence eternal:
Never yet has been spoken
In accents supernal,
God's Thought of Himself.*

*We are groping in blindness,
Who yearn to behold Him;
But in wisdom and kindness
In Darkness He folds Him,
Till the Soul learns to see.*

*So the veil is unriven
That hides the all-Holy:
So no token is given
That satisfies wholly
The cravings of man.*

*But, unhasting, advances
The march of the ages:
To Truth-seekers' glances
Unrolling the pages
Of God's revelation.*

*Impatience unheeding,
Time, slowly revolving,
Unresting, unspeeding,
Is ever evolving
Fresh truths about God.*

*Human speech has not broken
The stillness supernal.
Yet ever is spoken
Through Silence eternal,
With growing distinctness,
God's Thought of Himself.*

"YOU"—THE PRESIDENT'S NEW BOOK

Dr. Arundale's latest commentary on Theosophy is a challenge to "You". "You" is the title of his new book just being issued by the Theosophical Publishing House, Adyar. Every chapter is related to "You"—you and your family, your business and your leisure, your world in peace and war, you and death, you and your goal. The President has plotted out the whole Theosophical conception in terms of "You"—it is a fundamental book, which every "You" should have on his side-table. One of the chapters, "You and Love", is reproduced below, by no means the most striking in the book, but it may whet your appetite for more.

CHAPTER IX

YOU AND LOVE

THEOSOPHICALLY speaking, Love is the most wonderful power, the most wonderful quality, in the world. The greatest of all powers and qualities is Love.

Love is in fact the purest reflection both of the unity and of the creative power of Life, of God, of Nature. Love is the truest knowledge any individuality, of whatever kingdom of nature, can ever possess of all that life really is, of all that life can and shall be.

Love is the Great Experience, the mystical transcendence of the less, the mystic dwelling on Olympian heights, the splendid merging of time in that eternity which sent time forth.

Love creates the world, sustains the world, regenerates the world. Love is the beginning of growth, the way of growth, the end of growth.

Love is the heart of all things, and shines in and through them more and more unto their perfect unfoldment. There is nothing from which love is absent, however ugly, however seemingly debased. There is nothing which love does not glorify. Love is the golden chain which makes all things one. There is no one, nothing, ignorant or devoid of love, be it but the love Life has for him. While the love of man for man may fail, or the love of man for animal, or the love of man for flower or tree or weed or stone or earth, or the love of any one for any other, the love of Life for all never fails. For the love of Life knows no exclusions, is constant to all things, and is present in tenderness even where no love is seen by mortal eyes.

Love is the Law and its fulfilling. Love is Justice. Love is the

universal friend, and comforts all according to the measure of their need.

Love is the Real in the unreal, the Light in the darkness, Life in the midst of that shadow of life which we call death.

Love is Life, Happiness, Peace, Confidence, Endurance, Comradeship, Immortality.

Such is Love as Theosophy sees it. Such is the nature of *your* love, however feeble, however poor, however selfish, however narrow. It may be a passionate love, an exacting love, an aggressive love, a bargaining love. It may be a love that comes and goes, flitting from object to object, from person to person, from desire to desire. It may be a coarse love.

Yet amidst all the dross, the vulgar dross, the ignoble dross, the sordid dross, the ugly dross, the coarse dross, there is shining a diamond, however small, of sparkling beauty and infinite promise. It is the diamond of Life's sublime purpose and eternal meaning, and no external circumstances, no ignorance of man, no carelessness of man, no vulgarity of man, can ever dull this diamond of love, though they may hide its light.

Each one of us has experienced this love, somewhere and somehow. It has an infinite variety of permutations and combinations. It is a link between an infinitude of objects. It lives where we often think nothing is but death.

If you will look over your life, you will find love in a myriad circumstances. You will find it in love for relatives, in love for some cherished objects of childhood, for some little comrade just your own

young age, for some hobby, for a game, for a teacher. You will find it in hero-worship with its changing objectives; in those delightful boy-and-girl comradeships which come and go impermanent, but are indeed eternal while they last; in the adoration you may have had while young for some much older person who happens to be able to kindle your fire; in the beginning of a love for causes and chivalrous adventurings; in a love, even, for clothes and self-adornment.

And then comes the time for the *grandes passions* which also come and go impermanent, yet which, while they last, are never-ending. Hero-worship on a profounder scale will have its place, and admiration for teacher, professor, athletic genius, film-star, actor or actress. Fiery enthusiasm there may also be, for some forlorn hope, for some adventure against a passionately hated injustice or wrong. There may also be a love for the profession whereby you earn your livelihood, for some sport, for some leisure occupation.

And later on marriage, the conception of children, the bringing of them into the world, the guarding and guiding of them in youth, the proud watching of them as they begin to find their feet on the pathway of life, and then a happy-sad losing of them as they find, and go, the way all others have found and have gone. Then a love of memories to add to the love which needs must change, though not diminish, as change its cherished objects.

To all these should now come in its own due time the love of

the future, and, is it too much to say, even the love of death itself, at last recognised to be no demon of separation or loss but rather an Angel of the Larger Life. Ignorance forbids such love to most, yet it is one of the most splendid manifestations of love, in which some day we shall rejoice exceedingly. A mighty love indeed is the love of the glorious future, the eager looking forward to it, the impatience for the time when there shall be no more, even seeming, partings, when the lessons of the human world shall have been learned, when you and those near and dear to you shall move onwards together in undisturbable comradeship, and in ever-growing joy. That love, too, has yet to be experienced.

Let us exalt, too, that beautiful sign of Life's glory, deep and as yet unfathomable mystery, the sacrament of falling in love.

Nothing is more wonderful, indeed, than a falling in love, better were it called a rising in love, even though we may fall out as often as we fall in. While it lasts it is perfection. While it lasts we have never experienced anything like it. While it lasts it lifts us out of time into eternity, out of our smaller selves into an almost unbelievable, and certainly indescribable, infinity. While it lasts it is Divinity come down to earth. While it lasts it is earth ascended into Heaven. And it matters not that it endures but for an hour, but for a month, but for a year, to be succeeded by despair, devastation, disillusionment, darkness. While it lasts it is eternal, and that is enough.

And what of sex, that sex of which we are so much afraid that we endow it with fearfulness and taboo in order to justify our fear?

What is love, what is sex, what is even sexuality—using this word in its generally accepted meaning—but the instinct in the One of self-preservation, and in the individual of becoming more like Life, which is ever creating and reproducing? Is there aught more natural or more necessary than sex?

There is nothing inherently the matter, wrong, with sex or with sexuality. But there is frequently something gravely the matter with them in their expression in these lower worlds. Selfishness is the matter with them. Selfishness is the wrong we too often commit in the name of love, in the name of sex. And sexuality, of which none need feel ashamed, becomes an object of shame because it is selfish and sometimes cruel.

The purer the love, the purer the sex, the purer the sexuality, the more it gives, the more it guards and protects, the less it bargains for return, the less it is indifferent to its fruits. When we love for our small self-satisfaction, when we commit a sexual act because it fulfils a momentary craving, casting away the contributor to our convenience when we have no longer any need, then indeed is love ugly with dross, and we have poured dirt upon the diamond. The act of loving, be it sexual or of any other kind, is one of the greatest sacraments of life, making life holy that it may the sooner become whole. Birth is a sacrament. Puberty is a

sacrament. Entry into full citizenship of the Motherland is a sacrament. The engaging in a career for life is a sacrament. Marriage is a sacrament. The conceiving of children is a sacrament. Dying is a sacrament. And other great sacraments there are, known to the faiths of the world. But what greater sacrament than falling in love and the fruits of falling in love? What greater sacrament than the opening of the smaller life to a larger consciousness which is love in its truest meaning and most profound reality?

Is not the most wonderful mystery of life the One becoming the many, and then, out of the many, two becoming one, that once again the One may become the many?

It is the tragedy of today that love has become commonplace, a thing of little account, a commercial affair of giving and taking, of no giving without the quid pro quo of a return, a small pleasure which may be indulged at convenience, something to giggle about, to be clumsily mysterious about, to enjoy as one enjoys a cigarette, or some article of food, or some sensation of an everyday kind.

It is the tragedy of modern life that we are cowards enough to be the slaves of our desires and base deserters of their natural effects. There is no word more condemnatory of the way in which we live than "contraceptive". Some most rightly abhor the idea it involves. Yet in these days of semi-savagery the weak must somehow be protected against the cruel and reckless passions of the strong. Never should love be thus degraded and

debased. But it is debased. And weapons must be available against its ignominy, just as we need police to protect the law-abiding against the criminal.

It is the tragedy of modern life that the apotheosis of love in marriage is degraded into casualness and into an insignificant incident which we may assume lightly and break lightly. Marriage is, perhaps, the holiest act in which any human being can participate. It is a solemn dedication and consecration, prior to a divine creation which is only possible by the intervention of the very Heart of Life. Love invokes. Marriage prepares the way. Life descends. Through marriage we enter the sanctum sanctorum of Life, and therein should be infinitely reverent and abundantly happy. Yet, to such a pass has so-called civilisation brought us that marriage means little or nothing to most of us. It has become a playground for what is in fact the truest form of immorality, the lack of self-control, of honour, of dignity. Divorce is so easy. It must needs be, when marriage is even easier still. And dare we condemn divorce when we do not honour marriage?

Truly, the sacrament of marriage may exist outside its conventional ceremonial and religious forms. It is not necessary to go through a ceremony in order to be truly and reverently married. Yet the inner sacredness of marriage should surely find reflection in some noble outer recognition and form, in some external observance testifying to our reverence and to our will to live honourably in the new state vouchsafed to us.

Marriage—the Registry Office ! From the sublime to the ridiculous, one might indeed say . . . to the blasphemous. There is little hope for the well-being of the world while we drag into the gutter some of life's most precious gifts.

We often talk, in other departments of life, of the need for reconstruction, for a new deal, for vital readjustment. Yet nowhere is there greater depression, greater misery, than in the realm of love. If the world had a new deal in love, if our educational systems were to take in hand seriously the education of the young in the true art of loving, soon would depression lift itself from all other fields of living. If our educational systems made education for service their keynote, love would soon return to its rightful place in the lives of men and women. But education has lost, or it may be has not yet found, its soul ; and its soullessness is reflected in the ugly forms in which beautiful love is dungeoned.

Let us not be afraid of love, but let us place love in a sacred place and worship it.

Let us not be afraid of falling in and out of love, but let us fall in reverently and fall out gratefully and honourably.

Above all, let us cherish love's fruits as these may follow from actions which, in their results, show that after all we *are* Gods, even though but in the becoming. It is the Divine in us which causes us to be able to do the most marvellous thing in the world. Let us not fear our divinity, still less run away from it, desert it

basely. And let us ever remember that woman is the shrine of that which, in every kingdom of nature, is life's supreme event. She is the appointed guardian of all life as it treads, birth after birth, its pilgrim way ; and she is the awakener in man of those noble qualities which it is, in part, his mission and purpose to show forth in kingly splendour.

That women should be treated as they are so often treated in this world of ignorance, that they themselves should often so far forget their womanhood as to prostitute their glories to the pursuit of ugliness, that men should prostitute their own priceless chivalry to cruelty and to horrors far worse than the most terrible circumstances of inquisitions and persecutions : all these condemn us as still infinitely far from even reasonably civilised living, and no less far from an understanding of the true nature of love.

Yet love still dwells in our hearts, and reigns as it can. Poor in dominion, indeed ; yet never quite dethroned. And this is our certainty for the future amidst the darkness of the present.

Hatred often stalks abroad. Cruelty often seems to go unchecked. Selfishness would appear to be the most closely followed rule of life. The oppression of the weak by the strong seems as if it would never cease. Ugliness rears its head and pours its contemptuous gaze upon the beautiful. War ever threatens. Injustice remains unchecked. Discord flourishes.

Yet love is unconquered because unconquerable. All else shall pass away, but never love. /

THE CULT OF OUR LADY IN RUSSIA

By E. SOLOVSKY

IN Theosophical literature and in particular in the teaching concerning the World Mother, we find more than once prominently mentioned the cult of the Holy Virgin in the Roman Catholic Church, and its absence in Protestantism. There is no reference to the Greek Catholic or Orthodox Church. But Our Lady is worshipped in the eastern branch of Christianity no less than in its western branch. Her cult in Slavonic countries is, one would say, no less deep, but not so much expressed in outer forms, not so deified; for instance, there are images of Her heavenly coronation, but not the dogma of Her coronation. The West knows Her more as the Holy Mary, the Holy Virgin (*la Sainte Vierge*); in the East She is more worshipped as Mother, God's Mother, and also as the Mother of the human race and its protector and defender.

Her holy name is always so near, so often used. "Divine Mother, Queen of Heaven," cries out an old woman, when she is either in sorrow or in danger. "The Divine Mother will guard me," says to himself a young lonely pilgrim before starting on his journey. An earthly mother confides her children to the Heavenly Mother, when obliged to leave them alone. Our favourite rosary, known as "Our Lady's rosary", is made from seeds of a plant—*Coix*

lacrimae—said to be the one grown out of the tears of the Divine Mother and specially brought to our lands from Mount Athos. A small and fragrant and healing plant—*Thymus Seprillum*—is called in North Russia the herb of the Divine Mother.

There are everywhere in Russia many churches in Her name. In Petrograd the St. Isaac Cathedral is the chief one, but the people prefer the cathedral of our Lady of Kazan. The chief cathedral in the ancient Kremlin in Moscow was Our Lady Ascension Cathedral where our Tsars were coronated. One of the four great Lents of the year is Our Lady Ascension which falls on the 1st of August and lasts for a fortnight. Our Lady's festivals are always held very sacred. There is an old Russian saying round the merry spring Festival of Annunciation, which tells us: "Even the bird does not make its nest, and the maiden does not make her tress" during this immortal festival. In olden times in some provincial villages girls dressed up their hair at the end of the day and then slept with some ribbons round their heads.

Our "Akathists," a kind of long litanies in ancient Slavonic languages, in honour of the Holy Mother, are especially poetical and touching. Many wonderful epithets, full of ecstatic exuberations, we

find in these litanies in Her honour. In other words, here the human heart is in its highest and best moods.

It would need a special article to deal with Her images, which are to us instruments to express our ideas or thoughts on the different aspects of the Divine Being. There is no home in Russia without Her images. No man in Russia will enter a house with his hat on; every home is considered a little private church; as a matter of fact we have images of Her in every room, even in vestibules, kitchens, stables. A small silver image of the Divine Mother is usually given to a child to carry round its neck together with its cross. Bride and bridegroom are blessed with holy images of Christ and Holy Mary before the marriage ceremony, and these images are brought to the church during the nuptial ritual and then kept reverently all through life. Miraculous are these images of Our Lady! To the left of the "King's door" or entrance of the ikonostase—a wooden partition of eastern churches between the sanctuary and the church itself—according to ancient tradition the image of the Lady of the Annunciation is always placed, annunciation being "the beginning (the door) of our salvation". To the right hand of the "King's door" is placed the image of Christ.

One of Her favourite ikones is also the image known as "The Veil of Our Lady," where we see Her, protecting the earth with Her holy veil. Her veil plays a large rôle in Her litanies and prayers.

Legends further tell us that when She honoured with Her visit the cell of a saint, the air was filled with the fragrance of roses after Her disappearance. A modern theologian and mystic dedicates his book "To the very pure and fragrant name of the Virgin Mary" (Rev. P. Florensky). The Russian philosopher and poet, Vladimir Soloviyev, ("Pater Marianus" of Russian poetry) always associated Her manifestations to him with rose fragrance—"Heaven and earth all around breathed with roses". In symbolical presentation, the Church is imagined as a majestic woman with the mystical rose on Her bosom.

The popular conception of the Holy Mother is more creative and mystical, and goes even beyond the limits of the theological dogmas of the Church. It goes even further than the Church art. To people in the mass She is the personification of the divine compassion, beyond all its limits and barriers. And as such She is held as an antithesis to Christ's justice. to Him as a right but inflexible Judge. Because, even when the scale of the balance shows clearly the burden of a sinner's deeds, even then She will try to find some way to save the condemned from the horrors of hell. Sometimes she finds that a single kind word or deed outweighs all life's sins. She is figured as throwing a fine silk thread into hell with the hope of helping some condemned soul to escape and to be free.

Wonderful are the popular legends about the Holy Mother; sometimes She descends from heaven and wanders on earth.

Once shelter and food were refused to Her in a certain village. When She gives this account afterwards, all in Paradise are filled with indignation and command that the uncharitable village shall be punished. But She descends again and protects the village under Her veil from the rightly deserved punishment. According to one legend, She has once for all gained grace from Her Divine Son with Her many prayers for the poor sinners in hell, and because hell's flame could not be abolished for ever, its fire is extinguished every year from Easter to Ascension Day—a period most holy in the Greek-Russian calendar. An old Russian apocryphal "Pilgrimage of the Divine Mother to the place of suffering" has a certain likeness to the Egyptian legend, "The Descend of Isis (or Ishtar) to Hell," and forms a cultural and religious link with Egyptian tradition. According to clerical tradition the Divine Mother was very active in Apostolic work during Her earth-life and stood as Head in the small community of Christ's disciples after His death. When the twelve Apostles drew lots for the country in which each should preach the new gospel, it is said that she also took part in it and Her lot was for the ancient Iberia in the Caucasus.¹ Mount Athos in Greece is also under Her special protection.

Even after Her Ascension She has not left earth without Her

protection. Her greatest and dearest help is for dying persons, those who are to be born into a world new and strange to them; She accompanies them into the new regions, hiding them with Her veil from the horrible vision of "dog-like devils," particularly in the case of those who have mountain-loads of sins behind them. During Her visits to earth She is accompanied sometimes by St. John the Evangelist and St. John the Baptist, and sometimes by a procession of twelve holy virgins—St. Catharina, St. Barbara and others. Her most solemn Festival of Ascension is associated in the Russian Church with the mysterious Festival of St. Sophia Divine Wisdom². This Festival is the apotheosis of the third aspect of the Holy Trinity, the feminine aspect of the Deity.

I had once a happy occasion to visit an ancient Russian monastery in Petchory—now on the territory of Esthonia—where are preserved many documents of the time of Tsar John the Terrible (16th century). In the library are many manuscripts, and among them one giving the description of all properties belonging to the monastery. To our surprise we found among them inventories of the monastery written as though all were personal possessions of our Lady! For instance: "And also Our Divine Holy Mother has such and such a quantity of desiatins of land for the purpose

¹ According to one legend, St. Thomas received as his lot India, and there he preached the new teaching to the Prince Joasaph (Prince Gautama). Under this name the Prince was later canonised in the Russian Church in the 16th century; the life of St. Joasaph gives the exact biography of Prince Gautama, Lord Buddha.

² See the *Book of Solomo's Wisdom* in the Greek and Russian Bible—a non-canonical book absent from the Latin Bible.

of cultivation and so many priests' and one 'white'!"¹
 desiatins of meadows on the other It seems to me that such
 side of the river . . . Further, description of earthly possessions
 Our Lady Divine Mother in such attributed to the Heavenly Queen
 and such a village possesses so is the best expression of our
 many cows and sheep . . . relationship to Her and of our
 And in such and such a village devotion and faith to the Holy
 Our Lady has two 'black Virgin.

¹ Our people call monk priests "black priests" to distinguish them from "white" or married (laic) priests, as generally are our priests.

THE VIRGIN MOTHER

*Who is that goddess to whom men should pray,
 But her from whom their hearts have turned away,
 Out of whose virgin being they were born,
 Whose mother nature they have named with scorn
 Calling its holy substance common clay.*

*Yet from this so despised earth was made
 The milky whiteness of those queens who swayed
 Their generations with a light caress,
 And from some image of whose loveliness
 The heart built up high heaven when it prayed.*

*Lover, your heart, the heart on which it lies,
 Your eyes that gaze and those alluring eyes,
 Your lips, the lips they kiss, alike had birth
 Within that dark divinity of earth,
 Within that mother being you despise.*

*Ah, when I think this earth on which I tread
 Hath borne these blossoms of the lovely dead,
 And makes the living heart I love to beat,
 I look with sudden awe beneath my feet
 As you with erring reverence overhead.*

A.E. in *Collected Poems*

A THEOSOPHICAL FORUM

This Forum is conducted by students of Theosophy, who will be glad to receive questions of public interest dealing with the application of Theosophy to the conundrums they pose. Answers will also be welcome, not only to new questions but also to questions which have already been answered, but which it seems desirable to be answered either more fully or differently. The questions will be serially numbered and will subsequently be referred to by their respective numbers. Questions from non-members of the Theosophical Society will be specially welcome. A list of questions awaiting answer will be found at the end of the Forum.

SUICIDE

1. Is suicide worth while?

Emphatically not. It is a case of out of the frying pan into the fire, for since each individual life has its own particular time-schedule you are simply throwing a spanner into the machinery by committing suicide, and you hang about on the other side of death till the time-schedule has been completed, impotent to do any good and with a very unpleasant sense of having shirked your physical plane obligations. You probably leave others to clean up the mess which you should have faced, and the effect of making the mess and of not facing it with courage will be waiting to descend upon you in due course on the physical plane itself.

It is always better to go through with the effects rather than to try to cut them short. For this reason Theosophists do not as a rule recommend putting an incurable sufferer out of his agony, though

from the ordinary point of view this would seem the most compassionate course. Better to see things through, though any alleviation may surely be sought which does not involve the individual in responsibility for suffering caused to others in the discovery of the alleviating substance.

If our own suffering be diminished through the adding of suffering to another, it is surely clear that other suffering must come to us in lieu of the suffering we have transferred to another. We may free ourselves from one disease, but we enmesh ourselves in another. We may vaccinate ourselves out of smallpox. We may stop up the smallpox outlet for ill-living. But ill-living will out, even if the smallpox outlet be denied to it. And thus doctors find new diseases to take the place of old.—G.S.A.

EFFECTS AND CAUSES

2. Can we postpone effects which are due to us?

Surely, up to a certain point. We can sometimes introduce what we may call new causes, and these will modify the effects either by changing their nature, or by postponing them. Death may normally be scheduled for a certain date. But we may actually die later, because causes have intervened which modify the death date. Even at very high levels of advancement there is by no means perfect foresight, since within the inevitable necessity there is a quite definite freedom which produces a certain uncertainty—the uncertainty sometimes being more certain than we should expect.

While we are in the midst of effects we are also generating causes, and these often affect the effects in the midst of which we live. Nothing is final at any time, since everything is continuing in the present and is going on into the future. Nothing is ever finished. We cannot say that we have finished at last with such and such an effect, for effects are powers and we are continually adding to them and tempering them.

Hence we may postpone, or anticipate, or substantially modify. Yet no effect is ever lost even to the slightest extent, for effects are wealth and we do not throw away wealth.—G.S.A.

DIVORCE

3. *Is divorce right?*

Who is anyone to set himself up as an arbiter for other people as to what is and what is not right for them? He has enough to do to decide what is right and what is wrong for him. With this re-

servation, however, it may be said generally that divorce is not natural to life. Marriage is one of the most beautiful reflections of the very essence of Life, and its beauty should last a lifetime. But in these days of confusion and ignorance marriage has largely lost its sanctity, is to no small an extent the outcome of artificial passion and sex-stimulation. Thus established in the fleeting, its beauty, such as there was, soon fades; and surely divorce is preferable to intolerable propinquity. We are at a very physical stage of the evolutionary process, and therefore all conditions and relationships must needs be impermanent. Hence the machinery of impermanence exists to fulfil it. On principle divorce is unthinkable. In practice it is very expedient.—G. S. A.

IS THERE PURPOSE IN PAIN AND SUFFERING?

4. *What worries me is man's cruelty towards animals, and vivisection especially. Why must animals suffer these terrible things? It seems logical to suppose that, in some way or other, they have also their karma. But is it already of such a nature that they have to suffer such pain? And what does it teach them? Fear towards man. I cannot see that it teaches them anything but fear and hate, because of the pains they have to suffer. What bad karma can a mouse or a dog have acquired by past deeds? And if it is not karma, but something entirely new, which is not the outcome of former actions, of what use is it then?*

Your difficulty seems to spring from the conception of pain and suffering as an evil *per se*, in all places and under all circumstances. You seem to think that pain and suffering in this world are justified only as the consequence of evil deeds done in the past. Is this your idea? Then let us try to look at the problem from the opposite angle, for do not forget that truth down here is at least a two-sided proposition, if, not a many-faceted one.

Could you agree with me that pain and suffering may work *preventively*, may keep one in future from inflicting them on others? If so, would not they then be a blessing instead of an evil? Is it inevitable, or logical, that they only awaken fear and hatred, and the evil passions? I do not think so. May not they as well, or rather more so, arouse pity and compassion, and the resolve never to inflict them on others, knowing from one's own experience what misery they bring? This, at any rate, is the principle that underlies the idea of the law of Karma.

It is of great importance for you to realise this. We may call it the *corrective* power of pain and suffering, teaching the individual by his own sufferings not to give pain to others, rousing in him through self-pity the higher emotions of pity and compassion for others. If this is true, then fear and hatred, instead of being the normal reaction to pain and suffering, are much more the perversion of the latter's real intent.

It would be as wicked a perversion, of course, if in this

corrective tendency, we were going to look for reasons in order to justify our cruelties towards animals and our fellow-men. It is quite a different thing, on the one hand, to leave that correction as a prerogative to the impersonal, all-knowing and all-beneficent power of God or Nature or Karma; on the other hand to demand the right to it for ourselves, easily swayed as we are by selfish motives and led astray by ignorance.* I entirely share your abhorrence of vivisection for example. Whatever reasons may be adduced in defence of it, they all have their roots in these two—ignorance and egotism, the former being the intellectual, the latter the moral negation of the unity of all life.

Pain and suffering are indeed the most potent aids toward the realisation of that oneness of all life. I have great expectation that by pain—even though “innocently” suffered by the animals, because they have not yet developed the discriminative faculty between good and evil—these our younger brothers may grow into better men, when reaching individualisation, than I fear our own race has been.

But I hear you murmuring that joy and pleasure may be perhaps more effective to the same end, because of the happy state of mind of which they are productive, and which therefore can only think of sharing it with others. For this is the quality of happiness that it is never self-centred. And truly, I must confess that you are right, though I might point out that the spectacle of the world shows rather a contrary scene, namely how pleasure or joy often hardens

more than it softens people's hearts, making them callous and indifferent to other people's sufferings. If only they could keep these—hardness and indifference—out of their own lives! I will put it this way: that, just as fear and hatred are a perverted reaction to pain and suffering, in the same way indifference and callousness and hardness of heart are a perversion of joy and pleasure.

What then, from the standpoint we have reached, is the use of joy and pleasure, considered as means for the law of karma to further the evolutionary process? If pain and suffering have a preventive and corrective effect towards evil-doing, joy and pleasure tend to keep us in the good ways. As the consequence of good deeds done in the past, and also in their own nature, they are a potent incitement to continue to do good. They may not guard us against doing wrong to others, but their power is to *entice* us so to do and *maintain* us in the good.

Both, pain and suffering, as well as joy and pleasure, are indispensable as the "pairs of opposites" through which all expressions of life, animal and human, mineral and vegetal, angelic and divine, are more and more sanctified and hallowed by the gradual realisation of deeper and deeper strata of the oneness of all life, and of the eternal happiness, free from ephemeral pleasures and pains, joys and sufferings, which is the essence of its being.—A. J. H.

SCIENCE AND THE TRINITY

5. *You refer to the Trinity as essential in religion and perhaps a*

fact in nature. Can you prove that assertion by Science?

I do not want to prove anything. You cannot prove anything worth while. I do not think Science recognizes that Trinity in life. Does anyone know if it does? What Science does recognize is the existence of the Spiritual Government of the World. I do not think it is necessary for anyone to enumerate examples, but Millikan is one that occurs to me. The greater scientists realize that a tremendous driving intelligence must be a great guiding force in the world. When it comes to details of that guidance, they will not have it. Science is not ultimate. Who is going to prove the fundamental realities of life?

Science only places before us a certain aspect of the truth which consciousness is able to realize. Beyond that, Science does not go, but Science realizes that there is an infinitude of discovery that is yet to be made. But it would not matter to me whether Science did or did not approve. Science is just as much unlearning as it is learning. The Science of today will be largely contradicted by the Science of tomorrow. Science is a fluidic thing. I am concerned with the fundamental realities which are far beyond Science, but which may none-the-less be true though Science has not yet discovered them. I do not want to be limited by Science, though one recognizes the marvellous splendours of Science. Science brings into the physical plane great truths and makes them real. I dare say Science will enter into the spirit of the Trinity later.—G. S. A.

ANGELS IN THE HUMAN KINGDOM

6. *If some angels are incarnated as men, are there any ways in which we can recognize them apart from clairvoyance?*

There have been cases where the higher kind of nature-spirits are incarnated amongst us, but they are very rare. Probably in your school days you may have heard the story of Undina, and how, for the sake of love of a man, she was drawn from her normal life beneath the water. There is a certain foundation for things of that sort. They have occurred, but they have always been very rare.

How would you know such a person? I have seen one or two in the course of my life—at least two of them. You would probably describe them as fairylike—inconstant, rather irresponsible, living not as the rest of us do, but very much attracted to all things in nature. I hardly know of a single word that would accurately characterize the type. It is that flying from one thing to another, a sort of irresponsibility, which we might call butterflylike.

I have read that at other times such people have been very sad, as if half remembering a previous state of existence in which they were far freer. But you are not likely to meet with any of these people, and I really think you do not need to spend much time in learning how to recognize them. But if you married one of them you would soon discover that they were different from the rest of humanity.—C. W. L.

AMERICA'S PURPOSE

7. *You say it is essential to know the purpose of every nation. What is the purpose of America in the spiritual plane?*

As I wrote in an article, "America: Her Plan and Purpose," America has to show the modern world that a rich man can enter into the kingdom of heaven; that spirituality is not incompatible with material prosperity, well-being, and comfort. There is no reason why we should not be comfortable, happy, enjoy ourselves and lead decent, spiritual lives. The whole of America's advancement is along the line of material well-being, and she has to realize that and must see to it that material well-being synchronizes with spiritual upliftment so that a rich man can enter into the kingdom of heaven and thereby pass through the eye of a needle.

Another work of America is through the youth of America to break down orthodoxy and superstition. I like to see young people shocking the older generation.—G. S. A.

* * *

QUESTIONS FOR JULY

Would it help me to understand Theosophy better if I joined the Theosophical Society?

What is America's greatest need?

Is there a period of unconsciousness immediately after death, before awakening on the astral plane?

What kind of philosophical outlook would you say the Theosophical outlook is?

Is God conscious of evil? Does He know anything about our troubles?

Does the term "Buddhahood" mean the same as "Christhood"?

How do you justify war and all the horrors associated with it?

WHERE DO WE STAND?

By PETER SEDGWICK

[I am very glad Mr. Sedgwick is so concerned about the wellbeing of the Theosophical Society, and I gladly give room to his letter. But I must confess I wish his concern were strong enough to cause him to hold dear his membership, rather than to allow it to lapse. If this be the Society's time of dire need, why has Mr. Sedgwick deserted it, or why has he been so indifferent to membership as to allow it to lapse? I say this in no spirit of cynicism, but in a spirit of regret that a number of members hasten to desert a ship they think to be in danger of sinking. Surely that is just the time when it needs all available strength. I sincerely hope Mr. Sedgwick will realize that he can serve the purpose with which he writes his letter far better as a member than as one to whom membership has apparently no particular value. His views have their place within the Society. Why is he not within with them?— Ed.]

THOUGH not at present a member of the Theosophical Society—I “lapsed” in 1927—I have been in touch with Theosophy for the past ten years. I am twenty-six years of age and may therefore, presumably, be termed a “young Theosophist”. After leaving school I spent prolonged periods of study at various Universities on the Continent of Europe and eventually succeeded in passing the Foreign Office examination in 1930. Since then I have served as His Britannic Majesty's Vice-Consul, in several South American countries. I have had plenty of opportunity to judge, from the standpoint of the benevolent outsider, the extent to which Theosophy is studied and practised, and I venture to consider myself in a position to make a few remarks regarding the present position of The Theosophical Society. I hope I may be looked upon as one who speaks with very great sincerity.

What is Theosophy? At one time, not so many years ago, the answer to this question seemed comparatively plain. Theosophy was a body of teachings revealed to the world by H. P. Blavatsky and expounded with inimitable clarity and force by Annie Besant and others. Theosophy claimed to be the Ancient Wisdom at the back of all religions. It presented a coherent explanation of man's Whence, How and Whither. It opened the gateway to knowledge of other worlds. It gave us, above all, the certitude of Eternal Life. The Theosophical Society seemed, in those days, to have something to offer to the world. It acted as the custodian of priceless teachings and its leaders gave their lives to proclaiming, in no uncertain terms, that these teachings were sublime. Despite all the discreditable bickerings which had weakened it since the earliest days, the Society proved capable of fighting a winning battle.

Why? Because its foundations were firm.

These foundations, however, are no longer firm. The Society has become disorganised and is tottering on the brink of collapse. The loss of membership is caused by the feeling among former adherents that the Theosophical ship is sinking. On the one hand there are those who consider that H.P.B. has been betrayed by the numerous neo-theosophical movements which have sprung up around the Society. On the other hand there are those who follow Krishnamurti in wishing to be free from all organisations and believe that the new wine of his message cannot be poured into the old Theosophical bottles. "Back to Blavatsky" would probably never have developed into a movement of any great importance. The vast majority of Theosophists realised that the cause of Theosophy had benefited enormously under the leadership of Annie Besant and C. W. Leadbeater. It is Krishnaji who has disrupted the Society. This fact must be faced and something must be done about it. Quickly. Krishnaji was proclaimed as the Theosophical Avatar, but he failed, like Jesus Christ, to preach along the lines expected of him. Instead of bringing peace and unity to the Society, he brought a sword.

In an article in the January number of THE THEOSOPHIST, Dr. Arundale makes a number of statements in his usual placid style. Many people have wondered, with me, whether Dr. Arundale is really awake. Does he *really* believe that the Theosophical Society is "one of the most

positive, definite and effective movements in the world"? The whole trouble, as I and many thousands of others see it, is that the Society is so hopelessly *ineffective* because it is neither positive nor definite in the very slightest degree. Mr. Hamilton-Jones, in a most intelligent article in the February THEOSOPHIST says that "the present value of the Society is probably negligible". This is the plain truth. Why? Because, as Mr. Hamilton-Jones so well remarks, "we have to re-learn what Theosophy is."

The Society is doubtless right in emphasising the necessity for freedom. It would not be in accordance with Theosophical principles to insist that those who do not believe can never find salvation. But Theosophy, if it is to influence the world, must offer a definite and coherent message and the Society must be the meeting-place of those who believe in Theosophy and wish to spread that message. Only then will the Society be strong. The Catholic Church has survived, and goes on from strength to strength, because it is firm. The Church of England is dying because, begotten of compromise, it has no roots. Where are the roots of the Theosophical Society? When Annie Besant reinstated C. W. Leadbeater, large numbers of the most cultured and influential members seceded in high dudgeon; but I remember being told by a fervent Theosophist that storms of that nature might well be regarded as a purge. "We want to be strong and united", he said. "We would rather have a few who really believe than a

great number who take a mere intellectual interest". It is a far cry from that day to this. In those days Annie Besant, the President, had a right to speak for the Society. Nowadays everyone has a right to refute everyone else, but on no account must anyone claim to speak for the Society. An out-and-out materialist is every bit as good as any of us. Did not the Tower of Babel fall because those who tried to construct it were unable to understand each other's tongues?

Dr. Arundale persists in bolstering up the thesis that Theosophy cannot be regarded as a definite body of doctrine, and that the Society in no way consists, or should consist, of people whose opinions coincide. Very good. No one can, at the last, be brought to the Beatific Vision by any outside agency. Each must fight his own way to conscious union with the One Life. But Theosophists should have a common foundation on which to base their efforts. They must know where they stand. I, as a representative of the outside world, would be glad to learn where The Theosophical Society takes its stand. We had read and heard of Theosophy as something we could, if not accept or even understand, at least recognise as a body of teachings which presented a philosophy of life and a guide to action. Now, however, we are repeatedly told that those teachings have absolutely no more right to be regarded as Theosophy than the personal opinion of any materialist or atheist who, for some reason best known to

himself, elects to join the Society. "No specific school is entitled to regard itself as the school *par excellence* and therefore entitled to dominate the policy of the Society," says Dr. Arundale. "We welcome innumerable schools with innumerable divergencies, but no individual school is even *primus inter pares*." What attitude does the Society adopt towards the vital question of Krishnamurti? None. "Whatever Dr. Besant and Bishop Leadbeater may have declared him to be can be of no concern to the Society as such, even though Dr. Besant was president of the Society and Bishop Leadbeater one of its most prominent members." Who, then, has a right to speak for the Society? THE THEOSOPHIST states on its front cover that "The Theosophical Society, as such, is not responsible for any opinion or declaration in this journal, by whomsoever expressed, unless contained in an official document." What are the official documents of the Society and by whom are they compiled? Is the Society really so amorphous as to possess no belief or policy beyond vague aspirations towards brotherhood? Have the first leaders of the Society so fallen that the teachings to which they devoted their lives must be apologetically deprecated as under:

"It is a fact, of course, that The Theosophical Society has, ever since its foundation, been the repository of certain definite teachings called Theosophy, fragments of the Science of Life. It is a fact that the Society came into existence *partly* in order to be a channel for the dissemination

of those teachings. It is a fact that the attention of members and of the general public is constantly invited to those teachings as *in part* the *raison d'être* for the Society's existence." (Italics mine).

I reflect a large body of reputedly intelligent opinion when I assert that the Society is in danger of falling to pieces by reason of the very broadness of its compromise. No one has any doubt of Dr. Arundale's integrity and zeal, but the impression he gives to observers of the Theosophical Movement is that of a man who is vainly trying to avoid facing up to the facts. He must face the supreme fact of Krishnamurti. He says that Krishnamurti "is in no way concerned to attack or to undermine anything or anybody". It is patently obvious to most people, however, that this is just precisely what Krishnaji has indeed come to do. He has come to undermine all our habits, all our preconceived ideas, all our old avenues of thought, all our comfortable places of refuge. He wants us to strip ourselves naked and make a completely fresh start. He denies that Gurus can be of any assistance and urges us to attach no importance to Karma and Reincarnation and other doctrines the validity of which he will neither affirm nor deny. He wants to undermine our Theosophy. Let there be no mistake about this.

The Theosophical Society will stand or fall by the attitude it adopts towards his challenge.

In his article entitled "Our Measuring Unit" in the January number of this journal, Mr A. P. Warrington strikes the keynote of the whole matter when he says that the Society has never been "an organisation exclusively for those bent merely upon research or study, whether scholarly or otherwise, important as such activities might be and in reality actually have been. Nor has it been merely a new group of fraternalists added to the many already in existence." He goes on to state that the object of the Society has been to offer guidance towards an acquaintance with the Masters. His article is full of references to the Masters. The Society must, he says, *hold to the fundamentals*. I understand the fundamental teachings of Theosophy to be Karma, Reincarnation and the Masters. Without these the whole Theosophical edifice falls to the ground. Yet Krishnaji dismisses them as utterly valueless. This situation MUST be faced. The Theosophical Avatar has disclaimed Theosophy. What is the meaning of all this? Some explanation is demanded, and Dr Arundale must supply that demand. He must cease to beat about the bush, for few are deceived by those tactics. We ask, and we have some right to ask, where the Society stands.

" OCCULT " TERMS AGAIN DEFINED

BY HAMILTON STARK

(Continued from p. 182)

Number is the essence of all things, and the principle of rational order in the Universe. **Numeration**: by the system of the French and most European peoples, a billion is 1,000 millions, and each higher denomination is a thousand times the preceding one. That system is in use in the United States. But according to the English and German system, a billion is a million of millions; a trillion is a million of billions; and each higher denomination is a million times the one preceding. Probably that is the method used in calculating the great cycles-of-time that are found in Theosophical literature.

Nature is the Source-and-Sum of Manifestation, but is not the manifested and finite apart from the Uncreate Cosmic urge. Creativity, but not alone Creation. Mind or Ideation, transmitted centrifugally as laws-of-Nature, Karma, or Necessity. Nature is the one Element and the Great Whole, apart from which nothing can exist, comprising Motion and Matter. It is, therefore, Matter in Motion, unceasing motion being Life; and as regards the phenomenal world of Manifestation, Nature is the plane of material generation. The aspect of Nature known as *Akasa*, and which pervades the whole of the

Solar System, is the "record" of events—the Memory-of-Nature.

Manifestation comprises octaves of vibrational matter, and material, vibrational vestures for use by Consciousness, which harmonizes and becomes a relation between them. Consciousness is automatic or self-motivating previous to the point of Individualization, and reasoning after that turning-point. **Pralaya**: the subjective-half or night-time of any cycle or period, as night between two days; winter following summer; or the stage of rest of a heavenly body after its objective manifestation (the latter is in Esoteric Philosophy sometimes referred to as an "obscuration"). **Periodicity**: periodical return, as of an orb at a stated place in its orbit, due to its circling movement about its primary, or its central point. It is the mode of all Manifestation. Forms continuously return to their starting-places, and usually repeat the cycle many times. Their constituent matter is constantly evolving, and the same is true of the Life that ensouls them. Therefore, due to evolution, the circles may be said to be spirals, because at each return both Life and Form have in some degree improved in their respective ways of faculty and function. **Eternity**: a recurrent cycle-of-time; an

Age or Yug (Yuga), but not everlasting.

Karma : the fact or characteristic of Nature that may variously be termed equilibration ; cause and consistent effect considered as parts of the same whole ; continuous eventuation ; logical growth ; universal Becomingness ; endless, inexorable, equitable adjustment.

Elemental-essence and Thought-forms : the form-building energy or ensouling Life of the Second Logos, known as Monadic-essence in its relation to the four "highest" or more tenuous Planes of the Solar System, becomes Elemental-essence when associated with the Mental and Astral-planes. A certain quantity of it is active throughout one Plane during the whole of a Planetary-chain, and then is withdrawn for reissuance at the vivification of the next Planetary-chain, but it descends to the next "lower" or denser Plane, where its already acquired capacities and tendencies then become active in producing more intricately organized forms for the fuller expression of Life. At the close of one Chain-period, that which has ensouled the Higher-mental Plane, and which is known as the First Elemental-essence, is ready to become the Second Elemental-essence and to ensoul the Lower-mental Plane at the beginning of the next Chain. Its place and function in the Higher-mental condition of Matter will then be filled by an inflow of Monadic-essence from the Intuition-world and so on to the close of the seventh Chain of any particular Scheme-of-Evolution. At the inception of a succeeding "Scheme," this specialized energy

will resume its activities at the stage of specialization previously arrived at, and proceed as did similar "Essence" during all previous "Schemes". And so, the ensouling energy of the Second Logos gives to Mental and Astral Matter their peculiar quality of unfailingly instantaneous response to impinging disturbances. "The faintest vibration caused in the Mental-world by a thought, or in the Astral-world by a desire, makes the Mental and Astral Matter swiftly generate shapes and forms, crystallizing into 'thought-forms'. . . . The Matter of the Mental and Astral-worlds, irrespective of a soul who makes a vehicle of it, is alive with a peculiar kind of life which is delicately sensitive, quick with Life (of the Second Logos) and yet is not individualized. . . This 'Elemental-essence' is in a 'critical state': ready to precipitate in 'thought-forms' the moment a vibration of thought from a thinker's mind affects it. According to the type and quality and strength, is the thought-form made by Elemental-essence out of Mental or Astral Matter." Thought-forms are fleeting or lasting according to the energy involved, and as inhabitants of those worlds or octaves-of-vibration are called "Elementals".

Skandhas : embodied vibrations or vibration-entities, formed in the various grades of "Elemental-essence" of the Astral and Mental worlds—vitality instinct with Life, and instantly affected so as to give appropriate form to each impulse of thought and of feeling, generated by all units of Humanity. "Karma is the guiding power, and

Trishna (in Pali, Tanha) the thirst or desire to sentiently live—the proximate force or energy—the resultant of actions, which, out of the old Skandhas, produce the new group that form the new being, and control the nature of the birth itself . . . It is the group of Skandhas that form and constitute the physical, emotional, and mental being we call man (or any being). This group consists (in the exoteric teaching) of five Skandhas: *Rupa*, the material properties or attributes; *Vedana*, sensations; *Sanna*, abstract ideas; *Sankara*, tendencies both physical and mental; and *Vinnana*, mental powers, and amplifications of the fourth—meaning the mental, emotional, and physical predispositions. Two more are connected with, and are productive of, *Attavada*, “the doctrine of Self, both of which (through the ‘lower-mind’) lead to the Maya of heresy and belief in the efficacy of vain rites and ceremonies in prayers and intercession.”

“Exoteric Skandhas have to do with physical atoms and vibrations, or objective Man; the esoteric with the internal and subjective Man. Skandhas are the germs of life on all the seven planes of Being, and make up the totality of the subjective and objective Man. Every vibration we have made is a Skandha. They are united to the pictures in the Astral Light—which is the medium of impressions—and connected irrevocably with their creators as links which attract the reincarnating Ego on his emergence from Devachan, and have to be picked up by him and exhausted in a new

Personality. A mental change or glimpse of spiritual Truth, may make a man suddenly change to spiritual Truth even at his death, thus creating good Skandhas for the next life-time . . . Karmic effects of the past-life must follow, for the man in his next birth must pick up the Skandhas, or vibrating impressions that he left in the Astral Light . . . Every Skandha that is formed by man must return to him sooner or later; since it is his own vibration. If as yet unexpended at the death of their originator, they remain crystallized in the Astral Light until his reappearance in physical-life, when, attracted by affinity, they are galvanized into activity again, and merge in his being, whether they are good or bad. In either case they can be paralyzed by his efforts of a reverse nature.” They are identical with elementals.

Elementals: thought-and-feeling entities created chiefly by mankind. Those that continue active after the death of the originators are the ones that have been absorbed by other people. All other creations which we have effected by influence upon Elemental-essence and which have not yet expended the energy provided them by us, remain dormant until our reappearance in the physical-world, when by reason of the inexorable law-of-Nature, that “like attracts like”, they are revived and drawn to us to be neutralized or still further strengthened and perpetuated. We are responsible for our share of the wrongs we cause other people to do, and in like manner, we share the karma of the good we influence others to

do. The term "Elemental" is also applied to the collective cell-life or ensouling-entity of each of the several bodies that compose the "Personality" of all human-beings. "Each of our three bodies has a life and consciousness of its own, quite distinct from the life and consciousness of the Personality who uses them. This "body consciousness" of each vehicle is known as the "Mental-elemental" of the Mind-body; the "Desire-elemental" of the Astral-body; and the "Physical-elemental" of the Physical-body. This Body-consciousness is the Life of the Elemental-essence of the Mental- and Astral-matter; and the Life in the Mineral, Vegetable, and Animal streams-of-life which make-up the Physical-body."

Elementaries: or "Brothers of the Shadow" (Pisachas or "two-principled" ghosts) are composed mainly of the dead among perverted scientists (sorcerers) and the more degraded of all people who have had "untimely", sudden deaths. They include also, Dugpas and other such living degenerates.

All "elementaries" are "Earth-walkers", confined to Kama-loka or the realm of coarse desire-thought: the densest stratum of Earth's atmosphere. They compose the chief part of the "dark forces", and exert an influence against sanity and common-sense progress in accordance with Evolution. Discipleship is especially beset with the dangers of both crafty and crude interference by the "black-magicians" and Brothers of the Shadow—the incubi and succubi of medieval times—the more depraved of which also become vampires, ghouls, were-wolves, etc., and any of the genus are apt at participating in *seance* make-believe, aided by "Elementals" that are readily adaptable for the purpose.

Elements: in the order of their increasing fineness of composition, they are Earth, Water, Air, Fire,¹ and Ether (Akasa); and also a sixth, connected with the process of the highest intellection (Will?). Each of these is an integral part of that which includes them all within all planes or octaves-of-vibration.

(To be continued)

¹ This is the order in western tradition. In eastern philosophy it is Earth, Water, Fire, Air. See Dr. Besant's lecture, p. 227.—ED.

THE ANGELS SPEAK

BY ISABEL H. S. DEVEREUX

CHARACTERS

DOCTOR STANDISH, a typical American physician.

MISS THORNE, a mournful looking girl.

MR. RAWLINS, middle class man.

DEATH ANGEL, tall, majestic woman's figure.

BIRTH ANGEL, beautiful and slender woman's figure.

TIME

Present.

PLACE

Anywhere in America.

SCENE

The hall of an ordinary apartment house. Doors to two apartments, one to right and one to left of stage, with chairs standing near each door. Wide French window at back opening on a balcony. The open doors of balcony show sky and tops of buildings below.

Curtain rising shows Dr. Standish, surgeon's bag in hand, ringing the door-bell of the left-stage apartment. The door opens and Mr. Rawlins comes out, greatly excited, pulling the doctor towards the centre of the stage.

MR. RAWLINS: O, doctor, I'm so glad you've come! You are *sure* it will be a boy! You are *sure*? You can *promise* me that, can't you?

DR. STANDISH: Well, no—I can't promise you that exactly—but one thing you CAN be quite sure of—It will be either a boy or a girl! (*laughs*)

MR. RAWLINS: It will be a BOY! it MUST be a BOY! I've got everything PLANNED OUT. Of course, it HAS to be a boy!

DR. STANDISH: I hope so—I surely hope so for your sake. But now I must go to my patient. How is she?

MR. RAWLINS: She's fine—and such a nice nurse you sent. SHE says she just KNOWS it will be a boy!

DR. STANDISH: You are so excited. Suppose you stay out here awhile and calm down a little before you come in. This is serious business, you know!

MR. RAWLINS: All right—I'll pull myself together.

The doctor goes in, shuts door while Mr. Rawlins takes the chair, spins it around to centre of stage and sits on it rocking to and fro, smiling to himself. The right-stage door opens and Miss Thorne comes out, untidily dressed, dishevelled, and with a scarf about her shoulders.

MISS THORNE: Is Dr. Standish there? I phoned his house and they said he had just left to go to your wife.

MR. RAWLINS: Yes, he is here. Is your Mother worse?

MISS THORNE (*petulantly*): Yes, she's worse—I KNOW she is worse, though that shut-mouthed nurse doesn't seem to think so, and Mother lies there so quietly, with almost a smile on her face. But I know she's worse—much worse—in fact I think she is dying!

MR. RAWLINS: O, I'm so sorry! Won't you sit down a moment?

MISS THORNE: Yes, I'll take just a second's rest. I AM so miserable! Of course all this would have to happen right now, when I'm studying so hard at the Art School! To think that Mother should die and leave all this burden on me! It is always that way in my life. I never can do what I want to! I told her, over and over again, that she would kill herself waiting on Father the way she has, these past three years! These semi-invalids—they want you to do something for them, every minute, morning, noon and night—never give you any rest—and, of course, I couldn't help very much! I'm always so tired, when I come back from the Art School, and when I'd tell her so, Father would say: "Well, you only go there for your own pleasure". Just as though a person didn't have the right to do

SOMETHING she wanted. WASN'T ONE enough, anyway, for him to have waiting on him all day long ?

MR. RAWLINS: Your Mother certainly was most faithful in her duty.

MISS THORNE: O Yes—that's it: DUTY. That's what she would always say whenever I tried to get her to listen to me, and not DO so much. She would always say it was her duty, because Father had ruined his health working so hard for us. And now I just KNOW she is going to die and I'll have to wait on him instead and give up going to the Art School and everything I like! (*She starts to cry.*)

MR. RAWLINS: Come, come—maybe it won't be as bad as all that.

MISS THORNE: O yes it will! This is the most unhappy day of my life!

MR. RAWLINS: Now, isn't that queer! I was just thinking that it was the very happiest day of mine. You know, Miss Thorne, in just a little while now my son will be born—MY SON—think of that! And I have everything all planned out for him—EVERYTHING—I know even what kind of clothes I'll have him wear—and where I'll take him on Sundays—and the school he is going to—so when he finishes he will be ready to be a partner in the shoe business. I intend that he shall start right in at the factory, learning from the ground up. Then down will come the old sign—no more R. J. Rawlins Shoe Company, but Rawlins and Rawlins—Shoe Manufacturers. So much more elegant—classy I say. It's a great idea and all my own. But I must have the son, you see, to carry it out. Lucky boy he will be too. Mighty few kids have everything thought out like that for them, before they are even born. Eh?

MISS THORNE: No wonder you are so happy. It seems so funny when I am so miserable, but then birth is such a beautiful thing and death is so dreadful! That's just Life, isn't it—begins in joy and ends in grief! (*Rising*) You'll send the doctor, won't you?

MR. RAWLINS: Sure thing. I'll go tell him right away.

They both go to their own apartments, Miss Thorne's scarf remaining on the chair.

On the balcony behind the French window, as though out of the air, the Death Angel appears, a tall majestic woman's figure, with noble face and a radiant smile of great power and peace. She is dressed in long loose diaphanous robes shading from violet to lavender, with draperies falling from the shoulders at the back in such a way as to give the effect of folded wings. On her head a long veil of the same colours and material is drawn tight across her forehead, hiding her hair, while her whole appearance gives the impression of abundant joy.

She walks over to the closed door at the right and waits there, expectantly.

The Birth Angel then appears behind the window in the same way. She too is a beautiful woman, but of slighter figure, and her face wears a sad compassionate look. She is dressed in exactly the same manner, but in shades of blue, of light tones only. Her veil, arranged in the same way, extends over her right arm in which she carries something at which she looks tenderly and sorrowfully. She comes forward slowly and seeing the Death Angel smiles, and they walk to the centre of the stage.

BIRTH ANGEL: Greetings, my sister. It is not often that an angel of birth and one of death meet at the same place. Whom seek you here?

DEATH ANGEL: Mine 's indeed a happy task today. I come for one whose loving selflessness shall bring her long and wondrous joy. Soon she will sleep, and sleeping, dream, awakening only to the timeless glories of the Heaven World. And what of the soul that you bring for birth?

BIRTH ANGEL: Mine is a sorrowful errand—and I almost falter in the doing! For see this yet unborn soul. (*The two look behind the veil.*) How marred with scars and stains, the deeds of other lives—the shameful thoughts, the low desires, the cruel actions sown in the past, but soon now to be reaped. Look at the scarlet glow of anger and these murky coils of hatred and of lust.

This soul is of a hot rebellious nature that will brook no restraint, but from his early childhood will cause only pain and

sorrow to those who give him birth. Of course, deep hid within, there is the spark divine, and if, from infancy, the child were very gently handled—his own will given free but careful rein—(*shrugging shoulder*)—but such is not to be! he has not merited such birth, and must needs learn his lessons in a rougher way and through conditions he has brought upon himself.

The souls to whom he comes owe him this debt of parenthood, but pay it badly, thinking only of themselves—what he shall do for them—not they for him, and oh, the sorrow and disgrace that shall be theirs through this wayward boy!

DEATH ANGEL: Yet there is much sweetness and the power of good hidden in this young soul, and after many lives. (*She lifts her arm in a rising gesture*).

BIRTH ANGEL: Meanwhile it is now my task to place him where his sleep of peace will soon be broken by the choking pangs of birth.

The left apartment door opens and Dr. Standish comes out dressed in his white surgeon's clothes, sleeves rolled up and face flushed. As he crosses the stage, Mr. Rawlins opens the door behind him and calls to him.

MR. RAWLINS: You won't be long, eh, doctor?

DR. STANDISH: No. No—not long—I shall be back, in time. The nurse knows what to do. Besides, there are a few minutes yet.

Mr. Rawlins has a broad smile on his face as he closes the door.

Dr. Standish rings the bell of the other apartment and Miss Thorne opens the door crying.

MISS THORNE: O, doctor, I was just coming for you! She's dying! I know she's dying!

DR. STANDISH: Be quiet then—be quiet.

As they disappear the door is left open, and from time to time sobbing is heard.

DEATH ANGEL: How queer, this human world! Such weeping when a noble soul goes to its great reward!

BIRTH ANGEL: Such smiling when an erring soul begins a sin-stained life!

The Death Angel listens intently and, smiling radiantly, goes towards the door.

DEATH ANGEL: My time has come!

She passes into the apartment—Presently a wail is heard from Miss Thorne and the Death Angel comes out again bearing something in her arms covered by her veil. She goes over to the Birth Angel.

See, at last, she sleeps, only to waken to a glory greater than she dreams.

BIRTH ANGEL (*looking behind the veil*): How beautiful!—the wondrous golden glow—the rosy tints of love! Her selfless life has indeed woven a rainbow mantle for the sleeping soul.

DEATH ANGEL: A treasure for the Heaven World whither I go. Farewell, my sister!

BIRTH ANGEL: Farewell, joyous one!

The Death Angel goes out of the window at the back, turning to smile before disappearing.

The Birth Angel walks towards the door at left, as the Doctor comes out of the door at the right and rings the bell, which Mr. Rawlins answers.

MR. RAWLINS: O, come quickly, Doctor!

As the Doctor goes through the door the Birth Angel follows and the door closes. Miss Thorne comes from her apartment, looking for her scarf on the chair, and sits there crying. Presently Mr. Rawlins opens his door and rushes over to her.

MR. RAWLINS: It's a boy! It's a boy! A boy! Just think—my little son is born! (*looking at her*) O, excuse me—me—I—I didn't see—er—your Mother—gone?

MISS THORNE (*wailing*): Yes, she's gone! I knew she would go and leave it all to me! Now I have to look after that cross old man—do for him all day long—and I can't go to the Art School. Oh, oh! (*Angrily*) But, believe me, I'll not work myself to death as she did! (*A voice is heard through the open door calling "Daughter!"*) There he is now, starting in already!

MR. RAWLINS (*shocked*): But you must do your duty—DUTY. That's the first thing in life—one's duty. See how I am going to do my duty to my little son. I tell you he's the finest kid I ever saw—has his little fists all doubled up already to begin to fight the world. Eh, Rawlins

Jr. of Rawlins and Rawlins Shoe Manufacturers—the biggest shoe factory in the U. S. A.

The Birth Angel comes out of the left apartment door which closes behind her, walking towards the back, but as Miss Thorne speaks, she stops to look at them both, with a sorrowful expression.

MISS THORNE: But suppose he doesn't WANT to go in the shoe business? Suppose he wants to do something else?

MR. RAWLINS: Something else—I guess not. He's MY son, isn't he? What do you think I had a son for, anyway? Why, I've got it all planned out—

MISS THORNE: Planned out—planned out to suit yourself! The poor kid. (*Angrily*) I've never been able to do anything I wanted to, in all my life! It will be the same with him. I'll bet that son of yours just HATES you by the time he is grown up!

MR. RAWLINS (*Bristling with rage*): How dare you! How outrageous! And

from you, you indolent, selfish, lazy thing who has never, never, done the least bit of her DUTY to her parents. (*Violently*): Say, young lady—I'd bet that your poor overworked Mother was glad—GLAD to die!

MISS THORNE: O, you horrid, horrid BRUTE! (*The voice is again heard calling plaintively "Daughter—Daughter"*). All right, Father, I'm coming.

She picks up her shawl and trails towards the door, turning to look angrily at Mr. Rawlins who is listening intently, his anger changing to a smile.

MR. RAWLINS: And there is Rawlins Jr. starting to cry for me already! He was a smart kid when he picked me for a father. All right, my son, I'm coming!

As both the doors close behind them, the Birth Angel shakes her head, as she looks from one side to the other—then slowly goes out through the window and disappears as the curtain falls on an empty stage.

IS THEOSOPHY DOGMATIC?

A "TRUTH TRIAL" formed a feature of the South Indian Theosophical Conference at Adyar on Saturday.

It was amusing to hear Dr. G. S. Arundale, as counsel for plaintiff, arguing before a judge and jury that "Theosophy is becoming dogmatic," when one of his great purposes as President of the Society is to keep it free from dogma.

The trial brought 22 persons into play—judge, jury of twelve, counsel for plaintiff and defendant, three witnesses on either side, and the clerk of the court. It was an entertaining method of debate, with all the colouring and procedure of a court of law. A crowd thronged the "court", which was held in the Headquarters Hall.

Dr. Arundale introduced an element of humour. Brilliant though he was, and with all the semblance of trained counsel, the jury decided against him by seven votes to three, no doubt to his extreme satisfaction, "that there is no dogma in the Theosophical Society." The judge, Mr. N. Yegneswara Sastri, declared he was unable to accept the verdict and ordered a retrial.

Dr. Srinivasamurti, counsel for the defendant, conducted his case with skill and erudition. His witnesses were Miss Helen Veale and Mrs. Rukmini Arundale. The plaintiff's witnesses were Mr. N. Sri Ram, Mr. Felix Layton and Mr. T. G. Narayanan. Mr. J. L. Davidge was clerk of the court and Mr. A. Ranganatha Mudaliyar, M. L. C., foreman of the jury.

From *The Madras Mail*, April 22, 1935.

SCIENCE NOTES

By W. WHATELY CARINGTON

V

Tolerance, Relativity and Truth. Science and Theosophy are at one (and rightly) in praising tolerance as a primary virtue of civilized man. There could be no disagreement as to the impropriety of burning a man at the stake because his thought had led him to conclusions at variance from our own, yet there seems to be a certain divergence of attitude discernible which is worth exploring from the standpoint of scientific method.

We should all deplore, I suppose, the action of Tennessean "Fundamentalists" in refusing to allow the theory of Evolution to be taught in their schools, though we should certainly victimize—to the extent of dismissing, or refusing to appoint—anyone who proposed to teach, in our own schools, the doctrine that the Earth is flat or that the British nation is descended from the lost ten tribes of Israel. Nor should we consider ourselves intolerant in so doing, for we should say that of these two doctrines the first is demonstrably false, while the second is superficially preposterous and quite unsupported by evidence.

In other words, when we are considering relatively simple and concrete matters such as these, we tacitly if not explicitly assume the validity of absolute criteria of truth. The Earth is either flat or

not: the inhabitants of Great Britain either are or are not extensively descended from early Semitic tribes. We do not say that such statements may be true *for* so-and-so, but (by implication) false *for* somebody else.

Broadly speaking, the same is true for the whole *corpus* of mundane knowledge as summarized, for example, in the *Encyclopaedia Britannica*. Such a work may, of course, contain some small proportion of false or inaccurate statements; but no one, I think, regards its contents as being true (or false) in no more than some relative sense dependent on the particular reader concerned.

Yet in Theosophical circles, so soon as we leave the realm of "things that we can touch or see"—and sometimes even before that—we frequently find the very admirable notion of tolerance extended to a point at which any conclusion seems to be considered as good as any other. "You think one thing, I think diametrically the opposite: don't let us trouble to find out which view, if either, is correct—let us murmur 'Tolerance' and pass by on the other side".

For such an attitude, essentially amiable in intention though it be, the intent truth-seeker can have no tolerance at all! From glossing

over discrepancies, and even flat contradictions, by saying that a statement may be true from one point of view but false from another—and letting things rest at that—is but a step to admitting that we do not care whether we ever know the truth of the matter at all, or whether there is any such thing as a true statement in any absolute sense.

Not thus has human knowledge laboriously been won.

On the contrary, progress in knowledge-getting has depended largely on the systematic and ruthless elimination of personal or local factors and the substitution of statements which are absolutely and universally true for those which are so only relatively or with respect to particular times and places. Every schoolboy, as Macaulay would say, is taught to eliminate the effects of "parallax" (due to the position of the observer's eye, etc.) from his readings of the simplest instruments, while, at the other end of the scale, relativity theory has produced "invariants" which are altogether independent of particular circumstances. Primitive man saw the sun rise, move and set; for Copernicus the Earth spun as Rossetti's fretful midge; Newton made the mechanics of the story plain for a given frame of reference; but Einstein's equations hold for any observer moving in any manner whatsoever. Relativity theory does *not* conclude that all truth is relative—only that we have to look deeply into Nature before we find invariant truth that is absolute.

I have no doubt at all that, at this level of discourse, so to speak,

the principles that apply to the physical world apply also to any other there may be, so that there are invariant relationships discoverable which are of universal, and not merely individual applicability. But we shall not find these, as it is our business to do, by the exercise of politeness alone. It will be necessary to realize that, when we have made due correction for "the point of view", for linguistic aberrations, for the too frequent confusion of inference with observation, and for other exegetical pitfalls, we shall often find conclusions held which are definitely and unequivocally not in accordance with fact and therefore incorrect. And whenever this is rigidly demonstrable, there is nothing to be gained, but much to be lost, by pretending that there is no error where actually there is, or even by emphasizing, out of misguided kindness, that the conclusion would have been perfectly correct if only something had been the case which, in fact, was not!

Such a procedure, which is often the line of least resistance and maximum applause, is not tolerance in any proper sense of that term. It is, indeed, first cousin to cowardice, if not to dishonesty, and little more than a dodge—masquerading as a virtue—for avoiding the arduous task of finding out what the truth *is* and for enabling us to go on cherishing whatever form of words best pleases us, regardless of whether it corresponds with fact.

Without true tolerance, based on a recognition of the other fellow's goodwill, few of us—I suppose—would long survive, and certainly progress would become impossible.

THE BOOK OF THE MONTH

"GENTLEMEN—THE KING!"

"The King's Grace, 1910-1935". By John Buchan. (Hodder & Stoughton Limited, Warwick Square, London, E.C. 4. Price 5/- net.)

TO any royalist or believer in the spirit of kingship and in the very real beneficence of His Majesty's rule, Colonel Buchan's book in celebration of the Silver Jubilee of the King-Emperor will come as a literary and personal treasure. To both royalist and non-royalist it exhibits a Monarch whose relation to his people, as Kings lived in the old days among the Rajputs, is that of mutual help. Kings have rarely been what they are intended to be—reflecting the attributes of their Divine Archetype, the Lord of the World—models of experience, wisdom and practicality. Yet here is a King, George V of England, whose mode of life, innate sagacity, and sense of unity single him out as one of the great rulers of history. Read his speeches of recent years, broadcast throughout the Empire, and realize how deep and fundamental is his sense of brotherhood, his appreciation of "the growing kindness significant of the true nature of men and nations." In King George the kingly office has flowered, by virtue of this spiritual depth, into a vision of world unity.

Colonel Buchan, into whose hands this record of a momentous reign has propitiously fallen, is a distinguished novelist and biographer, who lived through the period he graphically depicts. As a biography

of the King, he rightly disclaims it, but it is a magnificent phase of such a biography, intimate and yet detached, figuring the King as pinnacled on the Throne, a "watch-tower" above his people, but at the same time "closer to the national consciousness than even the most famous Minister," and with all his hereditary nobility a "plain man" among his people.

The Throne as the symbol of Imperial power and stability is as vital an element in the book as the King himself: "the Throne as the continuing thing through an epoch of unprecedented change." The Throne has altered in constitutional practice, but not only that. "It has come closer to the lives and interests of the citizen. The king is today far more a people's king than when an Edward or a Henry returned in triumph from the French wars. The office has come into the light of common day without losing its traditional glamour. Its dignity has not declined, but affection has been joined to reverence. Since the Tudors the phrase has been the King's Majesty. Today the older form of words is the more fitting, the King's Grace."

What an uneasy heritage descended upon the King at his accession! In the world of religion, the creeds were in solution; there was a weakening of intellectual

foundations. In international relations a dawning sense of insecurity; "the old romantic nationalism had decayed, and in its place had come a new nationalism of the pocket." Europe was moving towards materialism and the self-contained and jealous state. Grave problems of foreign policy and defence existed side by side with heavy domestic preoccupations. In 1910 rumblings of war were already heard, but the atmosphere was thick with cotton wool which deadened the warnings. In 1914 war broke. War and a new British Empire.

Early in the book Mr. Buchan speaks of the Throne as "the point around which coheres the nation's sense of a continuing personality." At the end of the book he envisions it as "the one binding link that survived" the war—that war in which "the Empire may fairly be said to have come of age, and become an alliance of adult nations." What the Throne means to the race of Britons he thus declares: "During the controversies that followed it remained, except in one case, the cherished centre of unity, around which union could grow. As such its value was beyond price, for it provided a steadfast foundation on which a new working mechanism could be constructed and a new theory of Empire developed."

Following the course of the war we are mostly concerned with the part which His Majesty played, including his visits to the Front, heartening both the high command and the rank and file: "The King's visit was an appeal to his troops to 'take counsel from the valour of their hearts'." Then the

Armistice, and victory, and the King's reply to Parliament, indicating the spirit the nation must try to preserve in peacetime:

"It is on the sense of brotherhood and mutual goodwill, on a common devotion to the common interests of the nation as a whole, that its future prosperity and strength must be built up. The sacrifices made, the sufferings endured, the memory of the heroes who have died that Britain may live, ought surely to ennoble our thoughts and attune our hearts to a higher sense of individual and national duty, and to a fuller realisation of what the English-speaking race, dwelling upon the shores of all the oceans, may yet accomplish for mankind. For centuries Britain has led the world along the path of ordered freedom. Leadership may still be hers among the peoples who are seeking to follow that path. God grant to their efforts such wisdom and perseverance as shall ensure stability for the days to come."

The changing Empire brought a harvest of imperial problems in which the King has been the central and resolving personality—the Irish impasse which he himself solved, problems of Egypt and India. The King's interest in India is deep and fundamental, and far above chauvinistic or vested interests. "If any voice reaches any of the peoples of India," His Majesty said in his Christmas message, "let it bring the assurance of my constant care for them, and of my desire that they, too, may ever more fully realize and value their place in the unity of

the one family." Mr. Buchan's view is more conservative. "What is proposed," he observes, "is not a blind transference to alien conditions of a highly idiomatic kind of government, but an attempt to build upon the facts of modern India a special and appropriate type of polity. For a century we have been labouring to inspire India with our political philosophy, and we have largely succeeded. We have welcomed her as an organic part of an Empire which is based on that philosophy. We have helped to create in her habits of thought of which that philosophy is the natural outcome. We cannot exclude her from sharing in what we regard as our best." Better, of course, if the British element of which Mr. Buchan is the spokesman had permitted Indians to share in what they regard as their own best, which is all they ask and to all of which they are entitled.

The author traces the expanding Empire along with the new procedure—the Balfour formula, which made the Dominions autonomous communities; the Statute of Westminster which, having "removed, with a few small exceptions, every shackle from a Dominion's sovereign power, left the Crown as the sole legal link holding the alliance together, and provided, therefore, that any law affecting the Crown should require the assent of every Parliament in the Empire". The "tremendous meaning of the Crown" is "the foundation of the new doctrine, the one principle which gives unity to a vast growth whose destiny is unpredictable. Without it no tie of sentiment or blood or tradition would bind for

long. To the Empire it provides a centre for its long memories and a personality for its devotion."

The consummation of the book is a picture of Britain—the whole nation—and the whole Empire royalist "not only in constitutional doctrine but in personal affection". Yet the regard for the person of the King-Emperor goes far beyond his people. The universal sympathy shown him in his illness in 1928-1929 surprised the world and kindled in His Majesty "a new and moving hope. I long," he said, "to believe it possible that experiences such as mine may soon appear no longer exceptional; when the national anxieties of all the peoples of the world shall be felt as a common source of human sympathy and a common claim on human friendship."

In a moving peroration Mr. Buchan reveals the fundamental qualities of kingship and of King George V himself:

"Majesty and grace are in the royal office. Monarchy in some form is universal to-day, for it seems to be a necessity in government. Elsewhere it is elective and temporary, as in republics; or, as in dictatorships, enforced and undefined in term. But an hereditary monarchy is not only more enduring than such types, it has a special quality which they can never win. A king, who reigns not by election or by a sudden popular impulse, but by right, has a sanction behind him which no transient dictator or president can claim. His authority is interwoven with the life and thought of his people. If, as in Britain, his ancestry goes back to our dim beginnings, the

office embodies the whole history of the nation. Because it is beyond popular caprice, it is, as I have said, the centre of the nation's conscious unity, a link between its past and its future. It becomes a symbol, which needs no artificial sanctity to give it power. With this firm foundation Britain is enabled to be a bold pioneer in new construction, just as the man who would cast his spear far must first find solid footing. It preserves her from the wastefulness of revolution, and from the futile type of revolution which we call reaction.

"But the historian must record that the King has added to the duties of the Crown a graciousness which springs from his own character. He has given to ceremonial the bloom of friendliness. He has always possessed a high seriousness, and the note of faith and piety which he has often struck has not been the mere convention of his office. He has walked securely in more difficult constitutional paths than any of his immediate predecessors. He has faced courageously crises which imperilled both his people and his Throne. But, in addition to all this he has diffused a spirit of simplicity and charity which has profoundly affected the national temper. His quick sympathy and kindness have warmed the country, and done something to warm a chilly world. When nerve was breaking his steadfastness has restored it, and when strife was fermenting he has spoken the healing word. The power of the Throne lies in what it is: but the authority of the King lies both in what he is, and in what he has done. With the Queen and his

family to aid him, he has made Britain not only a nation but a household.

"Leadership does not consist only in a strong man imposing his will upon others. In that sense it has no meaning for a British sovereign. But in a far profounder sense the King has shown himself a leader, since the true task of leadership is not to put greatness into humanity, but to elicit it, since the greatness is already there. That truth is the basis of all religion, it is the only justification for democracy, it is the chart and compass of our mortal life. The King has led his people, for he has evoked what is best in them."

If kingship is a divine office, it has reached its apotheosis among the world's rulers in King George. Kingship is inherent in the world's government, and here the King-Emperor is seen at work, guiding as best he may the destinies of his far-flung Empire within the unfolding of the world-plan directed by that far greater KING, the Lord of the World. Mr. Buchan has enough vision and sense of unity to body forth in panorama, all unconsciously perhaps, the plan unfolding. And above all a King who is a "People's King," with a deep attachment subsisting between both. It is a worthy book, a masterpiece of literary craftsmanship, and a sensitive and noble appreciation of the personality of the King-Emperor and his reign. As for the book itself—it is enough to say the publishers have touched high-water mark: it is a delightful book to read and to handle.

J. L. DAVIDGE

WHAT OFFICERS DOES A LODGE

OF THE THEOSOPHICAL SOCIETY NEED?

By G. S. ARUNDALE

THERE are, of course, the obvious officers. A President or Chairman, possibly a Vice-President or two, but surely not more than two, a Secretary who has business instinct even if not business capacity, and a Treasurer who has the money sense even if not the money experience.

The President should have tact and sympathetic understanding of all sorts and conditions of members. He should be an expert in conducting meetings without appearing to conduct them, using silence as his gavel rather than words or hammer; and he should have learned the rudimentary art of presiding—to be brief, very brief, in opening a meeting, to look dignified while the meeting is going on, and to refrain from spoiling a meeting by the terrible “concluding remarks” from which we lecturers so often suffer agonies. He should know that he must refrain from *sotto voce* conversations with people while the lecture is proceeding, and should appear interested in the lecture even though in fact he finds it, as well he may, extremely boring. We lecturers are sometimes very boring. He should be able to maintain the necessary decorum among the members of the audience without even a suspicion of fuss; and he must always remember that the lecturer is the guest of the Lodge.

But there are other officers essential to a live Lodge in addition to those whose work is obvious. There should be a host or hostess, with the very important duty of making everybody feel at home—members of the Lodge, especially the new members, visitors, lecturers, and anyone who is at all prone to be ill at ease, shy, gauche. Unfussily, again, the host or hostess should make a bee-line for anyone who seems to be lonely, sitting perhaps far away from the rest. But there must be nothing of the “I-am-the hostess-and-it-is-my-duty-to-be-doing-all-this” business. No one should be a host or hostess who is not constantly forgetting he or she is host or hostess, and only remembering the desire to be very friendly.

Then there must be the Publicity Officer, who keeps in constant touch with all that is going on in the outer world, in the city or town in which the Lodge works. He must be in touch with public opinion, and with the drift of the thought round about the Lodge. He must know what kind of lectures are likely to command public attention, and what lines of presentation are likely to be those of least resistance. He must also be able to make profitable outside engagements for visiting lecturers, so that they address movements

other than just the local Lodge. He should be keen on advertising and propaganda, even if not actually expert. He should be constantly intent on devising ways and means of giving at the least cost the widest publicity. The Publicity Officer is indispensable to a really virile Lodge.

* I suppose the Librarian is a fairly obvious officer, but I single him out because I want him, or her, to be well posted as regards what is going on in the outer world and what are the latest and best books on the goings-on. He should be able to be all opinions to all visitors. Even though he may have a particular bee buzzing in his bonnet, he should have the silencer ready to cover the bee's mouth when some one comes along to say he is deeply interested in, and appreciative of, something against which the Librarian's bee buzzes most vituperatively. The Librarian must remember the Society's Freedom of Thought, and sincerely encourage it. Of course, the Librarian knows all about Theosophical literature, and what particular Theosophical book to prescribe for each inquiry. But he should specialise in books for young people, even though unfortunately he will have to go outside Theosophical literature for many excellent books. A Librarian must be a Jack of all Sciences, so that he may help everybody to get what everybody wants. Particularly, I am always anxious that a Librarian should not seem to be unapproachable. So often, Librarians have what I may call a little coterie of cronies, one or another of whom is always by the

Librarian's side, and conversation goes on in an apparently confidential whisper. A Librarian should appear approachable practically all the time. You never know when a visitor, shy and uncertain, may come in. Seeing a coterie, he will almost certainly disappear, and a valuable member may have been lost.

Then I should like to see in every Lodge the representative of the Theosophical Order of Service, whose business it is to give every possible facility to members of the Lodge to apply their Theosophy in practical service. He should know everything about all local movements working in one way or in another for the town's uplift. He should know when to suggest the joining of an existing movement, and when to recommend the starting, by members of the Lodge individually, of some new activity. He should be a liaison officer between the members of the Lodge and their service to the world in which they live. If possible, he should himself be active and well-known in the life of the community.

Further, I should like to see in every Lodge some officer who specially looks after the artistic side of the life of the Lodge, and also of the more social side, the family side in fact. A Lodge which is not definitely beautiful in however simple a way, is an ugly Lodge, and denies in fact the Theosophy it asserts in theory. It is not money that makes a Lodge beautiful, but just the sense of the congruous and the delicately simple. And those who do not possess this sense must be careful not to obstruct any who are more

fortunately endowed. Very few people in fact possess this sense. I do not think I possess it myself. But at least I have another sense—the sense to know where I am deficient, so as not to exalt my ignorance at the expense of others' wisdom. I lay stress upon the family life of the Lodge. Some Lodges are very cold affairs indeed. Lectures in plenty, formal social gatherings with formal refreshments, but nothing really light, and never the joy of laughing together, enjoying some kind of relaxation together. Why cannot the members of a Lodge really play together as well as study together? A Lodge of The Theosophical Society is just a family somewhat larger than the people who constitute the actual home itself. It must be a home from home, and have all the warmth of a home, the lightheartedness of a home. I hold that we fulfil the First Object of our Society far more in happy laughter than in learned lecture. If I had to make a choice between lecture and laughter, surely would I choose laughter. And when I go to my Lodge I must feel I am going home in every sense of the word. Is Theosophy merely the Science as we have it in our literature? Is Theosophy just the evolutionary process as expressed in terms of rounds, races, states of consciousness, rays, planes of nature, karma, reincarnation, and so forth? Theosophy is the joy of living, the warmth of living, the amusement of living, no less. And we know but little Theosophy when we know but the Theosophy given to us in lecture and in study class. Part

of the magic of Theosophy is that we are moved to laugh when otherwise we might be constrained to weep. Let us live lightly, entering into the soul of Life as well as into its moods.

And then I should like to see a member exclusively concerned with the drawing of young people into touch with Theosophy and the Lodge. I am eager that children, even young ones, should have their place in the activities of a Lodge. A Lodge which has no young people from time to time inundating it, surging through it with their zest and self-abandonment, stirring the older folk out of their complacent lethargies, is only a bit of a Lodge. I am not thinking of young members, but of young life which learns to associate with a Lodge of The Theosophical Society delight, friendship, and a set of elders who themselves know what the *joie de vivre* is, and are people with whom it is fit for the young to associate. Never mind about membership. It will come in due time, and in any case it is not of essential importance. What matters is that young people should be Theosophists. Whether they become members of The Theosophical Society is quite a secondary consideration. But a Lodge which makes little or no provision for the happiness of the young, for the happiness of the very young too, is a Lodge which is looking at Theosophy narrowly and is only half alive to its splendours. I look upon a Lodge as a playground for the young, within, of course, definite limitations, where they can learn how to play as the Masters would have them play, as much as

I look upon it as a place in which the older generation may grow awake to a Real heretofore outside the limitations of their consciousness.

But there is another officer whom I should like to see in every Lodge—the liaison officer with Adyar, Adyar the heart of the Society. There is not nearly enough of Adyar in the Lodges of the Society, and while the fault is no doubt largely Adyar's—we have failed, in this particular—I want the Lodges to help Adyar to fulfil its duty by making a channel between Adyar and themselves. There is so much that Adyar can give directly to each Lodge, without in the least degree infringing the Section's autonomy, that it will be worth the while of every Lodge to establish a suitable channel, and to have periodically an Adyar evening—not merely on February 17th. As the head of Adyar I will send the life of Adyar flowing down the channel where the channel exists in the form of a special member who has been appointed its guardian, who receives the life and who also, be it understood, is on the alert to be of service to Adyar in the many ways in which Adyar would be thankful to be helped.

A Lodge of The Theosophical Society must be wonderfully real and scintillating, a place renowned for its joyous happiness, for its

very real interest in all those things which go to make up the lightheartedness of life, for its inherent youthfulness, for its comfortableness, and for its power to drive all manner of storms away, releasing the sunshine and the light. Please let us get out of our heads that Theosophy is a set of Laws, a number of scientific principles, a series of hypotheses, a subject for deep mental study, *and nothing more*. Please let us get out of our heads that Theosophy is to be confined within the limits of study classes and lectures, *and that it has no place outside these*. Please let us get out of our heads that Theosophy belongs to the mind alone, and to some vague regions which we are pleased to call the higher consciousness, *and has nothing to do with the emotions or with the physical body, and specially nothing to do with daily life in leisure and in work*.

A Theosophical Lodge is a little world, with all the appurtenances of a little world. And it exists to show how delightful a place a little world may be to live in—when permeated by Theosophy.

Perhaps some will be able to think of other ways whereby a Lodge of The Theosophical Society may be more intensely alive. But to me a Lodge needs all these expressions for its fulfilment of the name it has the honour to bear.

THE THEOSOPHICAL FIELD

MESSAGES TO INDIAN FEDERATIONS

"A YEAR OF POWER"

THE President (Dr. Arundale) dispatched the following message to the Conference of the Northern Circars Federation held at Berhampore, Ganjam District, in April:

BRETHREN :

I send you my most hearty greetings on the occasion of your Conference, and wish you a happy and a profitable gathering. I regret my inability to be with you, but the presence of our beloved Vice-President will be more than compensatory. I am sure you will hearken eagerly to his wisdom and derive great benefit from his advice.

There are two special values in the holding of a gathering of Theosophists—first, the strengthening in each participant of his attachment to Theosophy and to The Theosophical Society; Second, the planning of ways and means whereby to spread Theosophy more widely and to acquaint the public more effectively with the value of membership of our Society.

Addresses and lectures should, in my opinion, be largely directed to this end, so that the result of the Conference is to send members to their homes more stalwart than ever for Theosophy and better equipped to spread its message.

Attendance at Conferences is less for individual satisfaction and more for the gaining of added power to bring to the world the gift of Theosophy and The Theosophical Society. That which we have we can only appreciate as we share in increasing measure. You cannot really know Theosophy, you cannot really appreciate your membership of The Theosophical Society, save as you pass on to others the Theosophy you know, save as you bear constant public testimony to the privilege of your membership.

I earnestly trust that your Conference will be very successful in stimulating each one of you to give as you have received. And I particularly hope that you will all make a special point of commemorating this Diamond Jubilee Year in some signal manner. This is a year of power for our Society, and if you do not take advantage of it you will be losing a precious opportunity. At the very least let there be a record attendance from your districts at the Diamond Jubilee Convention at Adyar.

May the blessings of the Masters be upon you all as you seek to serve Them in wisdom and sacrifice.

"SPREAD THE TRUTHS OF THEOSOPHY"

The President sent his good wishes to the United Provinces Federation in the following letter :

I much regret that it is impossible for me to be present at the United Provinces Theosophical Federation to be held at Fatehgarh. I send to you all my very best wishes for a most successful Gathering. I am sure you will all do your utmost to take advantage of the release of power which synchronises with the advent of our Diamond Jubilee Year. First must the power help us to be better Theosophists and more active members of the Theosophical Society individually. Second, we must be more busy than ever in spreading the Truths of Theosophy and the many advantages of membership of our Society. I sincerely hope that during the course of the Federation Gathering you will plan a great Theosophical Campaign for the United Provinces, and when you thus gather from all parts of the Provinces you will surely be remembering your responsibility and be eager to discharge it more fully. Advantage should be taken of this Diamond Jubilee Year to spread Theosophy far and wide and to strengthen in every possible way each Theosophical

Lodge. You should be able to show through the devotion of your members, a substantial increase in membership of the Society and in the strength of your Federation. I sincerely hope too that you will exhort as many members as possible to attend the Theosophical Conference we shall be hoping to hold in Benares during the Dasara holidays. The Theosophical Society, especially in India, has a future before it even greater than its past. The Elder Brethren will be encouraged to place more power in our hands as we use to the utmost the power they have already entrusted to us.

* * *

ANDHRA FEDERATION RESOLUTION

The Andhra Theosophical Federation at its annual meeting on April 13 adopted the following resolution :

"This conference of the Andhra Theosophical Federation begs to convey its heart-felt greetings to Dr. G. S. Arundale, our new President, and offers its loyal and devoted co-operation to him, to Mr. Hirendranath Datta and to Mr. C. Jinarajadasa in all their efforts to promote the cause of the spiritual evolution of the world."

* * *

MR. JINARAJADASA IN AUSTRALIA

Mr. C. Jinarajadasa had an excellent reception in Perth, West Australia, where he arrived on March 12th. His main series of lectures was entitled "The Conquest of Matter and Spirit". Arundale Hall was packed to the doors, and excellent reports were given in the press.

In an interview with the *West Australian* Mr. Jinarajadasa said that during the last seven years he had visited many countries and spoken the languages of many peoples, and had been inspired to find how many idealists there were in the world, people who sacrifice themselves.

Mr. Jinarajadasa also delivered a lecture at the Anzac Hall on March 17th entitled "The Empire, India, and World Federation for Peace".

Mr. J. R. Wilkinson, President of Perth Lodge, writes :

"At the Reception we had about 250 present and everything went splendidly. Many people afterwards thanked me for the opportunity of being present. Mr. Jinarajadasa's talk was a real gem. At the first lecture in Arundale Hall, we had 350 present and that was a tight squeeze.

"On Sunday morning he delivered a sermon on 'The Bridge between Heaven and Earth.' There were 90 people present. Just before the lecture at night he delivered a broadcast talk over 6WF on 'The Child's Message to His Elders,' being the substance of the chapter on 'The Teacher and the Child' in his book, *Life! More Life!* This talk was rushed through the press as a pamphlet and 500 were sold at the Anzac Hall where the subsequent lecture was delivered to an audience of 600 people.

"On Wednesday evening Mr. Jinarajadasa spoke to an audience of over 100 members on 'The Work Ahead.' He left for Adelaide on the 19th.

"The activities in Western Australia have been much quickened by the visit of Mr. Jinarajadasa; he was sympathetically received by the press, and aroused an interest in our ideas among the public. The arrival of Miss Mary K. Neff should do much to crystallize this interest and deepen the interest of our members."

* * *

MISS NEFF IN PERTH

Miss Neff's lectures in Perth commenced on March 24th and her schedule was outlined as follows :

March 24th	"The Message of Theosophy."
March 31st	"The New World Concept—The Solidarity of Man."
April 7th	"India's Oldest Religion—Hinduism."
April 14th	"Buddhism, The Light of Asia."
April 21st	"Man and His Bodies."
April 28th	"Man's Greatest Power—Thought."
May 5th	"Death—and After."
May 12th	"Australia and the New Race."

In addition she gives a literary talk every Friday evening in the Arundale Hall, the subjects including readings from Tagore, readings from *The Light of Asia*, poets on Reincarnation, and H. G. Wells and Arnold Bennett on the New Education.

* * *

THE LODGE TRAIL FROM CALIFORNIA TO ADYAR

The big Trans-Pacific steamer, President Hoover, swung slowly into Honolulu Harbour at 6 a.m. January 2nd, and up to the Dollar Line pier, where a sleepy band droned "Aloha-Ge", and a few yawning friends of the passengers appeared with flowered leis on their arms. Frankly I felt very lonely getting off the steamer to wait ten days for the next. But a phone call soon informed me that Mr. Cook, our U.S.A. General Secretary, had written to the Lodge and Miss Alice Rice was coming to take me to her home. It is a most delightful household. We had an informal evening reception, presided over by Mrs. Claire Cottrell, the Lodge's President, who also explained much of the difficulty of their work, which their isolated position, extraordinary mixture of races, and the langour and ease of the equable climate produce, making interest in religious and philosophical subjects hard to maintain. But the valiant little group is doing its best and earnestly begs all T. S. members on passing steamers to let them know, as a visitor is a real treat.

The Lodge in Tokio, the only one in Japan, has among its group of many nationalities, some members of high intellectual qualities, and its secretary, Miss Eileen Casey, was a friend in great need to me, in that strange country. Well do I remember a cold afternoon of thickly falling snow, and a thin stream of visitors making their way down a narrow lane of Tokio's suburbs to Miss Casey's adorable little Japanese home. Twelve countries were represented, and for two hours I tried to put Theosophical truths into the simplest of phrases, though still satisfying to their mental calibre, for among them were the Lodge's distinguished Japanese president and his wife, a Legation member, a Buddhist priest, a University professor,

a Russian princess and a German psychometrist of amazing powers. Tea and cakes were served, darkness fell and outside passing lights bobbed up and down through the oiled paper panels—and still we talked on.

To Hong Kong I knew Miss Casey had written, so when a gentleman inquired at the purser's office, in a very Scotch voice for Mrs. Devereux, I knew it must be Mr. John Russell, Presidential agent for China, of whose many years of distinguished service to the Theosophical Society I had been well told. I had only one day and evening there, so being soon joined by Mrs. Parkinson, a charming English girl, we went through the amazing Chinese quarter and up the "funicular" for a marvellous view of the harbour. Luncheon gave us a chance for a long talk about the work, which is in many ways very difficult, having to deal with so many different Oriental and western types. Then we visited the Lodge room, just in the business section with a big brass sign to attract notice from the many passers-by. At tea later, at Mr. and Mrs. Parkinson's, I met a group of their Theosophical friends and tried to answer their many questions.

I was out on deck as we swung alongside "the biggest dock in the world" at Manila, expecting Capt. and Mrs. Ragan, stationed at Fort McKinley, to meet me, but little was I prepared for the reception I received—Mr. Ishmael Zapata and Mrs. Zapata, their daughter and several Lodge officers, over a dozen in all, with beautiful bouquets of lotus blossoms. The Zapatas, with their ten children and many grandchildren, have made their home an inspiring centre, and in the large garden have built an open-air lecture hall, where that evening I spoke to row upon row of eager faces, intent upon each word and so appreciative of my few phrases of poor Spanish. Here I met many of the fine Lodge workers of the ten Lodges that form the new Philippine Section, and I was especially impressed with the group of young people who are planning to take Theosophy into their political life and do great things when their national independence comes. There is Benito Reyes, with a brilliant University record and already a poet of note in English, Spanish and Tagalog, the native dialect ;

and Dominga Lopez, his fellow-student, lovely in a yellow Philippine costume, and Cleopatra Zapata, with her political ambitions—"the little Senator" I called her, and why not? A feast came after the lecture and at midnight five cars full went back to the ship, to talk Theosophy for two hours more.

At Singapore, where the boat stayed three days, I was met by Mr. Menon, the distinguished President of the Singapore Lodge, and Mr. Pakiri, my guide and standby later. The Lodge has a nice large Headquarters and can surely be a wonderful host. Mrs. Prior took me to her most unique apartment in Temple House, a former Chinese temple with an amazing collection of porcelain figures on the roof, of dragons, animals and scenes from the life of the Buddha. With Mr. Gallistan I saw the most marvellous collection of orchids, literally hundreds of different specimens. A gay evening was spent at an Oriental replica of Coney Island, where imported western amusements vied with Malayan and Chinese open-air theatres with their incredible din of cymbals and drums. And a tour with Mr. Menon included a visit to a modern Malayan Buddhist temple, given by a rich Chinese merchant, the entrance being flanked by a pair of huge carved tigers; and inside one quaint explanation of Buddha's levitation reads: "He rised in the air and made them a preach." One day I attended an excellent study class conducted by Mr. Pakiri, and next evening there was a public lecture on "Man's Inherent Divinity", when my audience of well over a hundred showed keen interest. Here too we have a fine group of young people who are sacrificing much for their devotion to Theosophy.

Docking at Penang only at five and sailing at midnight, there was but time for tea on the lovely hotel terrace by the sea and a talk to the small group invited by Mr. and Mrs. Hughes, new-comers themselves, but such fine workers that before long we shall surely have a Lodge in beautiful Penang.

By this time the curiosity of the Van Buren passengers had been thoroughly aroused by all the attentions at every port and they asked for a lecture on "What is Theosophy?" It was very well attended

and a little group formed which met each morning thereafter.

At Colombo, where Dr. Nallainathan, General Secretary of Ceylon, lives, there was but time for an informal meeting at the Lodge's newly-built headquarters on a quiet road, away from the city's confusion. I had here the great pleasure of meeting Mr. Amaradasa, Mr. Jinarajadasa's uncle and "C. J.'s" two sisters and of drinking at their home to the health of their famous and well-loved kinsman.

Forty hours of endurance on an Indian "express train"—Madras station—the greeting of my daughter Kathryn—the quiet efficiency of Mr. Sundram, Dr. Arundale's right-hand man—a quick ride along the river and over the bridge—and then I entered the welcoming gates of Adyar, the Mecca of all Theosophists and the end of all Lodge trails.

ISABEL H. S. DEVEREUX,
*President, Brotherhood Lodge,
Louisiana, New Orleans, U.S.A*

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MUSÆUS COLLEGE, COLOMBO

Once described by the founder, Mrs. Marie Musæus Higgins, as a "mud palace," Musæus Buddhist Girls' College, Colombo, has developed into one of the finest educational institutions in Ceylon. A new block of class-rooms is being added to the English school, and the corner-stone of the block was laid on March 27 by Sir Philip Macdonell, Chief Justice of Ceylon. Sir Philip attributed the wonderful progress the College had made to the force of character of Mrs. Higgins, her energy and originality, and to the co-founder and manager since its inception, Mr. Peter de Abrew, who, he said, was following with a single purpose the high traditions set by the founder.

Sir Philip said that quite a large number of teachers in schools all over the Island had been trained at the College. That was a great acknowledgement of the value of the institution, and it had reason to be proud of the achievement. It was right and proper that they should praise great men and women who had gone before, and Mrs. Higgins was one of them. They owed much to her, and she had lived sufficiently long to see the fruits of her labours,

Mrs. Musæus Higgins passed over in 1926. She was a friend of Colonel Olcott and of Dr. Besant, who both visited her school many times.

* * *

A VIVID POSTER

Here is the splendid "lay-out" of a circular announcing a course of lectures in Theosophy at Geneva by Monsieur Tripet, the new General Secretary for Switzerland :

WHY ?

Why Life ?

Why Death ?

Why suffering, why material, physical and intellectual inequalities ?

Why disease ?

Why contentions between religions, philosophies, nations ?

WHY ?

IF

you have an open spirit, free from prejudice,

you wish to enlarge your horizon,

you do not understand life and sufferings have disabled you,

you thirst for explanations,

you are not satisfied with current conceptions,

you "cannot" any longer believe,

you are interested in psychology, education, the latent powers in man, in Life,

you are not afraid of exertion,

Whether you are old and fearing death, or whether you are young and wishing to build your aspirations on a practical foundation so that your life may become freer, nobler, more conscientious,

Then, please attend the introductory lecture to a **COURSE IN THEOSOPHY** which will be given, 14 Boulevard des Philosophes, by the new General Secretary of the Theosophical Society in Switzerland,

Tuesday 5 March, 8.15 p.m. subject: *Why I Am a Theosophist.*

Tuesday 12 March, 8.15 p.m. subject: *Reincarnation, Is It a Logical Hypothesis?*

Theosophy, or the Ancient Wisdom, is not a religion, but a philosophy. It makes everybody the better understand his own religion and to live more nobly. It gives help to everybody, whatever his stage of evolution.

Its motto is: "There Is No Religion Higher Than Truth."

The first Duty of a Theosophist: Tolerance towards everybody.

Its "dogma:" Promote Brotherhood without distinction of race, of creed, of sex, of caste or of colour.

...

...

"If I had to give a definition of a westerner, I would say that he is an extraordinary being who does not believe in reincarnation."

(Schopenhauer)

...

...

Is Ford a visionary? No! yet he believes in reincarnation.

Edison, was he a realist? Yes! yet reincarnation was one of his deepest convictions.

Here is ugliness. There is beauty.

Here is misery. There is wealth.

Here is innate sym-

pathy. There is antagonism.

Here is a dull spirit. There is the light of knowledge.

etc.

etc.

Why all these differences? The theory of reincarnation will explain them all, and many other points. It is perhaps new to you, and causes you some wonder, but can you put against it a theory more logical?

Tuesday 12 March 1935, 8.15 p. m. Lecture on Reincarnation, in the Hall of THE THEOSOPHICAL SOCIETY, 14 Boulevard des Philosophes.

Tuesday 19 March 1935, 8.15 p. m. Continuation.

Both evenings: *Questions and answers.* Youth will be particularly interested.

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✓ VOICES FROM NIGERIA

"Come over to this part of the world, Nigeria, and spread the seed of Wisdom, Truth and Light through Theosophy." The cry is from a group in Lagos, on the West Coast of Africa, who are anxious that Nigeria should come within the ambit of the world-wide campaigns which the President wishes to inaugurate during 1935.

[The President is indeed anxious to touch not only Nigeria, but every part of the globe. What we imperatively need is a battalion of lecturers who will

go out into all the world and preach the Theosophical gospel to every creature. After all there are only a handful of Lodges in Africa, which we have spotted on world maps in the Headquarters Office, and the nearest to Lagos are at Cairo in the north and between Salisbury and Capetown in the south—enormous distances away. But we must keep Lagos in mind, and bring it into any possible lecture tour of Africa, or induce travellers down the African coast to stop off at this port, and visit these "Voices from Nigeria" who are calling for the Light.—ED.]

* *

JUDGE BRISTOWE PASSES

Another stalwart, The Hon. Leonard Syer Bristowe, better known as Judge Bristowe of the South African Supreme Court, has passed over, the London *Times* of April 8 reporting his death in London.

The *Times* says: "Bristowe was a Theosophist, and he had been long and deeply interested in Indian mysticism." Actually he was a staunch friend to the

Theosophical Society in South Africa, and one of its chief supporters during his term of office as a judge on the Pretoria Bench until his retirement in 1920, after 18 years' service. He was in his 78th year. Mr. Bristowe had been on the English Bench for 20 years specialising in mining cases when Lord Milner, looking for a "mining" judge, offered him an appointment on the Rand. "On the Bench," the *Times* says, "Bristowe was held in high esteem by public and Bar alike. His appointment was in every way fully justified. As a judge he was careful, patient, lucid. At the same time he formed a definite opinion, quickly and firmly and was not to be easily moved. In private life he was entirely unassuming. He had the kindest of hearts, so that he was a generous helper of the unfortunate, and many came to him in their troubles. Towards the world he was entirely unassuming." Our warmest sympathies are extended to Mrs. Bristowe and her sons and daughters. The younger son, Mr. Francis Power Bristowe, has recently taken up professional employment as a chartered accountant in Johannesburg.

THE ADYAR LIBRARY

WHAT THE WESTERN SECTION NEEDS

FOR some time past the western section of the Adyar Library has not been quite up to date with modern learning. In this regard it stands in a somewhat unfavourable position as compared with the eastern section. This is not so strange as one would think. Adyar has been chosen as the head-centre of the Theosophical movement all over the world, just because of its "orientation". When the funds do not allow us to keep both sections quite up to date, it is only natural that the Occidental should be left lagging behind a little. But there is also every reason for a special effort—doubly special, I should say, because of the

Diamond Jubilee Convention Year we are now living in—to speed up the Occidental section till both are abreast again, and in the future to try to keep them side by side. It is on this ground that I am asked by the President now and again to note down from my readings the newly appearing and other books, which it were desirable that the western section of the Adyar Library should possess, and which it is therefore hoped that kind friends, endowed with more of the world's goods than the Library itself has got hold of for the moment, will supply from their generous hearts.

1. *Webster's New International Dictionary*. Second Edition, 1935.

We have of course the 1st edition in the Library, but that dates from before the Great War (1913). Of the new edition it is said that it "supplies the key to a vast fund of new knowledge, created during the past twenty-five years." That sounds very appetising. The price varies from \$ 20-35, according to the binding, I think.

2. *An Introduction to Logic and Scientific Method*. By Morris R. Cohen and Ernest Nagel, pp. XII and 467. London, George Routledge and Sons, Ltd., 1934. Price 15sh. net.

In a review of this book "by two American teachers of philosophy", it was said that it "helps to show how far the best representatives of logic in modern universities have travelled from the Aristotelian tradition which formerly prevailed. In an earlier generation Mill and Stanley Jevons, and later Keynes, did much for the reshaping of the old formal logic. For educational purposes an eclectic treatment of the whole subject is desirable. Such a treatment is accomplished in this admirable book. We think highly of the attempt of the authors to provide a sound introduction to the principles of logic and scientific method." The Adyar Library has not yet got beyond the stage of Mill, Jevons and Keynes in its collection, and will therefore much appreciate this very modern "Introduction". The eclectic treatment, suited to "educational purposes," is a good recommendation for the book.

3. *Electrons and Protons, Photons, Neutrons, and Cosmic Rays*. By R. A. Millikan, with 98 text-figures and 14 tables. Price 15sh. net.

The Library is in possession of the old edition of 1917, of which the new book is a revision, besides an expansion. There are six altogether new chapters covering no less than 200 pages. Considering the enormous progress our knowledge of the atom and its constituents has undergone in the last twenty years, there seems to be very much need for this book.

4. Sir James Jeans. *Eos, or the wider Aspects of Cosmogony. The Mysterious Universe. The Universe Around Us. The Stars in Their Courses. The New Background of Science. Through Space and Time*.

5. Sir Arthur Eddington. *Stars and Atoms. Space, Time and Gravitation. Science and the Unseen World. The Nature of the Physical World. The Expanding Universe*.

6. Prof. A. N. Whitehead. *The Concept of Nature. Symbolism, Its Meaning and Effect. Science and the Modern World. Adventures of Ideas. Nature and Life*.

I dare hardly confess that of the writers under 4, 5, and 6 the Library has not got even a single copy. And yet the books mentioned above should not be absent from any Library that respects itself.

7. So also the Library should be in possession of three other books by Bertrand Russell, besides the three it has already got hold of. I have especially in mind. *An Outline of Philosophy, On Education, and Conquest of Happiness*.

So far of books. Now of magazines.

8. Could any one supply the Library with a subscription to *Science Progress*, a quarterly magazine (publishers, Edward Arnold)? It would be especially useful because of its popular character, intended as it is for general readers who are not specialists.

9. Then there is the famous *Baconiana*. It is hardly believable that the Adyar Library has ever gone without it. And yet this has ever been the case. Who will remedy the defect, not only with a subscription to the English but also to the American *Baconiana*?

10. I will finish with another book in connection with the preceding item. I think the Library wants badly a modern and fully annotated edition of Shakespeare's works, like for example the *Arden* Shakespeare or *The New Cambridge* edition, the latter edited by Quiller Couch and Wilson.

And this will be enough for the present.

A. J. H.

NOTES AND COMMENTS

WHITHER THEOSOPHY?

IN the article written by Mr. J. W. Hamilton-Jones which appeared in the March issue of *THE THEOSOPHIST* certain statements are made which the Executive committee of the English Section consider to be unwarrantable, and since the writer is a member of this Section his remarks cast a slur upon its administration; as for example:

(1) "*Officialdom is frightened to hear what the 'black sheep' and the 'rebels, have got to say.'*" p. 570.

Mr. Hamilton-Jones has had opportunities to speak, and has availed himself of them, but was asked not to attack "persons". Otherwise he was free to speak as he wished, and did.

(2) "*Balloting should always be straight and above board . . .*" p. 570.

Since this is a clear suggestion that balloting as conducted in this Section is corrupt, Mr. Hamilton-Jones must bring forward specific instances fully substantiated, and if a *prima facie* case is made out it will be investigated.

(3) "*. . . and an equality of rights should be accorded to all candidates for any position in the Society.*" p. 570.

Mr. Hamilton-Jones must put forward his evidence that candidates have been refused equality of rights, and what nature of rights.

(4) "*Money paid by members in subscriptions and in donations should be used for the purpose for which it is collected, i.e., to maintain the Theosophical Society and to propagate its teachings; to divert such money into other channels is dishonest.*" p. 570.

It is necessary that evidential support for this grave insinuation be at once produced by Mr. Hamilton-Jones, since to charge the Society or its Sections with dishonesty is an imputation not to be borne by any self-respecting community.

The Executive Committee of the English Section trusts that you will publish this

letter in the earliest possible number of *THE THEOSOPHIST*.

Yours fraternally,

JOSEPHINE RANSOM,

London.

General Secretary.

Some points not covered in the correspondence already published in *THE THEOSOPHIST* in reply to Mr. Hamilton-Jones's articles are contained in the following paragraphs from letters.

From Dr. L. J. Bendit, London: "It is perfectly true that, if the Theosophical Society is to fulfil its mission drastic changes must take place very soon: it would be a tremendous pity if this were not so, because if such drastic changes as have taken place continuously since the foundation of the Society were ever to stop, we should indeed be the failure which some of our disgruntled members believe us to be. Such changes take place all the time; and I feel that we are, in the hands of our President, carrying on the good work, and that we will go on doing so. I join with Mr. Hamilton-Jones in his hopes for the future, as well as in the slogan which is doubtless implied in his article: *Forward with Arundale!*"

From L. Furze-Morrish, Melbourne: "If there is one sure way of destroying the Theosophical Society, it is to do what Mr. Hamilton-Jones appears to suggest and carry out a narrow policy of 'speaking with one voice on the teachings'—to add to the already vast host of sects in the world which are convinced that their own attitude represents universal truth. The whole purpose of the Theosophical Society is contained in its three Objects—the first of which amounts to the formation of an organisation which will help members to be all things to all men, in other words brotherly. I would take the liberty of making two suggestions: (1) It is every bit as dangerous to try and limit the Theosophical Society to a class for studying the Secret Doctrine and Psychology, as it

would be to limit it to the Liberal Catholic Church. (2) Paraphrasing Mr. Hamilton-Jones's words, 'If we continue to promulgate any form of Theosophy (including that of Mr. Hamilton-Jones) to the exclusion of any other form, then, 'the usefulness of our Theosophical Society in any real sense is *already terminated*'. If any other form of 'Neo-Theosophy' were invented, I would cheerfully embrace it with an unbiassed mind, in the hope that it would help me to 'be all things to all men' and thereby show still more tolerance to those whose mental outlook differs from my own."

From Sada Cowan, Hollywood: "I feel that our public lectures give too much of those things at which the public still scoffs, whereas we have much to give that the world is ready to accept. The Ancients knew well why Mystery Schools existed. Possibly, having the ban lifted for us, we have swung too far in the other extreme. The general public are not ready for complete knowledge. They need to know the truth which will help them to live and to face death fearlessly. But there is much delivered from the lecture platform which smacks of sensationalism, catch-penny advertising, and is unworthy of a dignified and lofty message. If you throw in phenomena or psychic research into a lecture on, let us say, Karma, you are defeating your own ends. A scientist in the audience might possibly be convinced by a well-built-up, logical talk but if you ended by saying (I am taking a wild haphazard example) 'A fairy is sitting on your desk', even though your statement *might* be true, he would say 'The man is mad' and the whole value of all that had been expounded would be utterly lost.

"Another point: We are a group of many people having many creeds, ideas and beliefs. Let us keep our meetings open and free from grooves.

"I took a remarkable intelligent Jewish boy to hear one of our best speakers, some time ago. He was extremely impressed until a short prayer was uttered, completely Catholic in word and symbol. And the boy walked out of the hall. True he was narrow. But it does not seem to me that it is the place of a Theosophical lecturer to advance any cause,

any Church, any doctrine save the one he is placed upon the platform to utter: Theosophy.

"There is absolutely no criticism intended in this letter, no prejudice against personalities, and above all no lack of love for those very speakers against whom my voice is raised and who I feel are making a mistake. On the contrary, I feel that it may be their very eagerness to reach a larger public which is blinding them to the damage they are causing. Nothing prompts my writings save a burning desire to see Theosophy spread. To see it enter the lives of *intelligent* people as well as those psychics and mystics whose hearts and minds are already open."

* * *

THE NEUTRALITY OF THE THEOSOPHICAL SOCIETY

With reference to the questionnaire which appears on page 315 of THE THEOSOPHIST for January, Question No. 4, I should like to question the assumption, which has become traditional in the Society, that the Society should necessarily be *neutral* on any matter. The *neutrality* of the Society has always been the unexpressed major premise behind most of its activity, and it seems to me it is not warranted, although you give it as your opinion in the February *Adyar News* that we should "take our stand on pure Theosophy by which I mean the Truths of Theosophy as we may individually understand them, entirely apart from their resolution in terms of a specific application."

That the neutrality of the Theosophical Society is not axiomatic is, I think, shown, first, by its First Object, since "to form" something "without distinction" of other things, seems to indicate that *action* is required, and action in a definite direction. Secondly, there are the statements in the Master's letter, printed in *Theosophical News and Notes* for December, 1933, that "Theosophy must be made practical", that it has, "through its mouthpiece, the Society" to "tell the Truth to the very face of Lie," that the Society *as an Association* has "not only the right but the duty to uncloak vice and do its best to redress wrongs, whether through the voice

of its chosen lecturers or the printed word of its journals and publications."

In view of the underlining of the words "as an Association", I do not see how it is possible to maintain that the Society is intended to be a neutral body.

Thirdly, there remains the fact that certain teachings, e.g., the life after death, reincarnation, karma, the existence of the Masters, are given from our platforms as definitely Theosophical, and to this extent the Society is not neutral.

My personal opinion is that the Society was never intended to be an "omnium gatherum" of people, with conflicting views, which are reduced to the lowest common denominator of agreement whilst they are in the Society, but to which they immediately revert on going out into the world again. Neither do I believe it was intended to be a kind of philosophic academy or debating club, for discussing abstract issues, without reference to their application to life.

It seems that the Society was meant to be an organisation for inculcating the practice of Brotherhood, through its Objects, and it is therefore concerned with their specific application.

I would suggest that this matter of the neutrality of the Society and the question of the specific application of the principles of its Objects, the First in particular, might be thrashed out at the meetings of the General Council this year, since the immediate future of the Society will depend upon the policy it adopts to these questions. At the moment the Society has no general line which it follows on these. Consequently much time is taken up by officers and members having to decide, every time a matter comes before them with which the neutrality of the Society and the application of its Objects to specific instances is concerned, first, what is the policy of the Society, secondly, does the particular matter contravene that policy.

In order that this matter should be dealt with thoroughly and with deliberation, a series of questions might be drawn up, so framed that the answers had to be a plain "yes" or "no", and these discussed by the National Societies, and their considered answers sent in to the General Council for its guidance.

It is stated somewhere in a letter said to have come from one of the Masters,* that when They founded the Society, They did not intend it to be a kind of psychic club, or a college for the special study of occultism, but an organisation which would spread the principles of Universal Brotherhood throughout the world. Now if we are to do this, it is not enough to think and feel Brotherhood, and leave to others its practical application. Somewhere, sometime, thought, if it is to be effective, has to be put into action, and if the Society is to spread the principles of Universal Brotherhood it must show how those principles are to be applied in action. To say that it can spread the principles of Universal Brotherhood and yet not be concerned with their specific application is to observe the letter but not the spirit of the charge laid upon the Society by its Founders. It may be "straight Theosophy", but it seems very crooked reasoning.

LEONARD C. SOPER

[* See the Maha Chohan's letter in *Letters from the Masters of Wisdom*, pp. 9-10.—Ed.]

* * *

"THE MASTER M. AND H. P. B.'S SMOKING"

The Editor has received two letters commenting on Mr. A. J. Hamerster's contribution to "Notes and Comments" in THE THEOSOPHIST for April (pp. 94-95) under this heading, with his annotations on the Master M.'s letter accepting a "tobacco-machine" from Mr. Sinnett. The Master's letter, reproduced in *The Mahatma Letters* (p. 374), was quoted by Miss Neff in *The Brothers of Madame Blavatsky*.

Mr. D. Srinivasa Iyengar (Bangalore) says it comes "with a shock and a jar" that such incidents "should be dragged forth after 50 years into publicity". He cites H. P. B., "subject to incessant acute physical pain", as having used tobacco to soothe her nerves. But with regard to the Adept, "what special difficulties there may be with such an old body, or what minor indulgence may be necessary for it, who knows? In any case, it is His own concern and not for promiscuous

broadcast or discussion". Mr. Srinivasa Iyengar, apprehensive lest such discussion should "unsettle or outrage" devotional feeling, concludes: "As to the great Adept in question: it is enough for us to know that a fragment of His glory and nobility and heroism dwelt among us in the person of our late Leader and Warrior Saint (Annie Besant). *L'état, c'est moi*. The Society, it is Himself. We can surely be content with that."

On the other hand, Mr. Ronald Craig (Benares City) is "delighted" to read Mr. Hamerster's note. It is a topic, he says, which has been made "unduly subordinate" by historians of the Theosophical Society. "In a sense," he reminds us, "The Theosophical Society took esoteric birth in the flame of the match which Olcott struck for H. P. B. in New Jersey. The amount of tobacco they later consumed in setting down *Isis Unveiled* remains incalculable." Mr. Craig recalls Mr. Sinnett's "inveterate" smoking habit, and other living members of the Theosophical Society who either did or do smoke, also Bishop Leadbeater's "aseptic criticism of the practice." Mr. Craig concludes: "As a smoker and a T. S. member I have often found that members of the public, apt to regard us as an ascetic body, found a reassuring gleam of ordinariness in my addiction to a habit which they also shared."

Mr. Hamerster comments:

"Here are two opposite receptions of my article, the one disapproving, the other approving. I never foresaw that this would be the result. My aim was primarily academical, to correct a mistake, and incidentally to give an intimate glimpse into the life of the two Masters who stand at the back of our Movement. Blessed be Their Names!

"If I had expected any expression of feeling from my readers, it would have been their enjoyment of the latter effort—of the vision given into the Masters' sober and lonely life in a hut in the wilderness far from crowded human habitations, with wild animal life and a few silent chelas as their companions; into the undying love existing between these two Masters, and into their *generous and deeply humorous natures*.

"But alas I have failed, if this was not the predominant impression, and the blame is of course my own. I can only be sorry and apologise for the offence given to some, and the pleasure given to others, on a point which in the opening passage of my article I purposely excluded from discussion in the words, 'I will leave the Master's "fondness" for the nerve-soothing weed for what it may be'—whether truth or a lie or illusion, *I know not*."

* * *

MR. ERNEST WOOD

We publish below a comment from Mr. Wood on the omission from his letter in the November THEOSOPHIST of a passage declared in an editorial note to be critical of the Esoteric School of Theosophy. Mr. Wood writes:

"I do not wish to find fault with the Editor for deleting any portion of my article which he thought it wrong to publish, but he was certainly giving away E. S. secrets to say that I had been and had ceased to be a member of the E. S. This was especially disagreeable as the statement was obviously made to diminish my credit, as seen in the words: 'Mr. Wood has not been a member of the E. S. for some years, and as the E. S. is a private organisation his ideas of it are likely to be erroneous and misleading.' Incidentally, the Editor is evidently familiar with changes that have been made since my time!

"My only reason for referring to the E. S. was that Miss Albarus refuted my view by citing a different view as being taught in the E.S. and therefore right. In reply to this I did not criticise the E.S. at all. I simply referred to Madame Blavatsky's published articles about the E.S., to show that Madame Blavatsky's idea of the E.S. differed from that of Miss Albarus and agreed with mine."

We have omitted the reason Mr. Wood adds at the close of his letter for resigning from the Esoteric School, since its publication would involve a betrayal of confidential matter connected with a private organisation. But it may be said at once that Mr. Wood's reason for withdrawal was entirely honourable and reasonable.

We see no reason, however, not to publish the reference to the E.S. about the non-publication of which Mr. Wood complains. The present Editor was away at the time of the issue of the November THEOSOPHIST or he would have published Mr. Wood's letter as it was received. The omitted paragraph is as under :

"Miss Albarus also uses the establishment of the E.S. as a similar argument. Now, when Madame Blavatsky was starting the E.S. she explained her purpose in several articles published in *Lucifer*, which have since been published in a little book. Among those she particularly expresses her intention in the second article *Occultism versus the Occult Arts*, because her first article was not well understood. Therein, I commend to careful attention her statement about Atmavidya in relation to the Theosophist. One must also notice that her objective was to carry out the original purpose of the Theosophical Society shown in the third Object, formerly expressed by her (see the *Theosophical Glossary*) as 'The study and development of the latent *divine* powers in man.' (Her italics). She said nothing of the desire to form an army of superior and inferior officers for the purpose of carrying out orders from above. In fact, she was very careful to say that her school would not try to influence the workings even of the Theosophical Society."

KRISHNAMURTI'S TALKS

In his review of Mr. Krishnamurti's *New Zealand and Ojai Talks, 1934*, in the April THEOSOPHIST, R. W. C. speaks of "propositions more likely to be disturbing than familiar." On the contrary, these propositions should be perfectly familiar to Theosophists. The six "hard assertions" mentioned by R. W. C. can all be found in the *Bhagavad Gita*, as under :

Assertion 1. "Evolution is an environmental fact and yet utterly without significance to the Spirit."

See *Bhagavad Gita*, III, 18: "For him there is no interest in things done in this world, nor any in things not done,

nor doth any object of his depend on any being."

Assertion 2. "The concept of an individual Spirit is at any time and anywhere not merely an illusion but an especially unpleasant one."

See *Bhagavad Gita*, III, 27: "All actions are wrought by the qualities [Gunas] of Nature only. The Self, deluded by egoism, [Ahamkara, the separate 'I am'] thinketh: 'I am the doer'." Also V, 7-8: "'I do not anything,' should think the harmonized one." "Whose Self is the Self of all beings." Also XVIII, 16: "He verily who—owing to untrained Reason [Buddhi]—looketh on his Self, which is isolated, as the actor, he, of perverted intelligence, seeth not."

Assertion 3. "To climb the hills of heaven with wasting (or joyous) feet is only to perpetuate the illusion of duality in the universe."

See *Bhagavad Gita*, II, 43: "With desire for self, with heaven for goal, they offer birth as the fruit of action, and prescribe many and various ceremonies for the attainment of pleasure and lordship." Also IX, 20-21: "The knowers of the three [Vedas], the Soma-drinkers, the purified from sin, worshipping Me with sacrifice, pray of Me the way to heaven; they, ascending to the holy world of the Ruler of the Shining Ones, eat in heaven the divine feasts of the Shining Ones. They, having enjoyed the spacious heaven-world, their holiness withered, come back to this world of death. Following the virtues enjoined by the three [Vedas], desiring desires, they obtain the transitory."

Assertion 4. "What we know as individual spiritual aspiration is merely a variant of the urge to flourish . . . Success."

See *Bhagavad Gita*, III, 39-40: "Enveloped is wisdom by this constant enemy of the wise in the form of desire, which is insatiable as flame. The senses, the mind [Manah] and the Reason [Buddhi] are said to be its seat; by these enveloping wisdom it bewilders the dweller in the body." Also XVIII, 34: "But the firmness, O Arjuna, by which, from attachment desirous of fruit, one holdeth fast duty [Dharma], desire and wealth, that firmness, O Partha, is passionate."

Assertion 5. "All ceremonial is motivated purely by gain to the individual who is an illusion."

See *Bhagavad Gita*, II, 44 (alternative translation in footnote): "(the speech) that offereth only rebirth as the (ultimate) fruit of action, that is full of (recommendations to) various rites for the sake of (gaining) enjoyments and sovereignty—the thought of those misled by that (speech) cleaving to pleasures and lordship, not being inspired with resolution, is not engaged in contemplation." Also VII, 20: "They whose wisdom hath been rent away by desires go forth to other Shining Ones, resorting to various external observances, according to their own natures." Also VII, 22: "He, endowed with that faith, seeketh the worship of such an one, and from him he obtaineth his desires. . . ."

Assertion 6. "However exalted our apologetics for it, this is always so."

See *Bhagavad Gita*, IV, 12: "They who long after success in action on earth worship the Shining Ones; for in brief space verily, in this world of men, success is born of action." Also XI, 48:

"Nor sacrifice nor Vedas, alms, nor works,
Nor sharp austerity, nor study deep,
Can win the vision of this Form for man."

These few passages, I think, show that there should be nothing unfamiliar in these assertions. The Buddhist *Suttas* say the same things, and the same again can be found in the writings of Madame Blavatsky, Bishop Leadbeater, Dr. Besant and others. Mme. Blavatsky was most emphatic that *there is no karma which leads to liberation.*

J. CONIGRAVE,
London.

ENTRE NOUS

THE AUSTRALIAN OF THE FUTURE

THE *Perth Daily News*, discussing the new type of Australian, envisages the Australian of the future as he is reflected in his forerunners on the beaches today. With the great increase in surfing and outdoor life, a new type of bronzed manhood is now rapidly spreading in every part of Australia. Scientists say that the Australian has developed a definite feature type, predominantly Nordic and largely British in origin; he is tall, and as perfectly proportioned as these beach life-savers: blue eyed, with straight Roman nose and narrow jaw, giving a lean, hawk-like air, to a handsome face; long, beautifully moulded limbs, and perfect carriage. This hatchet-faced type was distinguished by Dr. Arundale during his stay in Australia, and the President singled out as an archetypal Australian Sir Charles

Kingsford-Smith, aviator, and Crawford, the tennis player, as representatives of the new type.

While this new feature type is definitely marked, different parts of Australia are producing local strains. "The higher percentage of Southern Italians and other Mediterranean races in Queensland is believed to be responsible for the greater turbulence and instability which has characterised the political and economic life of that State, in contrast to South Australia and Tasmania, with a larger preponderance of Nordic blood, where political disruptions of a serious nature are practically unknown," comments the *Perth* paper. Climate is a most important factor in this sub type and it threatens to divide the future Australian race into two sections—temperate and tropical. Dr. R. W. Cilento, foremost authority of life in the tropics, has forecast that the tropical Australian will be "tall and rangy,

with somewhat sharp features, long arms and legs, inclined to be sparsely built, but not lacking in muscular strength, while his endurance in the tropics will be equal in his own circumstances to that of the temperate dweller in his." Even now one can single out the North Queenslander in a Brisbane crowd by his distinctive appearance. But beyond physical characteristics, the true Australian has the mark of the Australian upon him. He is open-hearted, he is sincere, he is simple, he has vision. The spirit of comradeship is deep in the essential Australian soul. It transcends all differences, and makes inherently for solidarity amidst all difficulties. This is the quality of the new race type. The spirit of the future Australian is already incarnated in the Australian of the present.

* * *

READY-MONEY KARMA

The following item, hitherto unpublished, was written by Bishop Leadbeater from The Manor, Sydney, on May 18, 1932:

"There is an item of news in this morning's paper which is so unusual that I think it is worth quoting. It seems that a man living near Daintree was out shooting in the bush one day last week, and fired at a cockatoo. He wounded the poor bird and brought it down to earth, where it lay struggling. He rushed forward and put his rifle butt on the bird to hold it down; the frantic creature's claws caught in the trigger, the gun went off and shot the man! Unfortunately millions of men have shot birds, but I should think this is probably the first time in history when the bird returned the fire and killed the man. They managed to carry him to the hospital, but he died shortly after admission. What becomes of the bird is not stated. A very curious instance of what Mr. Sinnett used to call 'Ready-money Karma', though the jury will have to call it accidental death."

* * *

GOLDEN AIRSHIP FROM LEMURIA

A golden airship carrying 150 persons from the ancient land of Lemuria, as it was whelmed under the waters of the

Pacific, landed near Santa Barbara 12,000 years ago, according to a story which Mr. Edgar Holloway told a group of friends at Ojai recently. In the midst of his prosaic, and successful, money-making, Mr. Holloway began to see pictures of a far-away land in a far-away time. As he gazed, he felt himself to be among the persons in the picture, which came to life and he walked among the people and talked with them. It is thus that he claims to have contacted life in ancient Lemuria. To Ojai he brought a picture of the airship which he said he had made from memories of his long ago trip to California. The plane looks like a great flying fish. It has several decks, and along each side are rows of windows of a glass-like substance. It is Mr. Holloway's story that two men of Lemuria received thought messages from God to gather their families and friends into the plane and to fly away. They had no more than risen a few thousand feet over the doomed city than they saw great waves swallow it up. After cruising for some time at a speed of about 200 miles an hour they sighted the shores of California and landed somewhere near Santa Barbara. Mr. Holloway "brought through" bits of writing in the language of ancient Lemuria, but he does not translate it—he derives his knowledge from catching the thought drift. He says he recollects having been in Ojai in the days of the settlement made by the people of the golden airship 12,000 years ago.

* * *

THE CHARM OF JULIUS CÆSAR

Here is a cameo from John Buchan's *Julius Caesar* of the gentleman who is expected to reincarnate (if he has not already done so) in this twentieth century and form a confederation of the European nations:

Cæsar by his conquests staved off the descent of the outland hordes, while by his internal reforms he kept the danger from the urban mob within bounds, and safeguarded productive industry in town and country.

He gave the world a long breathing space and thereby ensured that the legacy of both Greece and Rome should be so inwoven with the fabric of men's minds

that it could never perish. He taught no new way of life, no religion—he was a child of this world content to work with the material he found and reduce it to order and decency. But he made it certain that the spiritual revelation for which man hungered would not be lost in the discords of a brutish anarchy. His standards were human, but the highest to which humanity can attain, and his work may well be regarded as the greatest recorded effort of the human genius.

The man who achieved it—and herein lies Caesar's unique fascination—was no leaden superman, no heavy-handed egoist, but one with all the charms and graces. The burden of the globe on his shoulders did not impede his lightness of step. War and administration never made him a narrow specialist. His culture was as wide as that of any man of his day; he loved art and poetry and music and philosophy, and would gladly turn to them in the midst of his most critical labours. He was the best talker in Rome, and the most gracious of companions. There was no mysticism or superstition in his clear mind, but he was not without certain endearing sentimentalities. He was tolerant of other men's prejudices, and respected their private sanctities. Combined in him in the highest degree were the realism of the man of action, the sensitiveness of the artist, and the imagination of the creative dreamer—a union not, I think, to be paralleled elsewhere.

But the spell of his intellect was matched by the spiritual radiance which emanated from him to light and warm his world. He could be harsh with the terrible politic cruelty of a society based upon slavery, but no one could doubt the depth of his affections and the general benignity of his character. He had no petty vanity; the *Commentaries* is the most unegoistic book ever written. This man whose courage in every circumstance of life was like a clear flame, had a womanish gentleness and the most delicate courtesy. He never failed a friend, though his friends often failed him. He was relentless enough in the cause of policy, but he could not cherish a grudge and he was incapable of hate; his dislike of Cato was rather the repugnance of a profound intellect to a muddy and shallow one. In Cicero's

words he forgot nothing except injuries. When Catullus abused him he asked him to dinner, and when an enemy fell into his power he dismissed him with compliments.

* * *

WAS HELEN OF TROY AN INDIAN GIRL?

Just what we had long suspected. Tennyson models on Virgil, Virgil modernises Homer, and Homer plagiarises—whom? Now we know. An Indian professor has placed in a London safe deposit manuscripts between 3000 and 4000 years old which, he says, prove that the *Iliad* originated from the *Ramayana*, an Indian epic written centuries before Homer was born. According to this argument, Helen of Troy, the damsel with "the face that launched a thousand ships," came not from Troy, but from Ceylon. The "Trojan War" was fought between Lanka (the ancient name for Ceylon) and Ayodhya of ancient India. The *Ramayana* recites the conquest of Lanka by Rama, the object of the invasion being the recovery of Rama's beautiful wife Sita, who had been abducted by Lanka's King, Ravana. Homer, it is contended, changed the name of Rama to Menelaos, Sita to Helen, and Ravana to Paris.

The author of this announcement is Prof. R. A. Dara, lately of the Lahore University, and collector of Eastern art treasures. Prof. Dara also claims to have discovered that the Gorgon Sisters—Stheno, Euryale and Medusa—with their serpent tresses, were known in India centuries before Hesiod, Aeschylus, Diodorus, and Ovid wrote of them. The professor showed a pressman a picture of an Indian sculpture older than the Greek civilization, and unmistakably a figure of Medusa.

Prof. Dara is convinced that the Greek civilization was derived from India, that the Greeks migrated from the Indian province of Magadha, and that the name Magadha became Machada and then Macedon. "A clan of the Magadha were the Raj Greka, and it is easy to see how the name Greka became Greek. The affinity between the Greek language and Sanskrit is certain," Prof. Dara says; "idioms show that they came from the same stock."

AN EPOCH OF GREAT MEN

*"Days of Greatness all remind us we can make our own
Days Great."*

DR. NICHOLAS MURRAY BUTLER says :
"There is in the world today no great poet, no great philosopher and no great religious leader. Human interest and the highest types of human capacity have shifted, for the time being at least, to other fields." Einstein says NO.

"*The individual is lost in the achievements of the many,*" is Einstein's convincing answer. "Who are your greatest contemporaries?" an interviewer asked him. "I cannot reply to this question," he said, "without compiling an encyclo-

paedia. I cannot even discuss intelligently the men who labour in my own field without writing a book. Unlike the Renaissance, (our time) is not dominated by a few outstanding personalities. The twentieth century has established the democracy of the intellect. It is the epoch rather than the individual that is important. Even in the nineteenth century there were still a few giants who out-topped all others. Today the general level is much higher than ever before in the history of the world."

GREAT DAYS IN JUNE

- June
2. Thomas Hardy, English novelist, born 1846.
 2. Garibaldi, Liberator of Italy, died 1882.
 3. KING GEORGE born, 1865.
 3. Richard Cobden, political economist, born 1804.
 3. Prof. Flinders Petrie, Egyptologist, born 1853.
 4. West Australia Day.
 5. Adam Smith, political economist, born 1723.
 5. Socrates, Greek philosopher, born B.C. 469.
 5. Lord Kitchener drowned 1916.
 8. Charles Dickens, novelist, died 1870.
 8. John Everest Millais, painter, born 1821.
 8. Charles Reade, novelist, born 1814.
 9. WHITSUNDAY.
 11. Roger Bacon, philosopher, died 1294.
 12. Charles Kingsley, novelist, born 1819.
 14. Death of Mohammed, Prophet's Day, (Bara-wafat).
 14. Death of Zoroaster (Zurthosti Diso).
 15. Magna Carta Day (1215).
 17. Sir William Crookes, scientist, born 1837.
 17. John Wesley, founder of Methodism, born 1703.
 18. Battle of Waterloo, Victory of Allies, 1815.
 20. Corpus Christi.
 22. St. Alban's Day.
 22. King George's Coronation, 1911.
 22. Giuseppe Mazzini, patriot, born 1805.
 22. Rider Haggard, novelist, born 1856.
 23. PRINCE OF WALES born 1894.
 24. St. John the Baptist Day.
 28. Peace Treaty signed 1919.
 29. Peter Paul Rubens, painter, born 1577.

REVIEWS

MEN OF GENIUS

"*Nicholas Roerich*", by R. C. Tandan. (*The Roerich Centre of Art and Culture, Allahabad.*)

This monograph was read at the opening ceremony of the Roerich Hall of the Municipal Museum at Allahabad in February 1934. It is an appreciation of Professor Roerich and his work as artist, philosopher, explorer and scientist. Reviewing briefly his life and work, it is a useful book to give to anyone interested in this versatile genius whose cultural influence has radiated throughout the new and old worlds of our era. The book is nicely bound and is rich in illustrations. Roerich will probably be longest remembered by his works inspired by the Himalayas and their spiritual legends, and to this series many of the illustrations belong.

"*Darwin : the Evil Genius of Science and His Nordic Religion*", by H. Reinheimer (Grevitt & Co., Ltd., 119 Ewell Rd., Surbiton, England.)

This pamphlet is an attack upon Darwin and Darwinism. While quite in sympathy with the author's predilection to the co-operative evolutionary theory of life, we cannot but submit that he weakens his own case by his method of attack. Abuse never proves anything, and Darwin was doubtless, like ourselves, the product of his period, his upbringing and his heredity. The materialistic interpretation of life is inevitable at certain periods in the growth of the intellect, because that is just the way the mind works and not because of any inherent diabolism in the exponent. Materialism may be erroneous, or shall we say incomplete, as all partial explanations of life are erroneous and insufficient, but there can be no interpretation of life without a material basis. Nature is "red in tooth and claw" in one of its aspects. In another it is co-operative and beneficent.

A. E. A.

DANGEROUS YOGA

"*Yoga for the West*", by Felix Guyot. (Rider and Co., London. Price 3/6.)

The subject of yoga for western bodies is occupying the thoughts of many students. It has become obvious to those who have seen the stream of physical, mental and moral wrecks, left in the track of those so-called swamis and holy-men, who have taken advantage of the recent increase of interest in the Sacred Science of the East, to exploit the West, that this is a subject full of danger for the neophyte. While it should be well known that no genuine holy-man would advertise his wares, nor charge for his teachings, many aspirants have taken courses in yoga with dire results.

Mr. Felix Guyot, it is true, duly warns his readers that many of the exercises he describes should only be taken—as is, indeed, the eastern practice—under the strict observation of a guru. This being so, one is at a loss to discover why he has taken the trouble to print directions for practices which he himself describes as "extremely dangerous". At the end, for instance, of a long description of an exercise designed to produce results, which most people would take some trouble to avoid, he says : "It is unnecessary to lay stress on the fact that the dangers of this experiment are either real physical death or the occupation of your body by another entity".

In spite of its tempting title, this book is not only useless, but dangerous, and it does not provide us with that true Yoga for the West which so many are seeking.

B. A. S.

* * * INDIAN ONE-ACT PLAYS

"*Cupid in the Slums*" and "*God on the Pavement*", by Hemchandra Joshi. Priced respectively annas 4 and annas 8. Published by the author, Seva Kunj, Rambaugh Road, Karachi.

These two very readable one-act plays are meant for amateur performance. They deal with modern religious and social problems in India, and any attempt to bring these before the public in dramatic form must meet with sympathetic support, without too critical a view of dramatic technique. The theme of one is an aspect of satyagraha (self-abnegation) and of the other untouchability. The plays are perhaps not too happily named, but this should not prevent young Indian players from adding them to their one-act play repertoire.

A. E. A.

GREETINGS FROM ABROAD

The President (Dr. Arundale) is deeply grateful for greetings cabled during Easter by the Conventions of the Bengal Federation, the Java Section, the Porto Rico Section, the French Section, and the Finland Section. Mr. Rankka's message has quite a thrill in it: "Forward with Arundale to Diamond Jubilee Convention."

A message conveying loyal and affectionate greetings from the Australian Section returns thanks for the President's goodwill message to the Sydney Convention.

BOOKS AND PAMPHLETS RECEIVED

The King's Grace, 1910-1935, by John Buchan. (Hodder and Stoughton Ltd., London. Price 5/- net.)

The Symbolism of Vidya-Sundara, by Nitara Chandra Basu. (Madhabi Press, Midnapore. Re. 1-0-6.)

The Critic, by Richard Brinsley Sheridan. Edited by Robert Sterring, M.A. (Macmillan & Co, Madras.)

Paradise Lost, Book II, by John Milton. Edited by Dr. M. Macmillan, Elphinstone College, Bombay. (Macmillan & Co., Madras. Re. 1.)

Cheiro's Mysteries and Romances of the World's Greatest Occultists. (Herbert Jenkins Ltd., 3 York Street, St. James's, London, S. W. 1. Price 3/6 net.)

A Buddhist Roll Call, by Miriam Salanave. (Western Women's Buddhist Bureau, San Francisco.)

Miracle Workers, by Frank W. Parton. (C. W. Daniel Co., London.)

The Fifty-Ninth Annual General Report of the Theosophical Society for 1934. Published by the Recording Secretary, Adyar, Madras, India. March 1935. Price Two Rupees.

Life and Destiny, by H. J. Swift. (C. W. Daniel Co., London. Price 5/- net.)

Theories in Comparative Mythology, Adyar Pamphlet No. 196, by Mohini M. Chatterjee. (T. P. H., Adyar.)

Methods of Psychic Development, by Irving S. Cooper. (Theosophical Publishing House, Adyar.)

Krishnamurti, Verbatim Reports of Talks and Answers to Questions, Adyar, India, 1933-34. (The Star Publishing Trust, Mylapore, Madras.)

The Science of Dreams, by W. B. Crow, D.Sc., Ph.D. (Theosophical Publishing House, Adyar.)

Notes on the Bhagavad Gita, by Subba Row. (Theosophical University Press, Point Loma, Cal., U. S. A.)

Sri Aurobindo and the Future of Mankind, by Adhar Chandra Das, M.A., with a foreword by Sir S. Radhakrishnan. (University of Calcutta.)

MAGAZINES RECEIVED

Advance India	...	...	...	...	April.
American Theosophist	...	...	...	...	April.
Beacon	...	...	...	...	April.
Boletin de la Sociedad	...	...	...	...	April.
Boletin de la Sociedad Teosofica Española (Madrid)	...	...	...	...	March.
Brahmin	...	...	...	...	March and April.
Bulletin (New York Theosophical Society)	...	...	...	...	January-February.
Bulletin Theosophique	...	...	...	...	April.
Calcutta Review	...	...	...	...	April.
Child, The, (Madras)	...	...	...	...	April.
Evolucion (Argentina)	...	...	...	...	March.
Gnosis (Montevideo)	...	...	...	...	March.
Hindustan Review	...	...	...	...	April.
Il Loto (Florence)	...	...	...	...	April.
Kalyana Kalpataru	...	...	...	...	April.
Kanarese Calender	...	...	...	...	April 1935-1936.
La Revue Théosophique (Paris)	...	...	...	...	February.
Liberal Catholic	...	...	...	...	April.
London Forum	...	...	...	...	April.
Lotus (Philippines)	...	...	...	...	December.
Lotus Bleu	...	...	...	...	March.
Maha-Bodhi	...	...	...	...	April.
Message of Theosophy (Burma)	...	...	...	...	Jan.-March.
Modern Review	...	...	...	...	April.
Muslim Review	...	...	...	...	April.
News and Notes (Australia)	...	...	...	...	April-May.
Niet-Ban (Saigon)	...	...	...	...	March.
Occult Review (Sofia)	...	...	...	...	March.
Persatoean Hidoep (Bandoeng)	...	...	...	...	April.
Pionier, De	...	...	...	...	April.
Revista Teosofica (Bucharest)	...	...	...	...	March.
Sadhana	...	...	...	...	April.
St. Alban Answer	...	...	...	...	April.
Stri Dharma	...	...	...	...	April.
Symbolisme...	...	...	...	...	April.
Teosofi (Finland)	...	...	...	...	March.
Teosofica Seccion Mexicana	...	...	...	...	February-March.
Theosofie in Ned.-Indie	...	...	...	...	April.
Teosofisk Tidskrift	...	...	...	...	March.
Theosophia (Barcelona)	...	...	...	...	March.
Theosophia (Netherlands)	...	...	...	...	April.
Theosophical Movement	...	...	...	...	April.
Theosophikon Deltion (Greece)	...	...	...	...	April.
Theosophische Nachrichten (Vienna)	...	...	...	...	March.
Theosophy in India	...	...	...	...	May-June.
Theosophy in New Zealand	...	...	...	...	March.
Toronto Theosophical News	...	...	...	...	March.
Triveni	...	...	...	...	Jan.-February.
Ubique	...	...	...	...	April.
Vision	...	...	...	...	April.
Young Builder	...	...	...	...	April.
Young Theosophist	...	...	...	...	February-March.



SIR THOMAS MORE

King's Counsellor and Statesman, martyred by Henry VIII, July 7, 1535.

"The keen, irregular face, the grey restless eye, the thin mobile lips, the tumbled brown hair, the careless gait and dress, as they remain stamped on the canvas of Holbein, picture the inner soul of the man, his vivacity, his restless, all-devouring intellect, his keen and even reckless wit, the kindly half-sad humour that drew its strange veil of laughter and tears over the deep, tender reverence of the soul within."

JOHN RICHARD GREEN

(See Letterpress, page 323)



ON THE WATCH-TOWER

By THE EDITOR

The Ultimate Cure for War

INNUMERABLE panaceas for the alleviation of the world in respect to the disease of war are being usefully applied. I think we must all regard the League of Nations as a definite step in the right direction, whatever may be its defects. Then there are a large number of peace movements doing good work, be their defects also what they may. It is easy to point to vitiating defects in everything and in everybody, in governments, in statesmen, in churches, in priests, in movements, in individuals. It is easy to condemn any one of these for sins of commission or of omission—The Theosophical Society, its leaders, its membership, by no means excepted. Yet everything and everybody, assuming some measure at least of sincerity and idealism, is in all probability working in the best way discernible. I very strongly deprecate the attitude which, weighing somebody or some activity in balances of its own fashioning, and finding the result wanting, immediately proceeds to abuse and unrestrained invective.

I very strongly deprecate that cynical sarcasm which seeks to ridicule out of existence, and that spirit of pompous superiority which, turgidly inactive itself, sneers at all activity. We must be thankful for small mercies whether in individuals or in movements, for we ourselves are but small mercies, open to all the criticism some of us seem to find it so easy to pour upon our fellows.

Yet whatever be in the nature of panaceas for war, the only cure lies in the spread of Theosophy, for war is a mode of ignorance, as is the hate which is so often its immediately generating factor. And Theosophy is wisdom, the only wisdom, the eternal Truth. As Theosophy spreads throughout the world, war must needs recede. As Theosophy spreads, hatred, misunderstanding, depression, poverty, unhappiness, must needs recede. And while there must be many to be busy about the panacea, there must also be the Theosophists to be busy about the ultimate cure. I want my Presidentship to be marked by two features alone—first,

an increasing solidarity within our Society ; second, a marked spread of Theosophy in every part of the world. In Theosophy, though many members of The Society may be unaware of the fact, we have the cure. The world, as we know only too well, has the ill. Let the cure and the ill be brought together ; let the cure permeate the ill. The world will then be ready for the advance it is shortly destined to take, if we Theosophists use our "talent" and do not bury it in the ground. Whatever may be our other interests, the spread of Theosophy must surely be our major concern and preoccupation.

The Credulity of Ignorance

I am informed that there are people going about declaring either that The Theosophical Society will start upon its decadence in 1936 unless it falls into line with their own particular revelations, or that some time ago, let us say in 1925, The Society was finally abandoned by the Elder Brethren, and is now but an empty husk. And I am informed, too, that there are quite a number of people who, possessing, of course, no criteria by which to judge, and being dazzled by cryptic and egocentric reports of meetings of the Hierarchy, and confidential communications from unknown, and probably imaginary, beings, swallow these statements simply because they are dark and mysterious, and because they have no means whatever of knowing if they are true. We need have no fear either of 1925 or of 1936 if The Society to its own self be true—to its self of brotherhood, and to its self as channel for the spread of the Divine

Wisdom. And signs are not wanting that members throughout the world are determining that The Society shall so be true. Our membership is definitely increasing. Our meetings are becoming better attended. Our individual membership is growing more keen. There is a wave of steady optimism spreading throughout the Theosophical organism. And I think we are settling down to the business of Theosophy. All this is not to say that before we reach smoother waters we may not encounter a storm or two. I expect we shall. I almost, but not quite, hope we shall. Our navigating powers must be tested in difficulties as well as in ease. I myself may become the centre of a storm, for I also am one of the officers on the bridge ; and we must subject all who are in authority to a measure of testing. But no one need be afraid of the storms if they come at all. They are, as T. E. Brown has said :

As ripples parted from the gold-beaked stem,
Wherewith God's galley ever onward strains.

. . . the tension-thrills
Of that serene endeavour,
Which yields to God for ever and for ever
The joy that is more ancient than the hills.

Storms are karma and the seeds of karma. Some come from the past. Some are intimations of the transcending future, opportunities, cradles of strong foundations for great superstructures. The storms do not matter. But how we are in the midst of them matters supremely. Some run away from storms. Some run hither and thither in the midst of them. A few breast them

peacefully. These are the heart of The Theosophical Society.

* * *

A Little Knowledge . . . !

I do not think any greater mischief is done to The Theosophical Society, and to Theosophy, for the matter of that, than by those who, coming into contact with reincarnation and with information regarding the Masters and Their work, immediately proceed to personalize it all. At once they begin to remember their past lives. At once they begin to have revelations from higher Beings. At once they begin to have inside information as to the business of the Great White Lodge, and as to the Lodge's intentions. At once, on reading about kundalini and other occult forces, their various bodies become a veritable laboratory of psychic development. And they see and hear not only *ad lib*, but what is worse, *ad nauseam*. All this would not so much matter if they would only keep their imaginings to themselves, or even if they would keep them within the circles of our members who are unlikely to pay much attention to their vagaries. But the mischief lies in the fact that, without the slightest sense of the fitness of things, they talk to anyone who can be caught unawares, who can be induced to listen to the orgy of self-satisfaction. I am writing strongly, for month after month I come into touch with fine people, often people of outstanding position, who say to me: "One of 'your' Theosophists caught hold of me the other day and told me she could see my aura, remembered her past lives, was So-and-So (mentioning generally some

unusual figure, either exalted or humble according to the nature of the imaginor), and was an ardent practical student of Yoga." Much more would be certain to be confidentially communicated—for the purpose of conveying the impression that the raconteur is quite an unusual personage. And then the listener will tell me he could not make head or tail of it all, and thought Theosophy a very peculiar sort of religion. I hasten to say that all this is but ego-centricity, that Theosophy is a science and not a correspondence course in so-called Yoga at so much a lesson. I try to explain what Theosophy really is. But the individual has definitely been put off, and I confess that my brotherly feelings towards the mischief-maker undergo a very severe test, out of which they do not always emerge with credit.

* * *

The Way of the Wise

How different is the way of those who are in fact Yogis. I cannot help thinking of Bishop Leadbeater, with all his extraordinary occult development, of which I have been a constant witness for very many years. I think I am in no way exaggerating in stating that he never talked about himself, about his occult powers, about his incarnations, about his relationships with the Elder Brethren. What is more, he most emphatically discouraged other people talking about these, especially when he saw they were seeking to extract from him information regarding themselves. He was a veritable oyster as regards personal information, though as open as you like regarding his knowledge of the principles of Theosophy.

As is every true occultist, he was supremely reticent as to his powers, and supremely impersonal in all his work and experiments. He rigorously discouraged all attempts at occult development. He strongly discountenanced all desire for knowledge for personal self-satisfaction. Those who do not know him may think he lived in an atmosphere of seething psychism, whereas in fact he lived in the very cool air of impersonal commonsense. He was, in truth, a strong protagonist of plain commonsense, especially in connection with occult matters. He wrote his books in order to provide people with material for study, and nothing more, though his detractors pretend that he required them to be taken as Bibles. He investigated with quite extraordinary care, discounting to the uttermost the personal equation. He wrote his reports of the investigations with no less care. And he expected the results to be taken as hypotheses, never as dogmas. One wishes that those who have but little knowledge, yet much imagination and even more self-centredness, could realize how dangerous all these are, and how their use injures The Theosophical Society. The impersonal teachings—and how impersonal they are—impersonally set forth are the urgent need of today.

* * *

Straight Theosophy

Mr. Harrison, of the Canadian Federation, points out that there is a danger lest the phrase "Straight Theosophy" imply the idea of a "crooked" Theosophy. I confess I had never thought of this, or in all probability I should have

sought a phrase less open to criticism. I cannot for the moment think of any presentation of Theosophy which I should dare to call crooked, though I am almost tempted to call crooked the muddying of the Theosophic stream with sordid personality and narrow prejudice. What I mean by straight Theosophy is Theosophy straight from our classic literature, simple as far as may be, direct, impersonal, scientific, philosophic, logical. I refuse to define the words "classic literature", for I do not desire to erect any particular book into a Bible. Each of us will include in the term his own preferences. And Wise Time will in due course produce a real classic literature consisting of those works which stand Time's useful ravages.

* * *

The Olcott Panchama Free School

One school for those who used to be called the depressed classes survives under our control out of the several founded by Colonel Olcott. The Madras Government has assumed responsibility for the others, but we cling to one in memory of the Colonel whose heart was so tender for the poor and the down-trodden. I might add that the word "Panchama" is no longer in use, "Harijan" (meaning "friends of God") taking its place, so that the school is now called The Olcott Harijan Free School. We have 400 students in the school, 13 classes, and 13 teachers. And I have no hesitation whatever in saying the school is a model of efficiency. But we live with difficulty, and we have to face both a deficit of Rs. 3,000—about £216 or \$1,080—on the general working, for

the year, and the cost of a new shed to replace the outworn structure at a similar cost. Apart from a Government grant, we depend entirely upon voluntary contributions. These, since the passing of Mr. Schwarz, have lamentably fallen off. May I ask the charitable-minded, who like to honour the memory of Colonel Olcott, to help us with these expenditures? I shall be glad personally to acknowledge each contribution, and if some can be made annual we shall be all the more thankful.

* *

Plant Leather

I am delighted to know that at last plant leather is being made commercially profitable. I have been sent excellent samples of a leather made of plant fibres equal in all respects to animal leather. It is called Veritex, can be cleaned with water and soap, has great resistance to heat and cold, and is strong enough for the making of furniture, bags, trunks, etc. Boots and shoes can also be made out of Veritex. It is available in various colours, and also plain. For a long time I have felt uncomfortable in wearing animal leather for my shoes, and in using similar leather for my travelling kit; and I have no doubt that many readers have felt no less uncomfortable. They should now write to VERITEX, N.V., POST GARDEREN, HOLLAND, for full information.

* *

The Adyar Wall of Fire

Though in our June issue I notified the observance at Adyar of the Silver Jubilee of His Majesty the King-Emperor, I did not draw attention to the unique illumina-

tions of the Headquarters of which we were so proud, for the simple reason that we did not know they would be so unique. The Headquarters buildings were outlined in coloured lights, and this alone was most effective, though in no sense unique. The uniqueness lay in the reflection of these lights by the Adyar River, so that the Headquarters seemed from a distance a solid wall or sheet of many-coloured fire. This wall of fire began from the top of the buildings and went down into the depths of the river. It was a glorious sight, and stirred those who had the pleasure of watching it, especially from the Adyar Bridge. Hearing of its beauty, many people came from Madras to look at it; and the opinion was that this illumination was the most effective of all.

I am making arrangements so that we may have this illumination permanently available, a friend having offered to meet the cost of a permanent installation of the necessary cable and lamps. We shall be able at any time to illumine the Headquarters, and delegates to the Diamond Jubilee Convention will have the privilege of enjoying the sight of the Adyar Wall of Fire.

* *

The First Year

I find myself suddenly alive to the fact that I have just completed my first year of office as President of The Theosophical Society. Naturally, I look to the Seven Year Plan to see how far performance follows intention. I see that the Besant Scout Camp is an accomplished fact, with Scout huts, the necessary sanitary buildings, and a

considerable amount of equipment. Well over a thousand Scouts have used the camp during the course of the year. Every week-end it is occupied by a party of Scouts; and appreciative comments have been forthcoming from the official Boy Scouts organisation of the Madras Presidency. I see that money has begun to flow in the direction of the Wireless Station, and negotiations with Government are taking place as to the conditions under which we shall be permitted to broadcast. I see that the improvement of Publicity is well on the way. We now have a Publicity Department which is doing valuable work, has just sent out ideas for a Straight Theosophy Campaign, has compiled a number of Publicity pamphlets, and is at work exploring all possible avenues for spreading Theosophy. The Besant Memorial School is just beginning its second year of life, is recognised by the Government of Madras, and is managed by a group of teachers in a most efficient manner. I should like to draw special attention to the fact that one of the most eminent composers in the Presidency, Mr. Papanasam Sivan, a musician as great as he is modest, is very kindly working as a member of the staff on the same small subsistence allowance as all other members—£4 per month. Of course, he comes out of reverence for Dr. Besant, but the School and the whole of Adyar are honoured by his presence.

Other Activities

The Adyar Library is being scientifically overhauled and brought up to date. The Adyar Film is al-

ready travelling. It was last heard of in New Zealand. The Press Department is in full swing, and we are ready to start the Adyar News Service the moment money is available. The Young Theosophists are in full activity, have regular meetings excellently attended, and are issuing both *The Young Theosophist* and a periodical bulletin. They are doing splendid work. Plans for the Adyar Theatre are being prepared, a site has been approved by the Executive Committee of The Society, and the building of the stage will shortly begin. The Vasanta Press and the Theosophical Publishing House are now brought for financial purposes under the general direction of the Treasurer of the Society. And best of all, the finances of The Society are in the process of a thorough overhaul and reorganisation at the hands of Captain Sellon, ably assisted by Mr. Guy Stephenson (an expert from London who is most generously staying at Adyar for at least a year to give his services), Mr. Hamerster and the Recording Secretary. Members may feel assured that The Society's funds are being prudently and economically administered. Other parts of the Plan are not yet seeing the light of day. But perhaps we have not begun badly. Throughout the world there are definite signs of both an increase in membership and of a growing interest in Theosophy. And the Diamond Jubilee Convention spirit is in the heart of every member. It may be added that I have written a book, just published, called *You*, to help in our publicity

work generally, and to give Everyday Theosophy to the everyday man and woman. Another book is below the horizon. It remains to be seen if it rises.

Our International Headquarters

Finding it expedient to remain at Adyar during the last six months, I have been able to acquaint myself with the details of its working, and I have been particularly impressed by those humbler workers in every department upon whose daily drudgery so much of the well-being of the residents depends. I have, for example, allowed myself the time to watch at their work the carpenters and electricians who belong to the Power House department, some of them caste people and some of them not. I have been fascinated by their carefulness, by their close attention to every detail of the work in hand, by their constant cheerfulness, and by an entire absence of restlessness. They have their work to do. They do it well. They do it cheerfully. They do it regularly. It has struck me forcibly that the work they do must have a very potent reaction upon their growth and character. And it has been borne in upon me that manual activity is one of the most important factors in the development of character at any age and at any stage of evolution. How different would be the citizens of the world—men and women—were manual work to have a major place in the educational programme, so that through the training of eye and hand in truth-doing the whole nature would become increasingly truth-living and truth-telling. And as I watch these

workers I feel ashamed that I am so useless with my hands, so truthless, so devoid of all creative power. These workers are constantly creating. They are constantly making more out of less. So, perhaps, am I in a small way in some other fields; but the older we grow the more should we be at home in all fields. I have watched the gardeners. I have watched the printers. I have watched the laundry people. I have not actually watched the cooks, but I have tasted their confections. And I find all of them a lesson and example to those of us who think we are more civilized and more advanced. So we are in certain directions; but we are forgetting those directions in which once, I hope, we were efficient—forgetting to our definite detriment, I have no doubt whatever.

I am now trying to devise some way of showing these fine men and women that we honour their faithfulness, their cheerful constancy, their efficiency. I am hoping to establish a Roll of Honour on which shall be inscribed the names of those workers who have deserved well of our Society, and to make certain awards as outward and visible signs of our very real appreciation. Where should we be without those who show us with their hands how to be careful with our thoughts and feelings and speech?

Splendid Publicity Work

Mr. Fritz Kunz has a flair for visual presentations of Theosophy, and we must all be grateful to him and his fellow-workers for giving the eye a chance to see Theosophy in diagrammatic

and pictorial form. Of book and pamphlet forms the eye has a profusion; and the ear is by no means starved of the spoken word. And now Mr. Kunz offers us a film service of which I hope many Lodges will be able to take advantage. Here are some extracts from his April circular:

The Film Service consists of strips of standard still films, the same non-inflammable film as is used in professional motion picture work (35 mm. wide), but used by us for still study. The list of films now ready for release is described below at length, with cost. *The lanterns available* are two. One (\$20.00) projects a five foot picture at fifteen feet from the wall, screen or sheet. This has a 50-watt light, pre-focussed, and is suitable for audiences up to a hundred. The other, costing \$48.00, has a 200-watt light, and projects a 13½ foot picture at 60 feet, down to a one foot picture at six feet. Suitable for audiences up to 500 or more. (We urge you to get the better lantern, as the service is planned to go on steadily. You can easily recover all costs.) And, finally, there is the *accompanying textual material*, a picture-by-picture description and bibliography. One copy goes with each film. \$50.00 thus brings you (prepaid) lantern, 10 films (over 350 pictures), and textual materials—the whole service for the first year, enough for ten to twenty weeks of interesting group study, enough for a whole season, if you employ books between showing of films. All reading suggested is obtainable through the Theosophical Press, Wheaton, Ill. 20 people at 15 showings, 18c. a time, will repay all costs! The superior lantern and all the films, \$75.00. A head, to adapt nearly any glass slide lantern to film use, can be had for \$38.50. Please give name and particulars of the lantern you own. Adapter, with all 10 films, \$70.00.

FILMS NOW READY—NUMBER OF PICTURES ON EACH—COST, PREPAID—BRIEF DESCRIPTION:

1. *The Superphysical Worlds*: All the principal kinds of visual evidence of the existence of superphysical worlds, including

the first photographs taken with a quartz lens of psychic structures, examples of telepathy, optical illusion. Entirely rational and objective attack on the problem, with ample evidence. 33 pictures—\$3.30.

2. *Natural Order*: A comprehensive study of order in mineral, vegetable and animal life, in the arts. New and fresh. Offers an orderly approach to man's higher dimensional nature. Leonardo da Vinci's man squared and man circular, and much else of beauty. 60 pictures—\$6.00.

3. *Psychology Today*: What has happened in psycho-analysis and in study of the unconscious. Paintings from the unconscious. The beginnings of the Gestalt psychology. "Ambiguous drawings," and the sense of space. 19 pictures—\$1.90.

4. *Cosmos, Solar System and Zodiac*: A series of rarely beautiful photographs of world formation and solar mechanics, together with zodiacs from Egypt, Chaldea, India, China and Arabia. A unique feature is the interpretation of Central American monument remains in terms of astrology. 25 pictures—\$2.50.

5. *Evolution, Inner and Outer*: The epochs of history of type and race are cyclic. Life grows more sensitive and resourceful as forms grow complex. Feeling and thought appear. Man is the crown-creature of this world, the last of the seven levels. After that comes the Adept and a new order. 30 pictures—\$3.00.

6. *Human Evolution*: A sequential study. 6 maps, 4 diagrams, 34 pictures of types. An acromegaly (hyper-pituitary) contrasted with a Lemurian type, and other original evidence of racial systematics, with some notes on reincarnation. 44 pictures—\$4.40.

7. *The New American Race*: Face type. Head shape, as indicated by Boas. The nature of the intuition, and its place in human nature. The hunch. The Steel Age. Flight, and a new dimension. 25 pictures—\$2.50.

8. *Man, a Microcosm*: The geometry of the human body. The significant new departure in evolution—carriage, hand, voice. New and rational approach. 29 pictures—\$2.90.

9. *India, seen through friendly eyes*: The Theosophical Society owes its

existence to Indians, and its great Headquarters are in India. Its philosophy is identical with the metaphysical views of Hinduism and Buddhism. Members and their friends should see India with friendly eyes. 40 pictures—\$3.00.

10. *The Leaders of the Theosophical Society*: For Foundation Day. The three epochs of T. S. development. H. P. Blavatsky, from youth to the writing of *The Secret Doctrine* (10 period photographs, including one by Schmichen, who painted the portraits of the Masters), photographs of T. Subba Rao, Sinnett, etc. 6 photographs of H. S. Olcott, during Civil War, at epoch of H. P. B., and to his death. 12 photographs of C. W. Leadbeater, from about 18 years to 83. 12 photographs of Annie Besant, same period.

50 pictures—\$4.00.

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Further Releases

Later Releases will carry the studies ahead steadily, and will include: Anatomy of the psyche (in preparation). Fascinating detailed studies of auras—entirely fresh and complete. Music, form and colour, their objective relation. Historical material about The Theosophical Society. Illustrations for *The Secret Doctrine* and the *Kabala*. The psychology of India. Tibet: land of culture. Proofs of Atlantis. Evidence of Lemuria. The Rounds and Geology. The geometry of the earth. Fairies. In short, Theosophy visualized! All this can be repeated each year as study class work on a collection basis, after its first use along lines of novelty.

Astrology: We are preparing a special series on astrology, to lead out of No. 4, above. *Now Ready*: 200 types of rising sign and sun sign. To follow: Systematic astrology. Astrologers please write for particulars.

Advantages of Films: The cost of a single lantern slide illustration is from 40c. to 75c.; of a single film illustration about 10c. (It would cost over \$175 to have these 350 pictures on slides.) 2. Slides break in handling; films don't. 3. Slides are too heavy and breakable to mail with economy; but fifty film illustrations can be mailed securely first class for a few cents. 4. Slides can be got out of sequence; films prevent this—a great advantage under our

conditions. 5. No fumbling when the new picture is turned up on the film, nor dropping, nor upsidedownness nor unreadableness! 6. Portable and sharable. 7. Lanterns inexpensive and mailable. 8. 35 mm. film is standard the world over. 9. Photographs and numbered diagrams need no translation—good from Chile to China, a few copies of brief notes will serve to explain. 10. Supplementary issues of new material fit all lanterns. 11. Solves the problem, "What to do between visiting lecturers' dates?" 12. You cannot keep visiting speakers on file—but films are there when you want them.

Profit Sharing: As the demand for this Visual Education Service expands, profit sharing will result, a credit being made each buyer on his next season's purchase. As there is no method of computing this in advance, our faith and good judgment must suffice. If all goes well, pictures over a period of two or three years may finally cost 6c. each instead of 10c.

Research Encouraged: As a principal object is to encourage original study (though the film strips stand on their own merits as lecture materials), we shall try to answer from New York any difficult questions relayed to us. Questions and comments of special interest will be submitted to the Editor of THE THEOSOPHIST for possible publication there. We note this by H. P. B.:

"Since only a certain portion of the Secret Teachings can be given out in the present age, the doctrines would never be understood even by Theosophists, if they were published without any explanations or commentary. Therefore they must be contrasted with the speculations of modern science. *Archaic axioms must be placed side by side with modern hypotheses, and the comparison of their value must be left to the sagacious reader.*" (*Secret Doctrine*, I, 520.)

* * *

"Our Classic Literature"

I find myself constantly referring to what I call "our classic literature", and I have at last begun to wonder of which books such literature consists. I have prepared a

list which for the moment is going the round of Adyar. It contains the works of H.P.B., the *Old Diary Leaves* of the President-Founder, books by T. Subba Rao, A. P. Sinnett, Mabel Collins, Sir Edwin Arnold, Dr. Besant, Bishop Leadbeater and others—56 works in all. I shall publish the list in the next issue of THE THEOSOPHIST. Of course, there can be no official list, and each member will include those books which he regards as most fundamental. My own choice was largely determined by two considerations—first, definitely “new” revelation of eternal Truth; second, the application of such revelation to various aspects of life in an illuminating way. Those works which come under the first category will probably last far longer than those which come under the second. The latter, having had their useful day, will cease to be. The former will remain more or less for all time. I shall be very glad to receive carefully thought out lists from readers of this journal, so that we may perhaps be able to arrive at a Greatest Common Measure of agreement. It will be very interesting to find out which books are more or less universally regarded as “classic”.

A Theosophical Anthology

We are trying at Adyar to begin a *Theosophical Anthology* of words which have special significance from the point of view of Theosophical studies. Our object is to seek in the above classic literature the various definitions of such words, so that we may publish an Anthology giving current Theosophical definitions of words which

have special and possibly different meaning among Theosophists as compared with their ordinary usage. The search is most interesting and illuminating, and a distinctly useful grounding in Theosophy is thereby achieved. I shall publish, again in our next issue, the list of words we have so far selected; and I shall be very glad to receive suggestions regarding additions or omissions, and also definitions.

* * *

“The Theosophist” Diamond Jubilee Number

The November issue of THE THEOSOPHIST will be a great Commemoration number, to which will contribute some of our leading writers. There will be very special features incorporated of unique interest, and the cover will, we hope, be particularly striking. We are hard at work planning something really good. This special issue will consist of a larger number of pages, and we shall print 1,000 extra copies in the expectation of a large demand. There will, of course, be no additional charge to regular subscribers. Members are recommended to place their orders for copies of this souvenir number as early as possible, as we shall be unable to reprint. The November issue will make a very acceptable Christmas present, as it will represent modern Theosophical thought. The price of the special number to non-subscribers, and for extra copies to subscribers, will be as for an ordinary number, namely Re. 1 for India, Burma and Ceylon, and 2 shillings or 50 cents for foreign countries, post free.

THE ADYAR STORES

THERE were not a few residents who wondered if our new venture of The Adyar Stores Ltd. would make both ends meet, considering the modest circumstances of our residents. So far, however, the investment by one or two private individuals of about Rs. 1,000 of capital has quite definitely justified itself. During April and May, difficult business months, the takings have been about Rs. 1,200, and from September onwards, the monthly receipts will certainly be considerably more. I think, therefore, that we may say that The Adyar Stores has come to stay and to be profitable to those who risked their money in it. Of course, if we had more capital we could do better business, and if there are any friends who are prepared to invest £8 each—they might risk this amount, or multiples of it, as some of us have risked—I shall be glad to receive cheques; and the fortunate investors will have the happiness of knowing that they are shareholders in The Adyar Stores! As for interest on the investment, they must not be too sure of receiving any, but I have definite hopes.

The cause of the Stores' success is my Personal Assistant, Mr. N. Sundram, whose business knowledge, gained in Calcutta under European firms, and elsewhere, has proved invaluable. In spite of other heavy work, Mr. Sundram has devoted much time to place The Stores on a sound business footing, and his ledgers and stock books are admirably kept. Mr. Sundram was a student of the Theosophical College, Madanapalle, before embarking on a business career. Last year he met me after many years, and offered his

services to me personally. In February of this year he was released from Calcutta, and I have ever since found my investment in him most profitable. Apart from many other qualifications, the quality I value most in him is his unruffleable cheerfulness and eagerness to help at all times and in any way.

• G. S. A.

SPECIAL GRAMOPHONE RECORD

THE PRESIDENT'S MESSAGE

A gramophone record of the Message of the President, Dr. G. S. Arundale, to the members of The Society on the occasion of the Diamond Jubilee Year is now available. Only 200 copies have been made, out of which 50 are already booked. Members desiring to have this record should register their orders with The Adyar Stores Ltd. immediately. The price of the record is Rs. 3-8 or £0-6-0 or \$1.25 each, packed and delivered free.

The Record is H. M. V. 10-inch double-sided and an excellent reproduction.

Special incense powder made in Adyar according to the formula of Bishop Leadbeater is available at The Stores at Rs. 10 per lb. delivered at destination.

Delegates and visitors to Convention will be able to obtain a splendid variety of souvenirs of Adyar, including incense burners, incense stick burners, paper cutters, trays and boxes made from wood grown on the Adyar Estate, and a variety of note-paper with the seal of The Theosophical Society embossed.

J. L. D.

SIR THOMAS MORE: SAINT AND ADEPT

The quattrocentennial of the death of Sir Thomas More gives us occasion to celebrate one of the world's great people—not only King's counsellor and diplomatist, lover of literature and scholarship, but also a great occultist treading the higher stages of the Path. Few figures in history shine so brightly. His peers are Socrates, Apollonius, St. Paul, Bruno, who embodied the truth in fullest human measure and who had no fear of death. Already he held high rank in the Inner Government (the real Communion of Saints), yet the Church of Rome honours itself and this great man by adding the glory of its sainthood to his martyrdom. More was beheaded on July 7, 1535, in his fifty-seventh year.—ED.

By J. L. DAVIDGE

“**B**LESSED Thomas More,” declared a Saint in Vatican City on May 19, 1935, already wore a saintly aureole as a member of the Inner Government to which he belonged in that tragic life of the sixteenth century—“sent,” no doubt, by the King of Kings to minister to one of the Kings in this outer world, and rejected and crucified, as is the fate of so many of these valiant souls—great spiritual lights who burn along the centuries and win the world's hostility for showing up the hypocrisy of its false standards.

Dare we not, without irreverence, imagine that dwelling in his country house near London, the English Master who was Thomas More rejoiced in his Canonisation, that while the Pope was blessing and exalting Thomas More, Thomas More in his twentieth

century incarnation was raining blessings on the Pope, and lending the splendour of an Adept on the inner planes to the brilliance and dignity of the outer ceremonial at the Vatican? It was not without intensive karmic effect that Thomas More withstood his King, Henry VIII, refusing to join the royal revolt against the Catholic Church, and went to the block rather than violate the moral law and his own spiritual integrity. “Dangers, dishonour, death”—these the occultist has to face, “such is the terrible occult law,” says H. P. B., and all these consequences came to More. One of those great revealers who make manifest the true meaning of the soul by giving up self for the love of mankind, More had reached his Crucifixion, and he went to it nobly and dispassionately, dying grandly as he had grandly lived.

First among the friends who deserted him was the King himself, Henry VIII, who had frequently visited More in his home and shared the hospitality of his table. Last to visit him was Lady More, who unavailingly argued with him in the Tower of London that he should leave "this close filthy prison" and return to his home at Chelsea—"a right fair house, your library, your gallery, garden, orchard, and all other necessities so handsome about you, where you might in the company of me, your wife, your children, and household, be merry; I muse what a God's name you mean here thus fondly to tarry"—"when you might be abroad at your liberty, and with the favour and goodwill both of the King and his Council, if you would but do as all the bishops and best learned of this realm have done." But More was not to be bought by domestic felicity even so alluring. "Twittle, twattle, twittle, twattle," answered Mistress Alice to his dispassionate rejoinder: "Is not this house as nigh heaven as mine own?"

Actually More's domestic life had been happy. "Mistress Alice" was his second wife, Alice Middleton. His first wife was a daughter of John Colt of New Hall, in Essex, one of three daughters whose "honest and sweet conversation" attracted him, and though his inclination led him to prefer the second he married the eldest, Jane, not liking to pass her over in favour of her younger sister. They lived a life of unbroken domestic felicity until his wife died in 1511, Holbein's cartoons of the family group, Miss Manning's *Household*, and Roper's

Life all depicting More as the central figure in a home of happy intimacy and refined hospitality. It was here that he entertained for three years Holbein (court painter to Henry VIII) who brought letters from Erasmus; and Erasmus himself, most learned of Dutchmen, who on his second visit in 1508 wrote the *Moriae Encomium*, lavishing endearing epithets on his friend and host. In More and Erasmus mainly was embodied the quickening influence of the Renaissance, due in large measure to the capture of Constantinople by the Turks and the flight of its Greek scholars to the shores of Italy. Through Erasmus it reached its efflorescence in the first edition of *The New Testament* in Greek, through More in the *Utopia*, an imaginary commonwealth free of all the political social and economic defects of existing States.

More's leaning to the humanities, checked by his father, who had brought him up in the living Christian tradition and, fearing the "New Learning," had removed his son from Oxford to study law in London—this humanistic trend revived in his ripening friendship with Erasmus, and in 1496 we see him delivering at Lincoln's Inn a lecture on a compromise between theology and the humanities to "the most learned of London."

A traditional story relates that More and Erasmus met in London at the Lord Mayor's table; sitting opposite one another they got into an argument, and in mutual astonishment at each other's wit and brilliance, Erasmus exclaimed: "Aut tu es Morus, aut nullus," and

the other replied: "Aut tu es Erasmus, aut diabolus."

Born in London in 1478, son of Sir John More, a Justice of the King's Bench, his precocious ability destined Thomas More for a high career. In his sixteenth year he was placed in the household of Cardinal Morton, the grey-haired Archbishop of Canterbury, who was wont to say: "This child here waiting at the table will turn out a marvellous man." All through his life runs an intense devotion to the spiritual life. Even during his student days at Lincoln's Inn, while laughing at the superstition and asceticism of the monks of his day, he schooled himself in the discipline of a Carthusian monk, with the idea of entering the Church, wore a hair shirt next to his skin, scourged himself every Friday and other fasting days, and allowed himself but four or five hours' sleep. This phase lasted four years, till 1503, when he abandoned all idea of leaving the world. In his outer bearing, however, there was nothing of the monk or recluse. He talked vivaciously, loved music passionately, spoke fervently of liberty and made friends by his singularly winning personality, as though the very freedom and brightness of the New Learning were incarnate in him. But he was scrupulous in the observance of his religious duties, and so remained to the end of his life.

Meanwhile More won brilliant success in the law courts. Wolsey introduced him to Henry VIII, with whom he soon rose into high favour—Roper, his son-in-law, mentions one of the King's visits, which he used to make to More's house

unexpectedly, when the King walked in the garden for the space of an hour, holding his arm round More's neck. But More was unmoved by the King's favours. "I have no cause to be proud thereof," he said to Roper, "for if my head would win him a castle in France it should not fail to go." Only too shrewd a judgment, as it proved, of the value of the King's friendship. However, the King made him Chancellor of the Duchy of Lancaster, Speaker of the House of Commons, sent him on missions to Charles V and Francis I, and at length, on the fall of Wolsey, appointed him, much against his will, Lord Chancellor, an office which he filled with singular purity and success. But differences with the King soon arose.

More had already taken strong stands. In 1504—a "beardless boy," said the courtiers, and he was only twenty-six—he opposed the King's will in Parliament; Henry VII never forgave him, and More found it prudent to retire from public life till the end of the King's reign. In the case of *The Crown v. The Pope*, More won a judgment against Henry VIII, and the King, preferring to have so dauntless a genius on the side of the Court instead of against it, swore him in as a Privy Councillor. For all these preferments, the King, in his revolt against the Catholic Church, and in his desired divorce from Queen Catherine, counted on More's support, but More, now increasingly at variance with the King, refused to co-operate. In 1532 he resigned office on the ground of ill-health. His refusal to attend the coronation of

Anne Boleyn marked him out for vengeance. In 1534 he was committed to the Tower, and persisting in his refusal to subscribe to the King's ecclesiastical supremacy was beheaded, July 7, 1535.

The Judas in the drama was Rich, the Solicitor-General, who procured by perjury the verdict—guilty of treason. Turning King's evidence after a confidential conversation with More in the Tower, he affirmed that having himself admitted in the course of conversation "that there were many things which Parliament could not do,—for example no Parliament could make a law that God should not be God," More had replied: "No more could the Parliament make the King the head of the Church." On this flimsy evidence the greatest light in England was extinguished.

Without resentment and with amazing serenity, when asked what he had to say to the Lord Chancellor's judgment of guilty, More remarked: "I verily trust, and shall therefore right heartily pray, that though your lordships have now here in earth been judges of my condemnation, we may yet hereafter in heaven merrily all meet together to everlasting salvation."

More had foreseen the end and had warned his family of it. Playfully witty when they visited him in gaol, he was ironically humorous to his executioner, saying, as he laid his head upon the block and carefully brushed his beard aside: "Pity that should be cut. That at least hath committed no treason." So returned Thomas More to his Master's ashrama, qualified by service and sacrifice

to enter the company of Just Men Made Perfect.

Out of the Renaissance emerges one of the great books of all time—More's *Utopia*, which not only entitles him to a niche among the immortals, but is a vital contribution to the liberalising thought of today. There is scarcely a practical scheme of social reform which has been discussed in later epochs that is not foreshadowed in More's suggestive pages. Though his *Utopia* is no servile imitation of Plato's *Republic*, we can trace to Plato More's central assumption, that a well regulated community is under a solemn obligation to provide for all its members equality of property, of rights and of opportunities for the cultivation of both mind and body. With Campanella's *Civitas Solis* it ranks as one of the best examples in modern literature of a branch of inventive art destined, in the opinion of Comte, to be more systematically cultivated in the future. "Utopias," Comte says, "are to the art of social life what geometrical and mechanical types are to their respective arts . . . Every great political change has been ushered in, one or two centuries beforehand, by some corresponding Utopia: the product of the æsthetic genius of Humanity working under an imperfect sense of the circumstances and requirements of the case."

Discontented in a world dominated by social injustice, religious intolerance and political tyranny, More creates an ideal State in which security, brotherhood and freedom are realised through the mere efforts of natural human virtue.

In his kingdom of "Nowhere" he touches great problems of labour, crime, public health, and government, anticipating almost all the major social and political discoveries of the nineteenth and twentieth centuries. The Utopians possess all things in common. There is work for all; the working day is shortened to six hours, and time is saved for mental culture and recreation. Regulations for markets and hospitals secure the sanitary welfare of the cities. Military glory is condemned and war, though not suppressed, is restrained. Slave traffic is forbidden. Family life is the basis of public order. The religion of the imaginary State inclines to theism. There is a simple public worship of the "godly power"—"the Father of all"—whose spirit permeates the world. No dogmatic faith is officially recognized, and every inhabitant is at liberty to practise in reasonable conditions any form of religion that appeals to his temperament. This principle of toleration is one of the most notable features of the Utopian polity, and conspicuously illustrates More's power of detachment from contemporary prejudices. No less remarkable are his protests against the cruel penalties for trifling

crimes, then and long afterwards the disgrace of English law; his view of national education as the great preventive of crime; and that the end of all punishment is reformation, to make the criminal "a true and honest man."

Every Utopia is a glimpse of the future brought down into the present. That is the business of the visionary—to bring down futures, even though he be hundreds of years ahead of his own day. More from his "Mount of Vision" brought down ideas which remain yet to be realized, and which he is today helping his adopted country to realize, meanwhile anticipating other Utopias for realization in the future.

Such is a brief perspective of Sir Thomas More, Seer and Saint, linked on the one hand with the mystical City of Shamballa, where reigns the King of Kings, to whom the puppet King Henry VIII gave the body of More as a final pledge; and on the other hand linked to the mystical City of the Vatican—Perfect Man on either hand, whether shedding blessings on the world, like the good Catholic that he was four centuries ago, or administering the territory which the Head of the Inner Government has allotted to him as his share in the outer world to-day.

WHAT A THEOSOPHIST OUGHT TO KNOW!

II. THE FUNCTION OF MANAS

By J. W. HAMILTON-JONES

[Which of the human races prepared the delicacies which we know as oranges and pears? Wherein does a Banyan Tree differ from other trees? Mr. Hamilton-Jones touches these intriguing points in this article concerning the function of Manas, the Mind. The first article of the series, dealing with the evolution of consciousness, appeared in our June issue.--Ed.]

THE function of Manas at the present stage of human evolution presents a picture backwards into the dim and distant ages of the past, as well as a vista of what future man will have to perform under the scheme of evolution of which he forms a part. There are several classes of beings engaged in using the function of Manas, all closely connected and largely inter-dependent: some are conscious, others self-conscious.

Theosophy teaches that there are seven Kingdoms in nature, namely: the 1st, 2nd and 3rd Elemental, the Mineral, the Vegetable, the Animal, the Human, and that throughout the whole of these Kingdoms there is but one motion, and that is vibration. Modern science has, comparatively recently, adopted (without acknowledgment) what was expounded in *The Secret Doctrine* many years ago, and now views all the varying forms in manifestation as rates of vibration of different "wave-lengths" and

intensities. The modern western man, having this scientific background can readily appreciate that *Manas is One* and that its manifestations are caused by series of motions or vibrations in mental matter.

Our First Elemental Kingdom is a state or condition of Manas which produces only vibration—it is on the Arupa level, hence there is neither colour nor form, but sound. The spiritual entities who function through it are known as Dhyan Chohans, a type of spiritual being who has not passed through a Human Kingdom; who is not self-conscious, and who is on the downward arc into manifestation. The First Elemental Kingdom may therefore be regarded as a spiritual force operating through the Arupa levels of the Manasic plane and producing sound.

The Second Elemental Kingdom has a set of vibrations which are denser than the first—it is on the Rupa levels of the Manasic plane

and produces both sounds and colours. The Dhyan Chohans who function there are one whole kingdom in advance of their brethren above; they have passed through the First Elemental Kingdom and are now working in the second—formless and not self-conscious.

Before proceeding further, it is desirable to understand something about that type of force known as Fohat. Fohat is the universal propelling vital force—the essence of cosmic electricity or Fire. It is present in all manifestation, and is the driving power of the universe. When we strike a flint on steel the resultant spark is a manifestation of Fohat; when we boil with indignation, we are using Fohat. In invective, in eloquence, Fohat is present, but when the one Motion (Vibration) becomes *multitudinous* Emotions, then very specially is Fohat working through the vibration known as Kama, which, Theosophists say, works in astral or emotional matter.

Now, the Third Elemental Kingdom functions in this vehicle, and in consequence, it presents sounds and colours and has the capacity for being built into forms. The type of Dhyan Chohans who inform it—being conscious but not self-conscious, hence mindless (in the human sense of the term “mind”)—cannot impose any form upon this matter, however plastic it may be, so that, left to itself, it would be merely a formless plane of matter, denser than the manasic, and with the forces of Fohat sweeping through and pulsating in it. But, we are informed, this is not a formless plane; neither is the rupa level of the manasic plane

formless, the very word “Rupa” means “form” or “body”; these planes teem with forms and bodies of all kinds, far too numerous for classification. Where then did these forms come from? They were not made by the Dhyan Chohans of the 1st, 2nd or 3rd Elemental Kingdoms—because as these Beings do not possess any degree of self-conscious Manas, they cannot produce forms. It is certain, therefore, that the forms were produced by beings who possess individualized Manas, *viz.*, Human beings, and Pitris, of which two classes are prominent in Theosophical teachings—the Barhishads and the Agnishvattas.

By far the vast majority of these forms are produced unconsciously, through the functions of the self-conscious manas in man. We say unconsciously because man does not understand very much about this work in the Universe of which he forms a part, being at the present period far too much engrossed in his emotional experiences. There is very little constructive thought going on in our day, and most people are swayed by their desires, hopes and fears. That being so, there is a lack of sustained mental effort, and in consequence those kama-manasic forms which emanate from most men are crude, undefined, and tenuous, so that they do not persist for long in the mental atmosphere, but gradually dissipate and fade away.

Forms of a more definite type are produced by groups of people whose thoughts and feelings are swayed by certain opinions and beliefs which they hold in common, for example: the religious thoughts

and feelings which sway large numbers of human beings, and continue to produce similar types of images, through successions of generations, for centuries. Folklore is another productive source of form-making: those little fellows we call Brownies, etc., are the product of the sustained thoughts, fears and wishes of countless human beings.

It may be considered an expression of the highest selflessness in one race of people, for a man to sacrifice his grand-mother to his God, but another race of men may regard this form of sacrifice with the utmost repugnance and aversion. The forms produced by religions and customs may be considered as relatively transitory; nevertheless, it is the combined mass of thought and feeling of a more definite and more permanent nature which will condition the environment of our present mineral Kingdom when it shall have reached the vegetable level.

There are certain constant factors in human experience which are ever present, regardless of environment, race or time; these factors are the three so-called innate qualities which are present in all humanity, namely: nutrition, preservation and reproduction, and it is largely through these qualities that man, in the present epoch, is evolving the fourth, middle Kingdom, the mineral. This task is performed both consciously and unconsciously, not intelligently as yet.

Let us take the first factor: Nutrition—consciously men consume food and drink, unconsciously they transmute, permute, magnetise and

elevate it—very slightly it is true, but nevertheless, definitely; after food has passed through various chemical processes within the body, most of it is cast out through the pores, the breath and the excretory channels; a small portion remains for a longer period, but eventually it, too, is thrown off. There is nothing that remains permanently in the body of man, all is in a state of change, man being the unconscious agent of this, the greatest of all physical work. It will be argued that the same processes are followed out in the brute animals, and whilst this is true, it is also certain that the human animal does a vastly superior work in this direction simply because of the manasic powers with which the tenant of the human animal body is endowed and which are dormant in the brute animal world. The time will come when the nutritive process will be performed intelligently by men; then they will use the Kriyashakti method on the one hand, and the chemical and magnetic processes on the other, thereby considerably accelerating material evolution. As the Master M. once wrote to Mr. Sinnett: "Meanwhile I have to create my dinner—you would scarcely like it, I'm afraid".

From the moment when the culinary art was first practised, human beings began building forms which will have their fruition in the far distant future. The fond wife who bestows care and attention on the preparation of some delectable morsel for her lord's consumption little dreams that she is building up forms which will flourish in the vegetable world of a succeeding Manvantara. The

millions of mothers who daily brew coffee for the family breakfast have no idea that a succeeding humanity will pluck fruit from trees with precisely that taste and flavour. Yet such is the economy of nature, that nothing is wasted. If we delight in oranges and pears, it is because a former humanity diligently and unconsciously prepared those delicacies for us, else, where did they come from? There must have been a cause to produce the effect.

The innate quality of Preservation is also the result of mental processes. Actually, preservation is an expression of the supreme egoism of all manifested nature on the physical plane, without which there would be no cosmos. It is the Ahamkara—the “I am I” characteristic, essentially potent in human beings, and observable in animals, plants and minerals. Just as there is only one Motion which is Vibration, so also there is one law which is Polarity—the pairs of opposites are observable everywhere, and self-conscious humanity is delicately balanced in between these two poles. All bodies are necessarily circumscribed, how else could they be units? In the physical world particularly there is no permanent merging possible, we can combine minerals and we can separate them again—we can graft a rose on to a briar root, but if we leave them alone the briar will, in time, kill off the rose and re-become the briar. We can produce crossings in fruits such as the grape-fruit and the loganberry, but if we cease to cultivate them they will revert to type. In the animal world we can produce the mule by pairing a

horse and a donkey, and we can obtain an offspring from the mating of a lion and a tiger, but the progeny is sterile. Where the intelligence is directional, man can produce relatively permanent combinations in the mineral Kingdom. He can harden steel, make brass, alloy gold and so on, because that is his field; he is concerned with the mineral Kingdom because man collectively will be in charge of that Kingdom, when in its next step forward it will have become a vegetable Kingdom.

Everything that man does is confined to a form—a form designed to keep it intact, separate and distinct from all other forms. He is using the polarities, developing his lower manasic qualities, and building up a condition of self-preservation which will become useful to a lower Kingdom at some far distant time.

The third innate quality is Reproduction: this is produced by the Fohatic fire operating through Kama. In man the combination of Kama-Manas produces selectivity, and here again the law of polarity plays an important part. In the brute animal world reproduction is confined to seasons, but in man, owing to the function of his lower manasic self-conscious awareness, the reproduction urge is relatively constant. He has obtained the freedom of the passions and has to learn to master and control them. In the western world today he is prostituting his intelligence to the gratification of his senses, and has evolved that modern abortion known as birth-control: the practice is discussed in *The Fruits of Philosophy*, a book

which the Master K. H. says "*is infamous and highly pernicious in its effects*" (*Mahatma Letters*, p. 405). Human nature changes very slowly. Humanity advances in cycles—from Barbarism—Peasantry—Culture—into Civilization and back again into Barbarism. All civilizations become effete and pleasure-loving and go to pieces upon the very rocks which helped to build them up. The constant factors in human beings are the senses, passions and lower mind. There is an intelligent direction from the Dhyan-Chohans of the second degree beyond the human, *i.e.*, Agnishvattas, but man in the mass is ignorant of the scheme of which he is a part, so in the triple functions of nutrition, preservation and reproduction, man engenders forces which will be used by himself at a later stage when he shall have become privy to the real scheme of Evolution.

Of the men who evolved upon the Moon, approximately 66 in every 100 attained a degree of perfection which qualified them to enter the next superior grade of beings, or Pitris—these were the Barhishads. Having completed their human evolution, they were not called upon to incarnate upon the earth, but in the normal sequence of events they were placed in charge of the Vegetable Kingdom of this world, upon which they operate from the Swapna level of consciousness. The Moon at that time was in its seventh Round, and, in consequence all of its forms were highly etherialized, large in size, and to our way of thinking, somewhat grotesque.

As the student knows, the earth received from the Moon its water, air and ether, and along with these elements, the cast-off clothing of the various Kingdoms. In the case of human "bodies" these Chhayas, or highly etherialized moulds or shapes, were available for the new humanity coming up from the Moon-animals who had now reached the human stage upon Earth.

The Barhishads are required to arrange, permute and construct the moulds for the new vegetable world out of those forces in creative manas which they themselves worked upon when in human bodies, *i.e.*, mineral forms.

Just one example will suffice to show the connection. Man's principal consideration, apart from the innate qualities already mentioned, is shelter. There are many and various types—the mud hut of the African, the igloo of the Esquimos, the pagoda of the Indians and Chinese, houses built on piles, temples of columns, pyramids, churches, houses of wood, brick, steel, glass—a thousand and one combinations of varying architectural styles. These shapes form the rough moulds for trees and bushes. Within the house man lives his family life; the woman's mental processes are largely concerned with the home. The head of a tree is buried in the ground, its arms are stretched out to gather nutriment; its legs are up in the air, and the fruits (progeny) appear in the forks of the branches for the reason that humanity produces its progeny in that manner. This explanation is not intended to be exhaustive, but if the student will

consider the differences between a Poplar Tree and a Banyan Tree, the causes of the divergencies will become apparent.

The Lords of Mind principally concerned with our humanity are known as Agnishvatta Pitris, or that class of Beings who were in charge of the evolution of the Vegetable Kingdom on the Moon. They completed their human evolution on a planet which preceded the Moon, and are known as the "Triangles" because they are fully active and can function upon the Atmic, Buddhic and Manasic Planes. They are therefore operating upon the Sushupti level of consciousness. It will be understood, therefore, that the Lunar Pitris gave the Chhayas or forms to men, whereas the Agnishvatta Pitris were the fashioners of the Inner Man—Atma-Buddhi-Manas. Some of the Agnishvatta Pitris were required to incarnate into

the human forms in order to guide the new humanity and to give the spark of intelligence (*i.e.*, self-consciousness) to man. *The Secret Doctrine* tells us that the third group of these Agnishvatta Pitris refused to do the work, and that there were serious consequences later on because of this rebellion against Karmic Law.

The functions of Manas embrace a very wide sweep, with intervening periods of Pralaya; the stages are concurrent as well as sequential and regular, upon both the downward and upward arcs of manifestation, *i.e.*, a simultaneous evolution in seven Kingdoms.

Man is at the midway point of this development, and he will be working with Manas for long ages to come, until he reaches the level of the highest class of Agnishvatta Pitris, at which point he transcends the operation of what is called *Direct Karmic Law*.

LOVE

*My body is a Temple that the Holy One has entered.
Now its portal is closed to all others . . .
That it may never be desecrated.*

SADA .COWAN

DOWN THE CENTURIES

II. FROM EAST TO WEST

By A. J. HAMERSTER

I DO not know why, but the reading of Mr. Kunz's article in the June THEOSOPHIST, under the title "Down the Centuries", roused within me hidden resentments, which I did not even know to exist there. Though I had read the article years ago, and had myself studied the cultural movements in the West along much the same lines as Mr. Kunz had done, never had my sensibilities been afflicted until now when going over the same ground again. Let me explain, lest I might be misunderstood, and my remarks taken in a personal way. They are directed not so much against Mr. Kunz and others as against myself, for I had covered the same field before, and had let escape me what now seemed so palpably evident. Why was that? I can find no other explanation than in my residence at Adyar for the last two years, and the grasp here obtained of that wider life which is both of the East as well as of the West, and so not limited either to the one or to the other. Some prejudices, limitations, blindnesses have apparently fallen partly away.

And yet, it cannot be said that I was ever a stranger to the East. By a few months only I missed an Oriental birth, and I have in any case lived by far the greatest part

(nearly forty years) of my life in the Orient, not merely by necessity but by inclination as well. Still, it was here at Adyar only that I had seen, as in a flash, how all my former efforts, and others' efforts that I had come across, to trace "Down the Centuries" the periodical attempts of the Occult Government of the World to guide the evolution of the western peoples, had missed one essential element, namely the part or function played by the East in this cultural and spiritual development of the *primitive* races of the West. It is the irony of fuller knowledge—the knowledge that in a sense the Oriental races are the older, and culturally and spiritually the more advanced—which enables one in all good humour to turn the tables against the presumptions of the West, and apply to our western blood-brothers that same adjective, first specially selected and applied by them as a deprecating qualification to the Eastern nations.

It is undeniable that in Tsong-ka-pa's, the great Buddhist reformer's, command to his "Arhats" to make a special effort every century to enlighten the "white barbarians"¹ there is implied that ancient, very ancient contrast between the "ignorance of the West" as over and against the "Wisdom

¹ The foot-notes are at the end of the article.

of the East", a contrast that lies at the back of all such mystical-symbolical allusions as, for example, "the Star in the East", "Ex Oriente Lux", "the Man from the East", etc. The latter expression was once, by H. P. B. even instituted as a password by which a member was admitted to the quasi-secret and sacred Brotherhood of The Theosophical Society. Full of significance is also the fact that the Theosophical Movement grew into the world-wide organisation it is now, only after the two principal founders of The Society transferred its Headquarters to the East, where it has since been faithfully maintained.

The fourth and fifth subraces of the Aryan Race—the Celts and Teutons—had travelled farthest away in their outwanderings from the rootstock in Central Asia, and it is not greatly amazing that in the course of the ages, covering thousands of centuries, and in the course of the distance traversed, covering thousands of leagues, they had more and more lost sight of their original spiritual heritage. Besides, in the latest times, by the wilful slaughter of one of the purest Messengers of the Great Brotherhood, sent especially for their spiritual uplift and the world's, they had added considerably to the load of darkness that was already their karmic due. As explained in the first article of this series, the deepest gloom had probably settled over the West in the twelfth or thirteenth century, and special efforts, as meant by Tsong-ka-pa, were required to lift the veil gradually, a few inches every century.

Now what I want particularly to point out is that those efforts drew for their inspiration, their life, their guidance from the East, "the place of Light," the repository of the Ancient Wisdom. When looking "down the centuries" to trace in history the visible *effects* of these "centennial attempts to open the eyes of the blind world,"² we have partially failed if we cannot trace their hidden *causes* to the East, if we only see them as apparently arising spontaneously among the western peoples, and from their own unassisted efforts, as it were. If we look with a sharper eye, with a deeper knowledge of the undercurrents, I am sure we shall find in every case that the movements for progress in the West were promoted by the East. From Pythagoras in ancient times, via Christian Rosencreutz in the middle ages, to the Count de Saint Germain of modern times, the great Messengers of the Brotherhood to the West, went to the Orient for their deeper knowledge, making that contact either personally by long extended voyages, or through other generally secret bodies, societies, organisations, which in some way or other maintained such a direct connection with the Oriental stronghold of all knowledge, the "Giant Tower of Infinite Thought, wherein the Titan dwelt and will dwell alone, emerging from it but at the end of every cycle."³ Take the last named, the Count de Saint Germain, for an example. Though racially and culturally a pure westerner, still H. P. B. called him "the greatest *Oriental* Adept Europe has seen in the last century (18th)."⁴ The

adjective "Oriental" is, of course, only justified when relating to his esoteric knowledge, and not to his physical extraction or cultural upbringing.

Even in such things as purely technical knowledge and mechanical inventions, western scientists should be more prudent and modest when asserting their own originality, and discrediting the priority of the East. For example, what about the use of paper, printing, gun-powder, the compass, Arabic numerals, etc.? Let us first realize the importance of these inventions; the total change they have wrought in war, navigation, science, education; how they have revolutionised European civilisation, and prepared the transition from the dark middle ages to the more enlightened modern times! And let us recognize also that centuries before these things became known in Europe, they were already in use in the East, in China if nowhere else. But western handbooks and encyclopaedias generally declare with a pride which takes the place of the humbleness of real learning, that these inventions were not only discovered in the West, independently from the East, but they also make it a special point always to throw as much doubt and suspicion as possible on the fact of these things having really been known earlier in the East, or discovered there independently from the West. Let me give one or two examples.

Read the "History of the Mariner's Compass" in the *Encyclopaedia Britannica*, vol. 6, p. 175. Between square brackets I add my comments:

The Chinese, the Arabs, the Greeks, the Etruscans, the Finns and the Italians have all been claimed as originators of the compass. There is now little doubt [so there seems, however little, still to be *some* doubt] that the claim formerly advanced in favour of the Chinese is ill-founded. In Chinese history we are told how, in the sixty-fourth year of the reign of Hwang-ti (2634 B.C.), the Emperor Hiuan-yuan, or Hwang-ti, attacked one Tchi-yeou, on the plains of Tchou-lou, and finding his army embarrassed by a thick fog raised by the enemy [the smoke-screen of modern warfare?], constructed a chariot (tchi-nan) for indicating the South, so as to distinguish the four cardinal points, and was thus enabled to pursue Tchi-yeou, and take him prisoner [is there cleaner proof for his having discovered the magnetic needle, "chariot", vehicle, or bearer of the magnetic force?]. But as other [*sic*] versions of the story show, this account is purely mythical [which, however, does not necessarily mean less historical]. For the south-pointing chariots [or needles, as we call them in *our* much less expressive terminology] are recorded to have been first devised by the Emperor Hian-tsoung (A. D. 806-820), [but it is nothing rare to see later comers, who have done nothing more than improve an earlier invention, claim the honours of their predecessors: the present claimd of the western races is only one example more], and there is no evidence that they contained any magnet [is there then another south-pointing instrument, needle, chariot or force than that contained in the magnet or lodestone? such reasoning is really begging the question]. There is no genuine record of a Chinese marine compass before A.D. 1297, as Klaproth admits [but this surely does not do away with the *land*-compass of Hwang-ti]. No sea-going ships were built in China before 139 B. C. [This seems to me one of the most preposterous assertions]. The earliest allusion to the power of the lodestone [under that special name, mind] in Chinese literature occurs in a Chinese dictionary, finished in A. D. 121, where the lodestone is defined as "a stone with which an attraction can be given to the needle," [western science apparently only recognises Oriental knowledge when it uses the same terminology

it has itself developed], but this knowledge is no more than that existing in Europe at least five hundred years before [Ha! Here the cat is let out of the bag. Europe's priority shall be maintained. But has it also been proved? On the contrary]. Nor is there any nautical significance in a passage which occurs in the Chinese encyclopaedia, P'ei-wen-yun-fou, in which it is stated that under the Tsin-dynasty, or between A. D. 265 and 419 "there were ships indicating the south" [how can the significance of this be denied, if words have any significance at all?]

This may suffice. It is indeed sufficient. There is no doubt that all those things mentioned above, compass, gunpowder, printing, numerals, and paper, besides many things more, were all known to the East before the West even dreamed of them. Take the last named, paper. A eunuch of the name of Tsailun, attached to the court of the Emperor Ho-ti of the Han-dynasty (second century A. D.), was the first to conceive the idea of making paper from the bark of trees, old rags, fishing nets, and fibres of hemp. Some even trace the invention in China back to the second century B.C. For the rest of the world, paper first became available in the middle of the eighth century, and in Europe the manufacture of it was only established by the Moors in Spain in the middle of the twelfth century.

And printing? The Chinese printed from blocks at least seven centuries, and from movable type at least five centuries before the West, where the first block-books were printed in the middle of the fifteenth century. Yet it is said in the same famous *Encyclopaedia* (vol. 18, p. 499) "that the European invention of printing from

movable type was independent of the discovery of the principle by the Chinese." But who can be so sure of that, when it was only discovered, or so-called "discovered", after the West had re-established its relations with the East, including China, by overland travels for nearly two centuries? Besides, for Theosophists there still exist such things as astral currents of thoughts and ideas, which can be tapped by congenial and sensitive minds.⁵

Gunpowder also, I am sure, was known to the Chinese before it was discovered by Roger Bacon in the thirteenth century. The chemical knowledge of the Chinese in general must have been far in advance of the rest of the world, as testified by the smoke-screens of Tchi-yeou in the twenty-seventh century B.C., and by the antiquity of their unsurpassed glazed pottery. And I think that in pyrotechnics they are even now unequalled by the West.

Then our so-called Arabic numerals. They had better be denominated Hindu or Hindu-Arabic numerals, the Arabs having derived them from the Hindus in the ninth century, and the Hindus having used them at least since the third century before our era. In Europe the first known manuscript which contained them was dated from the last quarter of the tenth century A.D.

Take general knowledge, and that which has become such a pronounced feature of the intellectual life of these modern times—lexicons and encyclopaedias. In the article on "Encyclopaedias" in the *Britannica*, it is said with characteristic negation of the splendid work done by the East in this field, that "the most

ancient Encyclopaedia extant is Pliny's *Natural History*" (c. 75 A.D.) and that "the most famous Encyclopaedia of the middle ages" was Vincent's *Bibliotheca Mundi* (c. 1250 A.D.). Of the Chinese or other Oriental labours, not a word! And yet, under "Chinese Literature" the same *Encyclopaedia*, informs us that "the *Erhya*, commonly classed as a dictionary, is referred by native (Chinese) scholars generally to the 12th century, B.C.". It goes without saying that Western scholarship cannot leave the erudition of Eastern scholarship unchallenged, and so it follows up the above sentence by the contradiction, "but its true date is undoubtedly many centuries later."

And the Western mode of eating! It was only towards the end of the sixteenth century that forks and spoons became table commodities for conveying the food to the mouth. For the same purpose a couple of flat sticks had been in use with the Chinese for hundreds of years before. Coryate, for his wit the court fool of Prince Henry, eldest son of James I, and for his adventurous spirit a famous traveller on foot through France, Italy, Greece, Persia and India to the court of the Great Mogul, tells us in his *Crudities* (1611) how he was contemptuously called "forkifier" by his friends, because he was addicted to the use of those "Italian neatnesses (*sic*) called forks". And what are we to say of the Western barbarity that still preserves on its tables as an eating commodity the "knife," the butcher's implement? Chaucer sang of a gentleman of his time:

A Sheffield thwitel bare he in his hose,

wherewith to carve his food. Nowadays he still uses it on his table. Does it make much difference? It is still the symbol of his cannibalism, and as long as the knife stays on our dining-table, war will feast off human bodies!

The important thing to keep in mind, then, is the fact that all these inventions, and many more, were only introduced into the West—mind! not before, but *after* it had re-established its relations with the East, of the existence of which even, though it was its own place of origin, it had practically lost all memory. I can only give here a few instances of the growth of this intercourse between the Orient and the Occident during the middle ages. It would be an apt subject of study for Theosophists to trace these relations "down the centuries", proving that the contact between the two has always for the greater part been beneficial to the latter, though seldom, at least outwardly, to the former. Still, we may be sure that the sacrifices brought by the East, that the humiliations and degradations it suffered from the hands of the West, will ultimately prove to have all worked to the good of the soul of the East, and as such will ultimately restore to it also the outward greatness which anciently was its glory.

The crusades in the twelfth and thirteenth centuries brought the first closer contact of Europe with the *Near East*, and so with the first rays of a finer art and a greater learning than it had known before. Towards the second half

of the latter century the first overland travels were undertaken towards the *Far East*. Among these the most famous and successful was Marco Polo's voyage to far Cathay (Mongolia), where in 1275 (mark the year!) he was cordially received by the Great Khan at Shangtu, and entered his service as a commissioner or agent to the Imperial Council, thus laying the foundation for the commercial and intellectual intercourse with the Far East, which in the succeeding centuries gradually developed to such proportions as to radically influence the further fate of Europe.

After the invention and improvement of the mariner's compass in the West in the thirteenth century, the great voyages overseas began, and reached their culmination point between the end of the fifteenth century, when Columbus discovered America, and the beginning of the sixteenth century, when Magellan circumnavigated the entire globe. So, gradually, more and more of the world, and especially of the East, was discovered to the conquering West. It was only natural that during the first few centuries of this renewed intercourse the young vigorous races of the West looked principally for material gain, sought and obtained only material luxuries from the East, blind still to its spiritual gifts and beauties. Silken and other finely woven fabrics for clothes, as they could not yet be fabricated in the West; rich spices to season their coarser food; coffee and tea, nobler drinks than their crude beer and ale; and especially the treasures in gold, silver and pre-

cious stones, for which the Orient had always been famous in legend and fairy-tale; these were the things that were coveted, and often brutally extorted.

But a treasure, more exquisite than all these luxuries, the patient and longsuffering East kept in store for the future—its philosophies and religions, its spiritual wisdom. Centuries had still to pass by before the West was ready for these, before it could appreciate either the purer teachings or the subtler reasonings. What of it became known during the sixteenth, seventeenth and eighteenth centuries—not more than a few scrapings—was received with ridicule and misunderstanding. The young Western mind was still too much bound up in the filial ties of tradition and dogmatism. Not before the centennial attempt of the Occult Government of the World of the eighteenth century, bringing in its wake the "Aufklärung", the French revolution, and the Napoleonic wars, had ploughed the living fields of Europe, was it ready to receive and bring to fruition the seeds of the highest mystical and philosophical knowledge the Aryan Race had yet culled in its searchings after the mysteries of life and the Absolute, and which it had stored in the latter part of the *Vedas*, known as the *Upanishads*.

Of all that the East had bestowed on the West, this was its supreme gift, coming most fitly from India and the Indian people, the direct descendents of the root-stock of the Aryan Race. When the Aryan Race was started on its way to spread itself over all

the continents of the world, this root-stock was not only kept nearest to its original home in the Gobi Desert, but it was also made the custodian of the deepest wisdom of the Race, and the birthplace for its greatest sages. All this was possible because, by keeping so near to Asia's central tableland, where it had spent its infancy, it remained within its immediate sphere of influence, and so was able to come more easily in touch with the spiritual guardians of its infancy, and to drink again and again straight from the fountainhead of wisdom that had guided its first footsteps.

Having given a fair amount of labour to the study of western as well as eastern philosophy, I dare of my own knowledge most emphatically declare that the younger races of the West have never yet achieved such depths of insight into the meaning and purpose of life as are contained in the Hindu scriptures, pre-eminently in the *Upanishads*. No wonder that the Occult Government of the World at one time or another would, after due preparation, also arrange for the bringing to the West of this gift, one of their last, but also one of their best, if not *the* best. It was one part of the work of the centennial attempt of the eighteenth century. The story of it is told in the first volume of Professor Surendranath Dasgupta's *History of Indian Philosophy*,⁶ and I need not apologise for quoting it in full. The passage concerned is entitled "Revival of Upanishad Studies in Modern Times":

How the *Upanishads* came to be introduced into Europe is an interesting

story. Dārā Shikō, the eldest son of the Emperor Shāh Jahān [grandson of Akbar the Great], heard of the *Upanishads* during his stay in Kashmir in 1640. He invited several Pandits from Benares to Delhi, who undertook the work of translating them into Persian. In 1775 [mark the year!] Anquetil Duperron, the discoverer of the Zend Avesta [his work of this name was published in 1771], received a manuscript of it, presented to him by his friend Le Gentil, the French resident in Faizabad at the court of Shujā-uddaulah. Anquetil translated it into Latin, which translation was published in 1801-1802. This translation, though largely unintelligible, was read by Schopenhauer with great enthusiasm. It had, as Schopenhauer himself admits, profoundly influenced his philosophy. Thus he writes in the preface to his *Welt als Wille und Vorstellung* [1818-19]: "And if indeed in addition to this he is a partaker of the benefit conferred by the *Vedas*, the access to which, opened to us through the *Upanishads*, is in my eyes *the greatest advantage which this still young century enjoys over previous ones*, because I believe that the influence of the Sanskrit literature will penetrate not less deeply than did the revival of Greek literature in the fifteenth century [another of the centennial attempts of the Great Brotherhood]: If, I say, the reader has also already received and assimilated the sacred, primitive Indian wisdom, then he is the best of all prepared to hear what I have to say to him. . . I might express the opinion that each one of the individual and disconnected aphorisms which make up the *Upanishads* may be deduced as a consequence from the thought I am going to impart, though the converse, that my thought is to be found in the *Upanishads* is by no means the case." Again, "How does every line display its firm, definite, and throughout harmonious meaning! From every sentence deep, original and sublime thoughts arise, and the whole is pervaded by a high and holy and earnest spirit . . . *In the whole world there is no study, except that of the originals, so beneficial and so elevating as that of the Oupanikhat* [the Persian form of *Upanishad*]. It has been the solace of my life, it will be the solace

of my death!" Through Schopenhauer the study of the *Upanishads* attracted much attention in Germany and with the growth of a general interest in the study of Sanskrit, they found their way into other parts of Europe as well.

We may be grateful to Schopenhauer for his intuition that made him one of the first to sense the spiritual significance of the *Upanishads*. And conscious of the debt we owe him for the promulgation of some of their truths in a yet unsympathetic environment, we may more readily overlook the inevitable western complex, of which his mind also was possessed, and which could not refrain from claiming for its own concepts the priority before and above those of the *Vedas*!

So far, as to the centennial attempt of the eighteenth century. We now come to that of the nineteenth century, which we identify with the Theosophical movement, started in 1875 (mark the year!), by the foundation of The Theosophical Society in New York. I do not know how its success in spreading the fundamental Theosophical teachings, embracing the conception of the all-pervading life or the Absolute (Indian Idea of Pantheism), the cyclic evolution, unfoldment or manifestation of that life (Indian Doctrine of Reincarnation), and the perfect order and harmony according to plan and law of that manifestation or self-expression (Indian Law of Karma)—I do not know how all this could successfully have been taught so as to fairly penetrate nowadays even the remotest corners of popular as well as scientific thought in the West, if the pre-

ceding centennial attempt had not gradually flooded Europe with translations, in the principal European languages, of the eastern scriptures, beginning with the *Zend Avesta*, and the *Upanishads*, and soon followed up by the other parts of the *Vedas*, the *Itihasas*, *Puranas*, Vedanta and Yoga literature, the Buddhist *Tripitaka*, etc., etc.

Those who have come into The Theosophical Society in later years, probably do not realize what a large proportion of our older literature was taken up by studies of Eastern religions, philosophies and morals, of Eastern yoga, mysticism and occultism. It is indeed instructive, with this in view, to go through H. P. B.'s works, and through the old volumes of THE THEOSOPHIST, not to speak of Annie Besant's numerous books and pamphlets, and to see how the eastern wisdom is ever, as it were, taken as the foundation and starting-point of all Theosophical knowledge. Lacking this support, which was supplied by the preceding centennial attempt, the Theosophical movement would certainly have failed. And seeing the need for it, as well as that Europe was at last sufficiently prepared for it, the Hindu and other eastern scriptures were allowed to go to the West to bring some more light into its darkness.

In these later times there has crept some neglect or forgetfulness or ignorance into the Theosophical movement as regards the status of the East in this respect. I said just now that the Theosophical teachings have become more or less popular in their fundamental

principles all through the West, and it will not be long, I fear, before the West will think again, if it does not think so already, that it has developed these conceptions independently of the East, out of its all-sufficient spontaneity. Even among Theosophists I seem to observe a loss of contact with the illuminating wisdom of the East, and, as the inevitable consequence of that, a degradation and deterioration of what goes by the name of Theosophy. Faith in and knowledge of Eastern wisdom are in danger of becoming gradually displaced by rash belief in the superiority of western science, western methods, western arts ; by a noisy acclamation of western efficiency, western organisation, western power ; by an increasing incapability to think of anything else but western social, economic and political problems, and their typical western solutions along lines of force, violence and compulsion.

If the East has still to teach us anything, then it is to put the soul before the body, to feed the soul before the body, to perfect the soul before the body. The western solutions of the present difficulties of the world—American New Deals, German National Socialism, British Credit Systems, Italian Fascism, Russian Bolshevism, and even Indian Non-co-operation⁷—they all without exception badly need a testing and essaying of their underlying principles by Manu's laws, and principles of social organisation. And so with the whole gamut of western science, western art, western philosophy, western national and international politics, etc., etc.

There is at present not enough of the East in this sense in our international journal, I find. I should like to see the old proportions in this respect restored, to see the Eastern wisdom always present as a touchstone to prove the genuineness of all the seeming gold imported from the West, as a spotlight to illumine all the cloudy theories and solutions arising in the West.

One last point remains. If the centennial attempt of the Brotherhood in the eighteenth century brought the Eastern wisdom to the West, and if the centennial attempt of the nineteenth century, that is the Theosophical Movement, also means nothing else but the penetration and illumination of the West by the wisdom of the East—what is then the difference between the two, or is there no difference at all? There is, of course, and it is no other than that between theory and practice, between preparation and execution, between intellectual reception and living realisation. During the last century Europe could yet only study the eastern wisdom as an object of intellectual interest, criticise it from the limited western intellectual standpoint, and judge it as inferior to western intellectual knowledge. The distinctive quality and function of the present attempt, constituting the Theosophical Movement, on the other hand was and still is to show the practical value of the wisdom of the East, not only intellectually to study it, but to live it, to let it penetrate and illuminate and enliven all the departments of life, primarily among the western nations.

It is not so much for the East that the Theosophical Movement has been started, as for the West. The East has need for it only where a too close and overpowering contact with the West has made it forget or disdain its own spiritual heritage. I began this essay by saying that Adyar had fully opened my eyes to the true function of the East in the spiritual uplift of the West. I will end it by quoting the comparison made by the Master K. H. between India and Europe, even as a simple place of habitation: "No doubt, life on the European continent and in England

possesses charms lacked by poor dull India. But the latter can, on the other hand, offer privileges and attractions undreamt of by the average mystic."⁸

I apologize beforehand to my western brothers for not giving them their due in this article. It fell outside its scope, however, to examine what their culture has given to the East. But I hope that my effort may prove a challenge to others for writing a complementary article, entitled *From West to East*. If not, I am sure retributive Justice will overtake me, and force myself to the task.

NOTES

¹ Cf. *The Secret Doctrine*, III, 412. *The Key To Theosophy*, the last paragraph but one

² *The Mahatma Letters*, p. 362

³ *The Mahatma Letters*, p. 51

⁴ *The Theosophical Glossary*, *sub voce*.

⁵ Cf. *The Mahatma Letters*, p. 286

⁶ Cambridge, 1932, p. 39-40

⁷ Indian Non-co-operation does not seem to me a purely Indian, but a western product indianised, therefore also a child of violence, much tempered, however, by the gentle Indian spirit

⁸ *The Mahatma Letters*, p. 382.

CONFESSION OF A ROSICRUCIAN

I HOLD it ever

Virtue and wisdom were endowments greater
Than nobleness and riches; careless heirs
May the two latter darken and expend,
But immortality attends the former,
Making a man a god.

'T is known I ever

Have studied physic, through which secret art,
By turning over authorities, I have—
Together with my practice—made familiar
To me and to my aid the blest infusions
That dwell in vegetives, in metals, stones;
And can speak of the disturbances
That nature works, and of her cures; which doth give me
A more content in course of true delight
Than to be thirsty after tottering honour,
Or tie my treasure up in silken bags,
To please the fool and death.

LORD CERIMON IN SHAKESPEARE'S *Pericles*.

THE INDIVIDUAL AND SOCIETY

By ERNEST WOOD

(A lecture delivered in the Archæological Society's Hall, Athens, June 9, 1932)

I

IT is beginning to be recognised in business circles that the way to secure our collective prosperity is by means of the principle of even exchange. This is a principle which lies at the foundation of any satisfactory relation between the individual and the community, or rather the State. The State is not an entity. It is simply a mechanism for regulating the relations between one individual and all the other individuals in his community. The word "government" is often used for this relation, but I think that the term is out-of-date in any democratic country, and it would be better to substitute for it in our thought the expression "the management of public affairs".

We all recognise the distinction between public affairs and private affairs. A man may own his own tooth-brush and perhaps his own motor car, and to look after those things in the way he chooses is his own private affair. But, generally speaking, in our modern civilization, the water-supply with which he irrigates his tooth-brush and the road on which he runs his car are public affairs. They belong to him, but they belong to the other people as well. It is arranged that certain people shall

have the duty of managing these public affairs of all kinds, but it seems to me very illogical to attach the word "government" to their function.

It is certainly the business of those who manage public affairs to do their best for every individual—to adapt themselves as much as possible to the individual peculiarities of the citizens, and not to consider too much the convenience of themselves. The reason for this is that the community cannot do anything original; it can only consolidate and distribute the achievements of individuals. All progress comes from individuals. You cannot by act of legislature write the most beautiful poem, or paint the most beautiful picture, or design a new type of industrial machine. All these things are the work of individual genius, and, as you can never tell where the next genius will arise, it is an essential principle in good government, if you will excuse the word, to avoid to the utmost the production of uniformity or regimentation among the people. May I take an example from the field of science? Thomas Edison was a great inventor. He worked year after year, and produced one thing after another, in connection with electric light, the phonograph, the cinematograph, and other things. He may have been the

greatest inventor in the world, but all the same you could not make him into a leader or a guide for inventors, for there was young Marconi working quietly in another direction, and preparing the way for the marvels of the radio.

Especially is this principle necessary to remember in connection with the education of the young. There is a tendency in many countries to provide a very heavy curriculum, leaving no time for the individual to read or experiment on his own special lines of interest, and therefore, no doubt, in innumerable cases destroying, during the long years of its pressure, treasures of originality which might have greatly benefited the world. Especially, no doubt, is this the case in connection with all the branches of art and the finer interests of civilization. We have to watch our High School and University education and see that it does not do what the Scottish philosopher David Hume deplored, when he said that a University education may polish pebbles, but it often dulls diamonds.

II

I have looked at the matter of the relation between the individual and the State from the standpoint of the State. Let us now examine the same relation from the standpoint of the individual. The fact that he is not alone, that he is not one man in one world by himself, makes for him great riches in every part of his life. A man by himself would scarcely be a man, for he derives not only nearly all the necessities of his body from other

people, but from the same source come language, knowledge, the arts, and moral, philosophical and religious ideas. It may briefly be said that the more I respond to the achievements of others, the more am I a man.

There is a proverb in one of the ancient Indian *Upanishads* which describes man as the ignorant but the wise, the most helpless and yet the most powerful. The explanation of that is quite simple. The human child is almost the weakest thing in the world, and almost the most ignorant. I remember to have seen somewhere a humorous picture, illustrating the quotation from *The Bible*: "Out of the mouths of babes and sucklings cometh forth . . ." not in this case words of wisdom, but a great miscellany of objects. The picture showed us that the parents had rescued from the mouth of the child a great number of buttons, safety-pins, matches, string, and other things. Certainly the child is ignorant, not knowing even what is food and what is not, and it is also helpless, for man has not the teeth and claws with which the wild animals protect themselves and obtain what they need, or the fleetness of foot or wing by which they escape from their enemies. But still man is the most powerful, for two reasons; because he has used his mind and developed it, and enriched it with knowledge derived from others, and because men have stood together and worked together, finding that union is strength, and not the union of uniformity, but the union of organised practical relationships.

The extent to which each man derives even his simplest material necessities from large numbers of other people, with whom he has therefore direct or indirect relationship, may be shown by the history of a common object of use, such as a shirt. In India the story of the shirt is sometimes told in a long series of lessons to young school-children, in connection with a course in Civics which I had the pleasure of introducing into Indian schools many years ago. First of all, there is the story of the cotton-growing, especially of the life of the people who spend their days in the cotton fields of America, or Egypt or India. It leads on to the story of how the cotton is taken to the ginning, the spinning, the dyeing and the weaving factories, including an account of the way in which the workers in these factories live, and also those who are concerned in providing for their necessities, and for the various kinds of transportation, and for the machines and buildings concerned. Ultimately the cloth comes to the tailor, and then the student hears about his life, and about the production of such things as pins and needles and sewing machines. It is a long story, but it leaves the child with a very real feeling that he is associated closely with a widespread humanity, and is far from being a man in a world by himself.

By such study we also learn that human labour becomes immensely more productive because it is at least partially organized, and because we employ machinery which has been the result of

thought. Once more we learn the value of the individual, however, because our progress does not take place by increasing our efforts of material labour, but by the application of intelligence. For example, if a number of men are rowing a boat, someone may urge them along by singing or by crying out, "Row, boys, row", but perhaps some little man who has been quietly thinking will at last get up and say, "Look here, I will show you how to put up a sail and make the wind do your work." In the same way, if we want illumination in the city, there would be little use in the citizens gathering together and singing "Let there be light", but some time some men with knowledge will come along, they will fix up a dynamo station and lay all the necessary wires, and then when the humblest citizen turns the switch there will be light.

The American philosopher, Emerson, described the effect of such human relations as "divine arithmetic". The work done by an individual is returned to him manifold. Recently a statistically-minded writer made the calculation that in our modern day the average citizen has at his service the equivalent of thirty-five Roman slaves. Certainly our collective life is a process in which two and two do not make four, but make forty, or perhaps four hundred.

Whether the individual benefits from this association depends upon himself. The question is to what extent he has the capacity to respond to all the treasures around him and to make use of them in his

own life. We have a proverb in England, saying that there is no use in putting a pig in a parlour, for it will only search again for its familiar dirt. And another says that though a wise man can learn even from a fool, a fool cannot learn even from a wise man. What, then, is the position of our citizen? Inasmuch as he uses his ability in the comparatively limited department of activity which happens to be

his own, he develops what we may call the capacity to receive, the general intelligence which gives him the power to respond to all the varieties of social life amidst which his being is cast. So the intelligent citizen will learn to feel not only that he is a part of humanity, but that in doing his part as well as he can he is benefiting humanity and also himself, for here comes in the inevitable principle of even exchange.

(To be concluded)

SO SIMPLE

A LITTLE sun, a little rain,
 A soft wind blowing from the West--
 And woods and fields are sweet again,
 And warmth within the mountain's breast.
 So simple is the earth we tread,
 So quick with love and life her frame,
 Ten thousand years have dawned and fled,
 And still her magic is the same.

A little love, a little trust,
 A soft impulse, a sudden dream,
 And life as dry as desert dust
 Is fresher than a mountain stream.
 So simple is the heart of man,
 So ready for new hope and joy;
 Ten thousand years since it began
 Have left it younger than a boy.

—STOPFORD A. BROOKE

THE LIFE BEYOND EXPERIENCE

By G. S. ARUNDALE

[The President delivered the following Address at the opening of the South Indian Theosophical Conference held at Adyar, April 19, 1935.]

I SHOULD like to insist upon the fact that all is very well with the Theosophical Society. Not because of your present President—it may well be in spite of him—but because anyone who is in any measure at all in contact with the real life which flows through the world independently of persons and of principles realises that there is a very marvellous new surging of life through the world, and in particular through the Theosophical Society. And all members who have in them the capacity to respond to this life must surely realise that all is indeed well with The Theosophical Society which our Elders have now entrusted into our keeping.

And when I say all is very well with The Theosophical Society, I mean that we are as a Society drawing in a wonderful way more closely to the great realities of life as set forth in the Science of Theosophy. I myself am very conscious indeed of the fact that I am nearer to that reality which, indeed, is far older than the hills, being eternal—I am nearer to that reality today than I have ever been before. I am conscious of the fact that I know Theosophy more intimately than I have ever known Theosophy before, and that I am able to perceive Theosophy at work in the world directly, especially in the higher regions of the world's achieve-

ments, than has heretofore been possible for me to perceive. I think it is no exaggeration for me to say that hardly a day passes that some intimation of the Real does not come to me in some form or other. Now that intimation, as I know from its nature and from the way in which I personally receive it, is at the disposal of everyone who has the privilege of being a member of The Theosophical Society, and if therefore the individual declares that The Theosophical Society is less alive than it was, if he declares that Theosophy no longer has the meaning that it had, or if he asserts that Theosophy is no longer growing as to our knowledge of it, as it used to grow, through the literature given to us by our elders, it is a clear sign that in some way or other he is shutting himself off from those insistent intimations which are knocking at the door of every Theosophist, in order that he himself may bathe in them and pass them onwards for the vivification and fructification of the world.

The most startling event of the second and third decades of the nineteenth century has been the dethronement, by the very power which installed her most firmly—science—of Reason from her erstwhile Overlordship.

While the crowd may still make appeal to Reason as the final arbiter of right and wrong, of wisdom and

ignorance, those who have disentangled themselves from crowds, and have entered into the sparkling freedom of a purer air, worship—the word is hardly accurately descriptive—a new goddess. Reason, of course, still has dominion. Reason still has her work to do, her place to occupy, her service to render. But no longer is she master of life and death, the court from which lies no appeal. The advance-guard of humanity, the great in almost every department of human endeavour, are conscious of a new faculty, of a larger region of consciousness opening out before them—the Life beyond Experience. In this life, gossamer in texture though it be, the truest votaries of Reason now dwell; and to it do they bring those finer problems which once they brought so unsatisfactorily before the court of Reason.

Irresistibly into this Life beyond Experience is the scientist led, both by the experience he gains and by the experiments in which he indulges. And from this life he is able to draw what must at first be but hypothetical intimations as to the nature of the further way, but which he knows in truth to be substantially real. And he is supremely aware that the facts of the life within experience are but as shadows compared with the facts belonging to the life beyond. The most apparently unchallengeable facts of science are nothing more than perishing milestones on life's progressive way. The world has not yet reached the region of facts. It has only reached certain modes of convention which it calls facts because it has gone no further in its

quest of the real. These modes of convention are shadows of shades of the real; and the scientist who is escaping from conventions, from facts which to most have round them unscalable walls, is holding all these convention-facts infinitely more lightly and tentatively because he is already contacting the Life beyond Experience, and therein is discovering vague intimations of a real before which all recognised facts must crumble, almost, though not quite, into nothingness.

So is it that the scientist achieves the goal set before the older sons of the human kingdom for this third decade and for succeeding decades of the twentieth century—the achievement of the wisdom to perceive that we do not know. In the earlier kingdoms of nature life does not know, but does not know that it does not know. In the human kingdom, especially in the middle stages, life still does not know, yet thinks it knows, perhaps “knows” it knows. But as the heights of the human kingdom begin to be scaled by humanity's advance-guard, life still does not know, but at last knows that it does not know. And to those who have reached this stage the satisfaction of “knowing” is as nothing compared with the creative joy of not knowing, with all the glorious incentive to knowledge which the realisation so strongly stirs. And then comes the power to perceive in each fragment of knowledge less its content, one might almost say not its content at all, and far, far more its intimation of that larger life of which it is a sign and portent. Thus, in the Life beyond Experience, is born the faculty of creative

restlessness, itself a feeble reflection of the divine, infinitely purposeful, restlessness of the whole of Nature.

It is wonderful that some among humanity's greater sons and daughters have entered this life, and that in them is being born a faculty which will make them kings of this world and forthgoers into the worlds beyond. Curiously enough, while scientists seem to be near to this life, some among them having passed the portal which leads to it, the vast majority of those who are votaries in the religious field are more in the background. Hence science is very definitely ahead of religion in the first half of the twentieth century. The average religionist, of course, but also, alas, the majority of those most prominent in the religious field, remains hard amidst hard "facts", and is blind indeed to the Life beyond Experience.

Truly, as wisdom grows, the Life beyond Experience becomes the life within experience, that is to say life within the grasp and understanding of normal faculty. Thus, the Life beyond Experience becomes gradually conquered. We press forward and contain this life in ever-increasing measure. But as we advance, so do we perceive lengthening vistas of a life beyond and rejoice exceedingly that, to all appearances, no heights are final, no knowledge ultimate.

Theosophy is in part this Life beyond Experience, not just the life we see beyond experience, but no less the life we do not yet see. Therein lies Theosophy's magic, Theosophy's wonder, Theosophy's unique appeal. It is the more, and ever the more. Sometimes people

aver that such and such Theosophy is good enough for them. But if they so declare they show they are still within the imprisonment of "facts", within the imprisonment of a static when they should be free in a dynamic. The only Theosophy good enough for any one is *more* Theosophy, not alone the Theosophy of *The Secret Doctrine*, not the Theosophy of H. P. Blavatsky, or of Annie Besant, or of C. W. Leadbeater, but all these *and more*. Theosophy is the Science of the MORE. Theosophy may constantly be entering the regions of what we are pleased to call experience. But fortunately Theosophy is also ever without these regions, or it would not deserve its name of The Divine Wisdom. We may constantly be gaining more knowledge of Theosophy, but no less constantly are we seeking more Theosophy, for the Theosophy we think we know is as nothing compared with the Theosophy we have yet to know. Theosophy ever leads us on, makes us happy with her gifts, but still more joyous with her promises. And as a promise becomes a gift, another promise takes its place to lure us delightedly onwards into the gorgeous unknown but knowable.

If we remember that we really know that we do not know, then all so-called knowledge becomes a stepping-stone, a rung of the Eternal Ladder; and no teaching, no Theosophic "fact", is more than an intimation, a shadow of a shade, a convenience. Lightly we hold it. Happily we use it. And as we move away from it we take it with us, stored away within

our granary of experience, in the infinitely distant future to be brought forth for the helping of other life on the Eternal Way.

That is to my mind the sum of and the very soul of Theosophy, so that every fact you read in any book on reincarnation, or karma, or planes of consciousness, or any subject with which Theosophy deals, you take just for what it is, and know that it is nothing more than something to lure you on to know more and more and more. And there is so much more to know, and so much more knowable here and now, that with all this knowledge near us, just outside our doors, The Theosophical Society and every member of The Theosophical Society should be tremendously eager, tremendously sure of Theosophy, tremendously active in giving it all possible propaganda, each member perfectly at peace, though infinitely restless in his own mind. All I ask of you is to be dynamic, not to allow Theosophy to become a dogma, or a tradition, or a series of Articles like the thirty-nine Articles of the Church of England, but a science which is continually urging you from the less in which you live towards the more in which you are destined to dwell. And if such be your Theosophy, you will bring hundreds of members into The Theosophical Society. There is no greater happiness to give to any human being than to feel that in the midst of the less of which he is so conscious, there is a beautiful and peace-giving more "round the corner."

Each one of us, therefore, has the duty—as I am constantly insisting—of studying Theosophy,

"Straight Theosophy", the Theosophy of *The Secret Doctrine*, the Theosophy of our classic literature, the Theosophy which the Masters gave to the world through The Theosophical Society. If we make that Theosophy (holding it lightly, knowing that it is but "the shadow of a shade"), if we make that Theosophy ourselves, then will The Theosophical Society become ready for the work which the Masters have in store for it as the decades of this century pass. There is great work to be done by The Theosophical Society. But now is the time to establish ourselves happily, strongly, vitally, on the great and eternal foundations of Theosophy. Many of us have gone far away from those great and eternal foundations, but we must come back to them, and stand on them for the work that has yet to be done. When the Centenary comes in 1975 The Society must have the strength it needs to lead the world onwards into the new centuries to come. I have already in my mind and in my heart intimations of the nature of work which may yet come to us before this twentieth century closes, and certainly will come to us when the twenty-first century begins. But the time has not yet come for these things. The time is now to live Theosophy in the spirit of our Science. If every Theosophist will address himself to that, he will become a strong pillar in the Masters' temple, the temple of The Theosophical Society. To Their temple will come innumerable worshippers from every quarter, and from that temple the Light of the Masters' wisdom will shine forth beautifully upon the world.

YOUTH SCANS THE HORIZON

BY FELIX LAYTON

[Mr. Layton catches the trend of world movements, as Youth sees them in a world of change, and states what Youth can do to direct them. He appeals for mutual respect between youth and age. Before he came to Adyar, Mr. Layton was chairman of the Young Theosophists of America: at present he is Joint General Secretary of The All-India Federation and an assistant in the Press Department, Adyar. What follows is a digest of an address which he delivered at the Easter Conference at Adyar.—ED.]

I AM glad that a young person has been asked to address this gathering on the subject of Youth and Theosophy. I want to emphasise the importance of Youth to Theosophy and the Theosophical Society. I am enthusiastic about bringing Theosophy and youth together. The youth of today is seeking to contact the real, and it is Theosophy that can show youth the path it is seeking from the unreal to the real.

We know well that Dr. Arundale feels a sense of reverence to the older members and their work, yet he is bringing youth into our Society, and with this youth come fresh ideas, fresh ideals and fresh enthusiasm. Youth is becoming more active in all our Sections, and youth with new ideas is asserting itself and influencing the world towards new ideals.

Since 1914 the world has been in a turbulent state of upheaval, and is still in the midst of it, in a period of transition. As Theosophists we should watch world-movements closely, for we are expecting Julius Caesar to return and federate the nations of Europe,

and an achievement so tremendous as that can only be accomplished after tremendous changes in the world. We also know that the Vernal Equinox is about to pass into the sign Aquarius after having been in the sign of Pisces for 2400 years, and with the arrival of the Aquarian era great changes should occur. From all points of view things are changing. The world's great Guardians are sending out streams of force to guide these changes, and it is certain that the youth of today will attain to maturity and power in a different world. Youth can, in general, change and adapt itself to changing conditions quicker than older people can, and therefore Youth's changes show us what is the keynote of the future.

Now if we look at the youth of today to see what the new line is that they are following, we see two prominent ideas: First, a demand for peace. Second, a demand for a reorganisation of the capitalistic system on socialistic lines.

These trends are present and strong. In America recently *The Literary Digest* took a poll of the

opinions of over 100,000 American college students in an attempt to find out their attitude to war, and obtained some remarkable results. First, in response to the question, "Would you fight for your country if we invaded another country?" 89,000 said that they would not, and only 19,000 were willing to fight: 91 per cent favoured government control of munitions, and only 37 per cent thought that America could maintain peace by having the largest air force and navy in the world. Equally striking and indicative, though on a smaller scale, was the "white feather" vote in Oxford when over 200 members of the Union declared that they would not take up arms in defence of England. It is abundantly clear that youth wants peace, and this desire is especially strong among the educated young men.

On the issue of Socialism, though it has many defects, hundreds of thousands of young men and women want an intelligent re-organisation of the distribution of wealth.

These may be trends which have an objectionable and dangerous side, and certainly cowardice, lack of patriotism, and bloody revolution are not in the Plan, but there is a fundamental principle back of all these movements which is constructive, and that is a realisation of the law of brotherhood, to use Dr. Besant's words, a realisation that "we are all one brotherhood, rich and poor, weak and strong, and there can be no peace so long as there is one man, woman or child living in poverty, ignorance or misery."

True pacifism is the ideal of brotherhood extended outside one's own country. As H. G. Wells points out, it is not a mere sentiment against war. It demands an active desire for unity among nations.

True socialism is the ideal of brotherhood extended to all classes. It is not a destructive force, but a desire to build up a well-to-do nation instead of a well-to-do few.

There are other strong movements which carry brotherhood to all castes and to all religions, and these movements usually find their strongest support in the University hostels.

I do not say that these people are all applying brotherhood in every way. They commit many indiscretions and mistakes, but I do say that these general trends in the attitude of young people indicate that in the world today youth, in its own way, is organising for brotherhood and unity among the nations.

As Theosophists we should welcome these symptoms, because they show that youth is trying to put the world in line with the demands of the Great Ones who guide its destiny. Youth is trying to prepare the world not only for the coming of Julius Cæsar, but also for the time when the new race is born in California, when, as Bishop Leadbeater says in *Man: Whence, How and Whither?*, "brotherhood has become an accomplished fact."

This is certainly a good thing for the Theosophical Society, for it means that the world is approaching the same goal of Brotherhood which we have been aiming

at for sixty years. If Theosophy is rightly presented as a science of brotherhood, then we can expect that we shall gain many new supporters in the immediate future. We must recognise, however, that as the world changes, so must we change our methods of presentation. Youth today is striving to make brotherhood a reality. Theosophy knows Brotherhood is a reality, and has the teachings of the Ancient Wisdom to prove it. If we present these teachings rightly, then we shall "do more in the immediate future than any other body of men and women has ever achieved."

This is clearly a hopeful relation, and the natural result is that many young people today are ready to enter The Theosophical Society if Theosophy is rightly presented to them. They need Theosophy to help them to establish that brotherhood which it is their duty to establish. Theosophy also needs them, for if the world changes, certainly the Theosophical Society must change too. Theosophy must turn a new facet of the diamond of Truth to the light of the Ancient Wisdom so that a new colour may be seen by the world which is already perceiving the beauty of the old colour. When a new President becomes guardian of our Society, we naturally expect his new influence to call out a new aspect of Truth. When Dr. Besant became President she presented the truths of Theosophy in a new way. It was necessary that the presentation should change. Some few refused to change and were left behind in the Back-to-Bla-vatsky backwater, while the main

body flowed on like a river steadily increasing in volume, power, and usefulness. Now again, we move on with our new President, and we will sweep on with him to increased volume, power, and usefulness if we are fluidic enough to adjust ourselves to his plans for the future of our Society; and here again youth will be the first to respond to the new ideas he has in mind. That is a dangerous statement to make, but it will take years for Dr. Arundale's ideas and will to take deep root in our Society, in spite of all his enthusiasm and power, and when they have taken root many of the Young Theosophists of today will be more mature and will be taking responsible positions in the Society. That I believe is why so much stress is laid upon youth work just now. The world is changing, the Theosophical Society is changing, and we have changed our President.

In order to see the trends of the youth of the Theosophical Society we must look at their activities and see what are the underlying tendencies in them.

First, directly under our figurative noses, we see an organisation known as the All-India-Federation-of-Young-Theosophists. This organisation has many failings, as I know well, because I am an officer in the Federation, but it exists as a sign that the Young Theosophists in India wish to develop their own talents independently. The organisation could never exist in its present form if it were not for the help given by maturer members. In the Federation we have great ideas which we seek to put into action. Occasionally we are successful.

Often we are partially successful, and occasionally we fail completely, but by our successes and failures, which are of our own making, we are learning more quickly to spread Theosophy than if we were only working in an older Lodge under the direct supervision of an older group. Let me tell you some of the activities which have been carried on at Adyar under the auspices of the local branch of the Federation, the Vasanta Youth Lodge. I will tell only of those activities which have been at least partially successful. There are three good reasons why the activities here should be especially successful.

First: we are in the Adyar atmosphere.

Second: We have a capable membership.

Third: we have the President of the Youth Federation (Rukmini) here, and the President of the Theosophical Society. (In western style I put the lady first).

At Convention time we ran a store for the benefit of the delegates. This store was efficiently and profitably run and was a benefit to the whole compound.

On February 10th the Young Theosophists decided to liven up the Adyar Lodge meeting for one night, and at the same time repudiate the objections which had been raised to our activities and introduce a novel way of conducting meetings which is a pleasant variation from the lecture method. We had a judge, two lawyers and four witnesses, and before a jury of twelve tried the statement:

"That it would be to the benefit of the Theosophical Society if the Young Theosophist organisation disbanded". The Young Theosophists won the case. An audience of over 100 attended and those present seemed to enjoy themselves. We had another Truth Trial in April, which even more clearly emphasised the possibilities of this method.

On February 17th, Adyar Day, after a great deal of personal canvassing among the students of Madras, we interested 500 sufficiently to pay As. 9 and come to Adyar to be our guests for the day. They enjoyed themselves. They were shown round the compound. They were welcomed by Rukmini and Dr. Arundale in the Headquarters Hall. They had music and sports as well as dinner and tea and a talk by Dr. Arundale. Some fifteen joined the Young Theosophists at various times during the month. We organised a study class ourselves to teach these fellows some of the Theosophical principles.

On March 17 The Young Theosophists decided to eat the profits of the last gathering, and they arranged a big supper to which they invited all the new members to meet the officials of the Theosophical Society.

During the last week in March they organised a campaign of Kindness to Animals and went through the villages speaking for the animals and inviting the villagers to come to a Gopuja (cow-worship) at the Temple here on the anniversary of the birth of Mahavira, the founder of Jainism. About 150 cattle came to be fed.

(To be concluded)

THE MAGIC OF KINGSHIP

By G. S. ARUNDALE

[An Address which the President delivered in the Headquarters Hall, Adyar, on the occasion of the King-Emperor's Silver Jubilee, May 6, 1935.]

THIS commemoration has much more significance than appears on the surface. We who are Theosophists can utilize the commemoration with all the forces it releases much more effectively and wisely because of our knowledge of the Science of Theosophy. Kingship is inherent in evolution. There is a Kingship which is growing in each one of us. There is also a Kingship without, which rules and guides and directs and inspires. The Theosophist, therefore, recognises these two Kingships. Each Kingship has its own significance, its own importance. But nowhere is Kingship absent. It is one of the great principles and qualities of life. No true Theosophist would ever desire to abolish Kingship. There are people in the world, sometimes, who imagine it would be good if we could get rid of Kings altogether. It is from a Theosophical standpoint a very foolish thought. We should endeavour to purify rather than to destroy.

And we have to realise that in these days the duty of Kings is different from what it was in the very early days when humanity was in more of a childlike condition. The duty of a King today is more to try to be of what use he can in restraining here, and perhaps in stimulating there, than in being the kind of father of his children

which the King nominally is to-day, and one or two in fact are, and which he really was in the older days. The work of Kingship has changed. But what ever remains is the relation between the King in the outer world and the great Head of the Hierarchy, who is the origin of all Kingship, whether in a Chakravarti or in the Kingship of our own individual selves; and that relationship is largely made manifest in the consecration which the King receives when he is admitted to his royal office.

The world has to realise that ceremonial, especially of a certain nature, has its magic power. If you take for example any member of one or another of the four great castes in India, a Brahmin, or a Kshatriya, or a Vaishya, or a Shudra---each one is in fact a priest serving at a certain altar, even though he does not realize it. Each one is consecrated to a certain duty, and to a certain evolutionary process in this particular life, even though he does not realize it.

The Brahmin has his own sacredness which flows through him, no matter what kind of Brahmin he is. Similarly with the Kshatriya, the Vaishya, and the Shudra, and although it may be that people have lost their sense of duty, even though it may be that no one in any caste is conscious of his priesthood,

the fact remains that the channel is there. Still more is it there when an individual consciously enters some particular line of service—where the individual consciously perhaps becomes a priest in a temple, a priest in a church. It is true that in all priests, no matter what kind of lives they may lead, the power of priesthood in a measure resides, functions through them, and can bless their surroundings.

That is no less true of a King. A King—it does not in the least degree matter of what nationality he is, it does not matter who he is, it does not matter what his agents do—is a channel for the power of the First Ray, is a representative in fact of the great Head of the Hierarchy, and the more we down here can recognize that fact the more is it possible for him to be such an agent. The less we recognize it the more difficult it is for him. To the extent that those of us who are Theosophists, on an occasion like this, give what service and help we can to the King, knowing well Whom he represents, and what power he can distribute among his subjects, not merely among his human subjects, but among his sub-human subjects no less—to that extent may we help him to understand that as is the happiness of the least of those who are his subjects, so will be the happiness of the Empire over which he rules.

You see how we Theosophists can celebrate the Silver Jubilee as none others can, because we know how we can deepen the channels of blessing; and you will realize perhaps what great servants the Kings

and Queens of our Empire have had in H. P. Blavatsky, in Colonel Olcott, in Dr. Besant, in Bishop Leadbeater. No greater servants have they had than these, even though the world does not recognize the fact. The Theosophical Society is contributing to the power of Kingship, and we must contribute more and more as we grow to know more and more. I am thankful to feel that we are celebrating the Silver Jubilee of one of the greatest agents of the Head of the Hierarchy living in the outer world. We can be the means whereby the channels of blessing may be filled with power, and help our Empire on its righteous way, bringing peace, bringing happiness to all. I should like you to understand that however inevitably limited the King's power may be in certain directions—as is the power of all of us—despite that, the Head of the Hierarchy (if there are those who know how to draw through the channel of Kingship the power which He sends) is able to send more than otherwise might be possible because of the celebrations here, because of the celebrations in many of our Lodges throughout this Empire. I feel that the work of the King will be helped by Theosophists as no others can help.

As Theosophists we honour Kingship today, and send our affection, our reverence and our gratitude to a King who is worthily a King, and in very truth is a great man intent on the wellbeing of those whom the Head of the Hierarchy has entrusted to his care. Long live the King-Emperor, veritable father of his people!

A THEOSOPHICAL FORUM

This Forum, which commenced in the June number, is conducted by students of Theosophy, who invite questions of public interest dealing with the application of Theosophy. Answers will also be welcome, not only to new questions but also to questions which have already been answered, but which it seems desirable to answer either more fully or differently. Questions by non-members of the Theosophical Society will be specially welcome. A list of questions awaiting answer will be found at the end of the Forum.

WHY JOIN THE THEOSOPHICAL SOCIETY?

8. *Would it help me to understand Theosophy better if I joined the Theosophical Society?*

That depends upon you. You are not advised to join The Theosophical Society solely in order to understand, but from an inner impulse and a desire to share in its work. Our purpose is not to get members, but to spread this life-giving, joy-giving, uplifting knowledge throughout the world. My understanding of these things deepened enormously when I joined the Theosophical Society. I met like-minded people, had the use of its wonderful occult and philosophical libraries, and gradually became attuned to the thought-stream of the Ancient Wisdom. The Theosophical Society, though quite a modern development, being only sixty years old, is in reality one of many successive incarnations of the Ancient Wisdom. Atlantean, Babylonian, Egyptian, Greek, and Indian civilizations each had in them movements to

enlighten mankind concerning the purpose of existence. You and I, perhaps, were in those movements, and so it is probably natural for us to gravitate into the same thought-stream now and to join The Theosophical Society, one of its modern manifestations. If you are seriously interested in the problem of life and desire spiritual enlightenment, join the Theosophical Society; not because I or anyone else advises it, but because within yourself you feel impelled to take that course.—G.H.

YOUTH AND STATECRAFT

9. *What is America's greatest need?*

America's greatest need is the greatest need of all countries. It is a general need in the government of the world. That is for the dominance of aristocracy in the very best sense of that word. We need the wise in power, and the work of democracy is to discover the wise and place them in power. Until that is done, democracy will not fulfil itself. There is too much mere

counting of heads. Democracy is governed by persuasiveness. If you look at your elections anywhere, you will see they are governed by persuasive politicians. We need an aristocracy of Government. We want what George Bernard Shaw said was infinitely necessary—a leader who will gather around him a certain number of citizens like-minded to himself, and who will lead those citizens to certain defeat at the polls. You need a leader to know what it is to be defeated, utterly.

I know what it is to be so popular that I could not travel in a train but I was dragged out at night wherever the train stopped by admiring crowds who said, "We want Arundale." One had no rest by day or night. When, a little while afterwards, you give expression to opinions equally sincere, they throw all kinds of things, shout at you, will not hear you at any price, and you have to be escorted to safety by policemen. That is typical of the average crowd. But the leader is apart from crowds. He draws the few around about him, and even the few may desert him, or he them, in due course. He goes his own way. He leads his few to that victory which the many will not know about, but which future generations will know, appreciate and enjoy. You want leaders of that kind in every country of the world today.

I have often thought—this may be an impertinence—that a man like Colonel Lindbergh with his reputation, his youth, his modesty, fire, enthusiasm, courage, and with the suffering he has endured, with the agony he has suffered, might

come forward saying: "If I have to go alone, I am going alone, but I am going to stand in the outer world for the citizenship America needs." I should like to see Col. Lindbergh taking that stand. He is one of America's really great men. I should like to see him coming forward. Not to lead the grey hairs—we are not without our value, but our day is more or less gone. But it is to the youth of the country we have to look. It is unfortunate that education should be so defective that when youth's power is at its height, their enthusiasm is strong, they should not have the inspiration to go out into the world to make it better, like Don Quixote tilting at a windmill. That is the difficulty. You have as fine a type of youth in America as you will find anywhere. But they are largely, I am afraid, being wasted just when they are fifteen, sixteen, twenty. Just when the schools and colleges should be making youth realize how splendid a country America is, and that their greatest joy should be to subordinate one's own personal inclinations, beliefs, personal principles to the welfare of the country; when the colleges and universities should be holding up "America, the Beautiful," with the traditions of those great representatives of the Spiritual Government of the world who built up America in the early days; when the average young man should be straining at the leash to serve his country, however inefficiently, unwisely—that fiery spirit seems to be absent in the young people. Though they are making their own discoveries and pulling down the old, much that needed to be pulled

down, they are not building up the new and making America a model of statecraft to all the nations of the world.—G. S. A.

IMMEDIATELY AFTER DEATH

10. Is there a period of unconsciousness immediately after death, before awakening on the astral plane?

Yes, nearly always. It lasts from a few minutes to three or four days. The time a dead person spends hovering about his former surroundings varies according to the strength of his emotions and of his attachment to physical things. If a person has largely outgrown his coarser emotions, as is the case in death from old age, then his stay in the emotional world would be short—at the shortest perhaps ten, and at the longest perhaps sixty years in all. If a young or middle-aged person passes in the full flush of the emotions, he may stay for a period up to one hundred years; but one cannot accurately generalize, there are so many factors in the problem. I understand that Queen Elizabeth, in her intense personal love for England, retarded her spiritual evolution by remaining earthbound in touch with that country for nearly one hundred years.

Would not the great love a man bears for his children draw him constantly back to earth, and his concern over their welfare greatly interfere with his happiness; and would he not share their suffering?

Normally, for only a few months, or a few years at most. He receives enlightenment there, and if he is a thoughtful, intelligent person, he

soon discovers the working of the Great Law and learns to trust it. There are cases of earthbound spirits, of course—people who are so tightly bound with the problems of earth that they cannot go on. Sometimes guidance in the form of an intuition, a vision, or a dream can be given to those left behind; but on the whole, the deceased cannot influence earth conditions very materially. They discover this and gradually withdraw. Many new and vivid interests occupy them in their discarnate life.

Are the dead conscious of our physical activities?

They can see the changes of thought and emotion, also the astral doubles of physical bodies and of the world. Under certain conditions, such as church services, especially in Roman Catholic and other ritualistic services, they can see through to the physical world. Often they can attune themselves so closely to us that they can tap the line of our consciousness and so see through our eyes. Normally, they see the astral duplicate of everything, which is practically the same as the physical but is less clearly defined, partly on account of the flowing forces, the play of which produces the forms; these forces they can also see. I should say however, that on the whole they are much more concerned with our spiritual consciousness. They gradually lose interest in our bodies.—G. H.

THE THEOSOPHICAL OUTLOOK

11. What kind of philosophical outlook could one say the Theosophical outlook is? (Question by a Professor of Philosophy.)

This question is difficult, for the reason that all great thinkers have seen some phase of truth. We agree, for instance, with Spinoza that the world is all one, and that the monotheistic view is true. But we also agree with Leibnitz that the essential world is made up of monads in synchrony, in harmonic relation to each other. We agree with Bergson that intuition will tell you through the heart more directly than will the intellect through the brain, and that space and duration are the great polarities. We agree with Plato that the world is ideal, but not with modern interpreters that the ideal is a figment of the imagination. In other words, we believe that a cube of lead becomes so because the cube ideal is present. We agree with every philosopher except perhaps those who think the world can be reduced to mechanism. We are, I suppose, believers in monistic animism.—F.K.

EVIL AND GOOD

12. Is God conscious of evil? Does He know anything about our troubles?

This question reveals a very common misconception about God. Do you think that God is somebody else, sitting out in space and watching you? Do you not know that you are God? There is only one Being in this Universe and That is God. We are cells in His Life, trillions of cells, but only one Life, only one Consciousness. You are a part of the manifestation. There is no division or separation between the individual manifestation and the major source.

It is One. The question is based on man's conception. "I and my Father are one." That is the last truth that humanity can discover. The whole idea of separation between man and God is an illusion. We are that Being. The indwelling Life is One. Various degrees of perfection exist in manifestation, but viewed from the standpoint of the consciousness of One Life there can be no evil. There may be a consciousness of good. It is a metaphysical question. I might give you an analogy. Have you ever watched a turnstile? Some people go in, some go out; the turnstile goes the same way round. So it is with the great wheel of life. From the highest point of view, evil and good are merely facets of one thing. I wonder if it will shock you if I say that, according to the teachings of occult science, God and the whole universe in which He works, and all the beings in it, are evolving.—G.H.

BUDDHA AND BODHISATTVA

13. Does the term "Buddhahood" mean the same as "Christhood"?

Yes and no. Christ means the "anointed one" or the "illuminated one". Buddha means the "enlightened one", so that in a broad, non-technical sense they both mean the same—the self-conscious, complete development of the Buddha-consciousness or the Christ-consciousness, the terms being interchangeable. Actually, however, the state of Buddhahood and the state of Christhood are not the same; Buddhahood is one stage

in human evolution beyond Christhood in its highest sense. In Christianity we are never taught this truth concerning degrees of spiritual development. We think of the Christ as the ultimate, the highest, and in many sects the possibility of our attaining to that state is not even put before us. In Theosophy we know that every man will attain to the state symbolized by the Ascension. But there are states beyond, and the Christ-Man, the World-Teacher, or Bodhisattva, is in one of those states beyond, whilst the Buddha is in a still higher condition to which He attained when he reached enlightenment under the Bodhi tree. At that point, when he became a Buddha, He vacated the office of World-Teacher, and it was then occupied by the present Bodhisattva. He, in His turn, will pass on to Buddhahood, and another Bodhisattva will arise and occupy that place. So broadly, they refer to the same exalted consciousness; technically, the Buddha state is higher than the Christ state.—G. H.

GOD THE WARRIOR

14. How do you justify war and all the horrors associated with it? The God in whom I should like to believe is just and kind, not One who would allow such a waste of life. A scientist, given the same length of time, would certainly work out a better plan. I am not sacrilegious, only puzzled.

We are brought up as children with this strange misconception that God is outside ourselves. You are God. He is a triune Being—Creator, Preserver, Destroyer. He brings the universe into being, He preserves it, and finally He destroys, meaning that He destroys the physical form. The life is never wasted. In war it is God, the Destroyer, who is at work; in our ordinary work it is God, the preserver, at work. No war can harm the spiritual Self, which is man.

You say a scientist, given the same length of time, would certainly work out a better plan. Have you ever been in a workshop—motor car or watch factory? Suppose you were to go in ten minutes after the watch-maker has begun. You would find the parts in confusion. But give the watch-maker time. Out of that chaos he will produce a perfect product. Give the Creator time. In the end perfection will be attained.—G. H.

QUESTIONS FOR AUGUST

Is suicide a crime?

What did Madame Blavatsky mean when she said, "The mind is the slayer of the real. Let the disciple slay the slayer"?

I am told that yoga is impossible to a person who has not overcome the fear of death: does that mean the animal fear of death or the unwillingness to cease living?

What is a Theosophist?

May one expect to receive guidance which is above and beyond one's personal judgment?

Is time the fourth dimension of the astral plane?

A COMMON SCRIPT FOR INDIA

By A. RANGASWAMI AIYER

COMMON script is one of those mechanical devices which, like international currency and abolition of tariff walls, help just as much as the Fellowship of Faiths and the League of Nations to hasten human brotherhood. If the adoption of a common script enables us to learn more easily the language of our fellow-men, whether belonging to a different country, or a different province of our own country, then the wall of separation is made appreciably thinner and mutual understanding between peoples is accelerated.

The trend of world conditions is steadily towards the emergence of a world-language and a world-script. What other world-language than English, do you imagine, and what other world-script than Roman can have a chance in this survival? In the January issue of *The Twentieth Century*, an Indian journal concerned with the cultural renaissance of India, Professor P. Seshadri puts in a strong plea for the adoption of the Roman Script in India. The plea is not new. For quite a number of decades, western students of Indian languages have worked for the popularization of the Roman Script for those languages. But judged by results up to now, theirs have been voices in the wilderness. Yet the need for a common script is nowhere more urgent than in modern India. As Principal Seshadri says, India can

be called a Museum of Languages where, in addition to the more important languages, "there are numerous junior languages of India which amount to a hundred, on modest calculation, and which are actually about double the number, according to official Census Reports, including various dialectical forms of speech. If the multiplicity of languages in India is thus a complication, the variety of scripts is also another evil".

For the same language, like Sanskrit, there are different scripts varying from one sub-province to another. If the huge mass of illiteracy in India is to be liquidated, the adoption of a common script would help considerably. Learning of languages other than one's own would be made simpler, without the need for learning an additional script, which, as Principal Seshadri says, is "a burden of some magnitude even for people of ability and intelligence".

Europe has adopted a common script—the Roman, after the lapse of some centuries. Even Turkey, though ridden by tradition and sentiment in no less degree than India, has readily bowed to the fiat of Mustapha Kemal Pasha and by adopting the Roman Script has linked herself with the rest of the civilised world.

The question arises: What script offers the best advantages?

Professor Seshadri in recommending the Roman Script marshals his reasons as follows :

(1) The Roman Script is simpler and more efficient than practically all the alphabets at present used in India ; each letter of the Nagari Script is in the nature of a complicated drawing.

(2) It is in wide use today all over the civilized world.

(3) Printing in Indian languages is much more elaborate and costly than printing in the Roman Script, and there is no reason why this advantage should be overlooked.

(4) It takes much longer to learn the average Indian Script of today, with its multiplicity and combinations of symbols, than the letters of the Roman alphabet. Professor Seshadri narrates the case of the students of a Government High School in the Central Provinces who, when compelled to answer their history paper in Hindi, complained to the head of the institution that it took them much longer to write out their answers in Hindi than in English.

(5) It is more expensive to adapt the latest mechanical process in printing to Indian languages while they are already in operation for the Roman characters.

(6) The adoption of the Roman Script would bring India in closer contact with the outside world.

(7) It is already in extensive use in the ranks of the Indian army for the reading and the writing of Urdu.

(8) It will furnish the common medium of communication, at least as regards external symbolism, to all parts of India.

(9) Since English would continue to be predominant in India owing to the political connection between India and the British Commonwealth, Roman Script would continue to be in vogue.

Then what are the obstacles which stand in the way of its adoption ?

First, it is not indigenous to the country. For that matter, no script is really indigenous. Writing came later than the oral transmission of speech. In India the memorising stage came quite early and continued for long periods of time, and has not even now quite disappeared. We have had different scripts following one another, and had at one time in one part of the country the Semitic Script written from right to left. When Aryan settlers came into Southern India, they adapted the Dravidian Scripts to their Sanskrit Phonetic.

Secondly, the adoption of Roman Script would run counter to national sentiment. For, in the present relation of India as a dependency of Britain, it would be deemed an abject surrender to give up one's own script in favour of the script of the dominant power. And sentiment if based on patriotism, however inconvenient to indulge in, cannot easily be eradicated. What a free India would easily accomplish is difficult to achieve in a state of subjection. This is recognised in the field of social reform. It is more difficult for the British Indian Government to introduce changes in the habits and customs of the Indian people than it would be for the people themselves through a Legislature to which their Government is

responsible. This is recognised by the Joint Parliamentary Committee in its recent Report on Indian constitutional reforms. It would not then be difficult for India to act like Turkey.

Meanwhile education and a rational method of adaptation of the Roman Script to the several distinctive phonetic characteristics of the Indian languages would help to overcome the difficulties. Each sound must be represented by a simple letter of the Roman alphabet in appropriate forms and not by a combination of letters as is done now, and even then by a uniform method of transliteration and not by several methods as it is now. If difficulties are sought to

be surmounted in the propaganda for making Hindi a common language of India by leaving to the Mussalmans the freedom to use the Persian Script, and the Hindu the Devanagari Script, it can be readily seen that difficulties will be greater for adopting the Roman Script for India as a whole. Roman Script, nevertheless, is permeating the whole world. National sentiment must seize on permanent things of value, to harness patriotic feelings to them, and leave aids to linguistic studies like script, etc., to be dealt with on their merits. Then the progress in the adoption of Roman Script will be more rapid, and the obstacles more easily overcome.

A POET AT EIGHTY

*I am done with the years that were ; I am quits ;
 I am done with the dead and old.
 They are mines worked out ; I delved in their pits ;
 I have saved their grain of gold.*

*Now I turn to the future for wine and bread ;
 I have bidden the past adieu.
 I laugh, and lift hands to the years ahead :
 " Come on ! I am ready for you ! "*

EDWIN MARKHAM

THE YŌGA SŪTRAS OF PATANJALI

By MANJERI VENKATA RAYA IYER

(Continued from p. 251)

न तत्स्वाभासं दृश्यत्वात् ॥ १९ ॥

19. *It is not self-luminous, from (its) perceptibility ;*

The Mind with its transformations is not self-conscious, from its being objective to the Perceiver within. That which is self-conscious cannot be objectified.

एकसमये चोभयानवधारणात् ॥ २० ॥

20. *And from (its) incomprehension of both (the object and itself) at once.*

Self-consciousness consists in knowing the object and at the same time witnessing the act of knowing the object. The Self alone can accomplish this feat.

चित्तान्तरदृश्यत्वे बुद्धिबुद्धेरतिप्रसंगः स्मृतिसंक्रमश्च ॥ २१ ॥

21. *In (its) perceptibility by another Mind, regressus ad infinitum from intelligence to intelligence and (consequent) confusion of memory.*

In case we suppose the Mind is perceived by another Mind and that by another and so on, there would be no end to the chain of intelligences, and utter confusion of memory would result from the chaos of multiplicity of Minds (cognisers and the cognised).

चित्तेरप्रतिसंक्रमायास्तदाकारापत्तौ स्वबुद्धिसंवेदनम् ॥ २२ ॥

22. *On the assumption of consciousness, which is immutable, the form of that [intellect]—the comprehension of one's own intellect.*

As Dr. Besant beautifully puts it: "The very essence of consciousness is to constantly identify itself with the Not-Self and as constantly to reassert itself by rejecting the Not-Self; consciousness consists of the alternating assertion and negation, 'I am this', 'I am not this'; hence, its motion is and causes in Matter the attracting and repelling that we call a vibration." The Self is the immutable factor in Consciousness and the Not-Self the mutable factor. These two irreconcilable factors are reconciled in Consciousness. In other words, Consciousness is the reconciliation of the two irreconcilable factors, the Self and the Not-Self. The result is the *relative existence* of Spirit and Matter. The predominant characteristic of Spirit is "c(h)aitanyam", sentiency, and the predominant characteristic of Matter is "jāḍyam", Inertia. But there is no Spirit which is not inert and no Matter which is not sentient. The difference between them lies in

the degree of predominance of one characteristic over the other. Hence, the mutual action and reaction of Spirit and Matter becomes a possibility. The Individualised Spirit veiled in its organised vehicles of Matter is the meeting ground of the Self and the Not-Self. In the human being the highest Spirit and the lowest Matter have joined hands. The Spirit comes into touch (Spars'a) with the external world through his vehicles which, affected by the external world, affect the Spirit in the form of sensation and feeling (Pratiti and Vēdanā). This "affection" inheres both in the vehicles and the Spirit in the shape of memory, impression or tendency (Samskāra). As the Spirit affects and is affected by the external world through each of the vehicles, the Spirit appears in each vehicle as the "I"—"The Actor, The Knower and the Enjoyer". The conformity of the vehicle to the external world constitutes the "Vṛtti" and the conformity of the Spirit to the "Vṛtti" constitutes Consciousness. The recoil of the Spirit from the "Vṛtti" constitutes Self-realisation.

Thus, when the Spirit conforms to the intellect, the intellect becomes known. Every act of Consciousness brings about Self-realisation. This is what the "Vēdāntin" means when he says that "Vṛtti-Jñānam" calls up "Svarūpa-Jñānam".

दृष्टव्योपरक्तं चित्तं सर्वार्थम् ॥ २३ ॥

23. The Mind tinged with the Perceiver and the Perceptible is all-comprehending.

The Mind, which truly reproduces the Subject and the Object,

is capable of comprehending everything in the Universe. The Mind acquires this power by being trained in Samyama—attention, concentration and composure. Through such a Mind the Yōgī comprehends the true nature of the knower (Grahīṭṛ sampatti), of the knowing (Grahāṇasampatti), and of the knowable (Grāhyasampatti). (See *Aphorism* I, 45). This is known as the "Samprajñāta Yōga or Samādhi".

तदसंख्येयवासनाभिश्चित्तमपि परार्थं संहत्यकारित्वात् ॥ २४ ॥

24. Though (the Mind is) picturesque with innumerable tendencies, it (exists) for the sake of the Higher (Self), from (its) concerted action.

The purpose of the conjoined activity of the Mind, the Senses and their objects is to bring about the Experience and the Liberation of the Individual Self or the Monad.

विशेषदर्शन आत्मभावभावनाविनिवृत्तिः ॥ २५ ॥

25. Of the seer of Uniqueness, freedom from the notion of self-(conscious) existence.

Each Individual occupies or is destined to occupy a unique position in the glorious Life of Īśvara, which no other Individual can fill up. This unique position, too, Patañjali calls "Kaivalyam". When the Individual gets a glimpse of his unique function in the Life of the Heavenly Man, he turns away from his self-conscious or self-centred existence and endeavours to be an integral part of the wondrous whole.

तदा विवेकनिम्नं कैवल्यप्राग्भारं चित्तम् ॥ २६ ॥

26. *Then, the Mind becomes deepened by Discrimination and preponderant in Uniqueness.*

The deep vision of discrimination works a complete change in his outlook on life and his Mind becomes laden with this unique nature which will presently blossom out in all its glory in him.

तच्छिद्रेषु प्रत्ययान्तराणि संस्कारेभ्यः ॥ २६ ॥

27. *In its breaks (arise) alien images, from (latent) impressions.*

The vision of discrimination* is now and then broken by latent alien impressions becoming dominant in the Mind.

हानमेषां क्लेशवदुक्तम् ॥ २८ ॥

28. *Their removal is said to be similar to that of the Afflictions.*

These risings of alien images may be removed, by the bringing forth of the opposite tendencies by meditation, as in the case of Afflictions.

प्रसंख्यानप्यकुसीदस्य सर्वथा विवेकख्यातेर्धर्ममेघः समाधिः ॥ २९ ॥

29. *Of one who is disinterested even in the (detailed) mathematical knowledge of the Elements, from his all-wise discriminative vision, is the requital by the Cloud [raining] of Virtue.*

"Prasamkhyānam" is the complete mathematical knowledge of the building of atoms and molecules of all the Elements, which makes the Yōgī omnipotent. His sacrifice of this Power in the Fire of His all-wise Discrimination

causes the downpour of blessings from the stupendous "Cloud" of His accumulated virtues of ages on the worlds He has conquered. This is the recompense that He makes for the World which He uses as His "spring-board". Individual and World Evolution have exactly the same relation as the small piston and the large one in a hydraulic press have to each other. "The Cloud of Virtues" is the "Aura" of the "Nirmāṇa-kāya"—His Sphere of Influence.

ततः क्लेशकर्मनिवृत्तिः ॥ ३० ॥

30. *Thence, freedom from Afflictions and "Karma".*

His utter self-sacrifice and supreme desirelessness release the Yōgī from the bonds of "karma" rooted in Afflictions.

तदा सर्वावरणमलापेतस्य ज्ञानस्यानन्त्याज्ज्ञेय-मल्पम् ॥ ३१ ॥

31. *Then, from the endlessness of knowledge of Him who is free from the dross in all His sheaths, that which remains to be known is little.*

From Him who has burnt all His impurities in the Fire of Yōga, Nature can keep nothing secret.

ततः कृतार्थानां परिणामक्रमसमाप्तिर्गुणानाम् ॥ ३२ ॥

32. *Thence, the cessation of the succession of transformations of the characteristics (of Nature), that have served their purpose.*

The Wheel of Evolution ceases to turn for the Yōgī, having accomplished His Liberation by unrolling the reel of Universal Experience before Him.

THEOSOPHY IN PRISON

By MARGARET E. COUSINS

I FOUND myself sentenced to a year's imprisonment to be served in the only specifically women's gaol in South India, located at Vellore, eighty miles from Madras City. As the charge was of a purely political and non-violent character, and involved no moral turpitude, I was given first-grade status and treatment, which meant that I could wear my own clothes, buy extra food and necessities through the gaol contractor, order permitted newspapers and extra books, and that I had not to do any prison labour.

First I had to demonstrate "Universal Brotherhood" to the three policemen who escorted me by train from Madras to the country town station five miles from the gaol. This proved so easy and effective that when the sergeant asked me where I would like to sit in the "Black Maria" motor-van awaiting us at the station, I promptly said "beside the driver", with the effect that the policemen sat in the locked-up part with my suit-cases, while I enjoyed freedom in the front seat! They could trust a Theosophist not to try to escape Karma!

Inside the gaol I found myself one of a group of fifty similar political women prisoners all housed in about thirty small cells in one side of the triangle-shaped enclosure of the gaol. (There were no "C" class politicals in that gaol).

We had free association within our own block during the day, and within the first half-hour of my conversation with them my Theosophical attitude unintentionally and unexpectedly caused a happy little improvement in terminology. There were over 200 ordinary non-political prisoners in the other blocks of the gaol, and somehow it disturbed me to hear them being called "convicts". "Can we not call them our other sisters?" I asked. At once my friends agreed, and never again did any of them talk of the others as "convicts" or "criminals". We also named the wardresses "our grey sisters" because of their grey uniforms.

Because I was a Theosophist I had no difficulty in getting a vegetarian diet, though it was the first time a European in any Madras gaol had varied from a meat dietary. Thus I was able to assert my kinship with our sub-human kindred. Also when I claimed exemption, after an order had gone out that all prisoners were to be vaccinated, from having diseased animal substance injected into my body, it was immediately granted to me—"because she is a Theosophist"—and thus I was able to set a precedent which can be used by other prisoners who have conscientious objections.

Every morning we "politicals" gathered together early for "prayers", and the reproduction of

our late beloved President in Dr. Arundale's poem brochure was one of the pinned-up gallery of portraits of honoured leaders who daily "attended" these devotions. Songs of aspiration in Tamil, Telugu, English (*Lead, Kindly Light; Nearer, My God, to Thee; The King of Love My Shepherd Is, or When He Cometh*) were followed by a prayer in Hindi, and all ended with Annie Besant's *Invocation* repeated by all of us together :

O Hidden Life, vibrant in every atom,
 O Hidden Light, shining in every creature,
 O Hidden Love, embracing all in Oneness,
 May each who feels herself as one with Thee,
 Know she is also one with every other.

This was a great favourite, and it was touching to see women who knew no English taking it down phonetically in their own mother-tongue script, after it had been well translated and explained, so that they might join in its daily recitation. I often used to think that we were perhaps enrolled in the Inner Worlds as a unique Lodge of the Theosophical Society, for we formed a nucleus of the Universal Sisterhood in that our group was without distinction of caste, creed or race, our out-caste scavenger sister also joining with us when she could. It was curious that she and I should have come from Madanapalle, the birth-place of Krishnaji, though, as he would say, "that is not of importance", yet I remembered that the Krishna of the *Bhagavad Gita* had himself been born in a prison.

Other days I explained to my comrades, by their special request,

the Objects of the Theosophical Society, and I told the life story of Annie Besant in a series of talks on "Great Women". I told them also of Dr. Besant's visit to the gaols in Bellary and Mysore toward the end of her life, and how impressed she was with their organisation, though she expressed her "better dreams" on penology in a classic lecture on "Prison Reform" which she delivered in London.

I was only about ten days actually "in prison" with the feeling of being really locked up, for ordinarily

Stone walls do not a prison make,
 Nor iron bars a cage;
 Minds innocent and quiet take
 That for a hermitage.

But there was one day when I felt unaccountably depressed, unhappy, cut off from life. Two days later my depression was explained when I saw by the newspaper that my specially "bad" day was the very day on which that great soul, Annie Besant, had passed out of earth-life. Some region of my consciousness knew the fact and reflected it into that sense of frustration in the physical and mental vehicles which rebelled at my inability to be present in Adyar for the leavetaking of her "cast off raiment".

This Vellore women's gaol was built only three years ago, so it is designed on modern lines, laid out with plenty of grass, trees and flower beds, a fine hospital, a separate lying-in hospital, a creche, a small school-house, a work-building, a kitchen building, a gallows building, and at the apex of its triangle of blocks of dormitory

cells, holding 30 to 40 prisoners each, was the "gate", a two-storied section containing offices, reception and ration rooms. The personal equation of the head officials of any gaol makes all the difference in the atmosphere. Our staff was above the average. Only women who had received longer than a six months' sentence were admitted to that gaol. Thus its ordinary population represented the 300 worst women in Madras Presidency whose population is 40 million people, yet in my whole time there I saw only two faces which showed an evil nature. They were the fruits, the victims, the failures, of our imperfect social and economic system—always it seemed to me more sinned against than sinning. For most of them the gaol was a happier, safer, cleaner, healthier place than their homes. It is indeed a terrible indictment of life in the so-called civilised freedom of individualism that the poor woman prisoners whom we met there, most of whose stories we heard by one means or another, had a freedom of mind and body in the gaol that they never knew outside it. They had security of food, shelter, clothing; they were safe from cruelty to body or mind; they had enough work (graded according to their abilities and preferences) to keep them healthy, and of companionship enough to prevent them from being lonely.

I could watch how organisation, example, available means, and discipline turned women who arrived unkempt, dragged, harassed, worn, weary, into tidy, contented, cheerful citizens of what seemed to

me more like a hive than anything else. Indeed it was a little world within the world! If only the outer world could organise itself with such equality and security of necessities! If only the double standard of sex morality could be abolished, how crime amongst women would practically disappear! There is a wonderful peace of mind which comes from absence of responsibility and removal of anxiety and power of choice. Some people may be more in prison outside gaol than inside gaol, but this shows that we Theosophists have to work harder than we do to create a more Theosophically-planned economic, social, and spiritual New Order of Life.

The very freedom from ordinary worries gives an opportunity for thought about higher things which might be fruitful if only a greater number of visitors would attend the gaols to explain to the prisoners the laws of Karma, the happiness of doing right for its own sake, the necessity of control over passion, the possibility of improvement in honesty, kindness, purity. Prison authorities are quite willing to appoint visitors who show themselves desirous and competent to impart spiritual consolation and inspiration. The aim of punishment in these days is not vengeance, or deterrence by fear, but reformation. The sympathetic, friendly voice telling of examples of success after failure, singing the sacred songs and prayers of more innocent days, relating the great moral tales of all religions, softens the most hardened hearts.

The Master Jesus gave very few direct instructions about the lines

of activity of a spiritual life, but one was to visit those in prison and help them. Christians in India are most conscientious visitors of gaols and the visits for hymn-singing of the students of the Vellore Medical Missionary School were appreciated by the Hindus and Muhammadans as well as the Christians among our "other sisters". We politicals were past saving evidently, as we were not allowed to attend these services, and no one came to see us as chaplains do in western prisons! This kind of visiting is a service for which Theosophists are specially well fitted, and a number of members of the Theosophical Society have brought happiness to many souls in prison—and they are usually "young souls"—but hundreds more such visitors are needed in the gaols throughout this vast country of India, men and women who will act as "Big Brothers" and "Big Sisters" to those who so badly need a kindly thought, a helping hand. Hindus are in a majority in the gaols, as they are the majority of the population, but the number of Hindu visitors for spiritual instruction purposes is lamentably small. Our Theosophical Lodges might supply these Hindu visitors.

During my term in this prison one woman, a young creature, was hanged. God forgive us all for capital punishment, which is nothing but cold-blooded, legalised murder, degrading to all connected with the event in the prison, and coarsening public sentiment! This poor girl remained in the "condemned cell" for three months awaiting replies to "Appeals for

Mercy" which she had sent to one authority after another, but which were refused. The small block which contained three such cells and the gallows building was adjacent to our "Gandhi" block, so we used to see her; we smiled at her and let her know how much we sympathised with her. She made a good impression on all whose duty it was to attend on her. She had been adjudged guilty of murder. She maintained throughout that she was innocent. One morning at dawn she went to the gallows bravely and calmly, and her last words were: "God will punish the guilty person. I murdered no one". That tragedy affected me very deeply.

As a punishment death by hanging is a relic of barbarity. It is itself a crime against the sanctity of Life. It leaves no opportunity for reform or repentance. Eighteen countries in the world have abolished it and found no increase in their murder statistics, so that the effect of capital punishment as a deterrent is not proved. We saw at first-hand in Vellore prison that the seventy women who were serving sentences commuted from hanging to "transportation for life"—a technical term—were the finest citizens in the gaol, and the same is reported in the case of men who have been saved from the gallows. This "life sentence" becomes reduced by remission of days for good conduct to a term of between eleven and fourteen years. During that time there are many incentives to a good life—the hope of reducing the length of their term, the desire for freedom, the gradual rise into positions of

responsibility and power within the gaol as leaders of work-gangs, maistries, training as nurses in the hospital, promotion to various degrees as "convict-warders"—all these consolidate character, and give control over an early weakness of passionateness, of jealousy, greed, anger, in some cases righteous indignation which took punishment into its own hands. Every one of such women is truly a person saved to be an asset to the nation. The servants allowed to us were such ex-murderers—"lifers"—but we found them lovable, reliable women, strong in character—because of their suffering and experiences.

No Theosophist should be in favour of the death penalty. Proximity to the horror of the hanging of a sister has laid on me the responsibility of giving first-hand evidence in as broadcast a manner as possible of the barbarity, the

stupidity, the harmful psychic results of capital punishment, and the chance of it being inflicted on innocent victims. Theosophists must be leaders in the campaign for the abolition of the death sentence. A Bill is now before the Legislative Assembly of India to secure its abolition in India, where it is specially unsuitable to a religious people who believe in Ahimsa (non-killing) and in the inevitable working of the Law of Karma, and who also believe that "by your sacrifices you can expiate your sins," as the *Gita* says. Already the Maharajah of Nepal has prohibited capital punishment in his State for an experimental term of five years. I hope Theosophists in every country where it exists will make the abolition of capital punishment a primary objective of penal reform, and boldly express themselves in favour of purifying the legal system of the stain of blood and inhumanity.

WHATEVER else you may plan, never forget your young men and your young women, for they are the hope of the new world, just as Theosophy is its Truth.

—G. S. ARUNDALE

WHITE LOTUS DAY: A MYSTICAL ORGANISM

By G. S. ARUNDALE¹

WHITE Lotus Day, instituted by H. P. Blavatsky, in truth constitutes an annual international gathering of Theosophists both visible and, to most down here, invisible. Its main characteristic is, of course, its inner mystical organism—the form built by all those, wherever they may dwell and at whatever time they may be building, who yearly on May 8th respond to the call of H.P.B. Such organism is a unity, and when it becomes filled with the atmosphere generated by its builders it bursts as it were into spiritually fructifying life, flowing through its builders into the Theosophical Society, and through the Theosophical Society into the whole of the outer world. It is not, of course, to be compared with the marvellous and unique blessing conferred by some of the greater benedictions, as for example the festival of the Wesak or of Christmas. But it has its own beauty and splendour, and to us Theosophists is naturally of special significance. Be it remembered that the builders are dwellers on many planes, not alone those who happen to be in physical incarnation.

This inner mystical organism is the body in which every gathering taking place in the outer world is a cell, and its beauty and power,

therefore, are to no small extent determined by the beauty and power of its component parts. Not entirely, for there are inner gatherings as well as outer; and the former will to some extent make up for deficiencies in the outer gatherings. Yet much depends upon our enthusiasm and sincerity in conducting the outer world gatherings, upon our clear perception as to the purpose and power each gathering is designed to express.

The gatherings taking place to-day throughout the world are without exception cells in this inner mystical organism—some scintillating with light and fire, others dull, though none without some kind of form and life. At every gathering are present not only the visible participants, but many invisible participants. H. P. B. will surely multiply herself so as to be everywhere. Colonel Olcott and Dr. Besant, as Presidents of The Theosophical Society, will also look in upon every gathering. So will our great Brother Bishop Leadbeater, a veritable fire of wisdom and love; and many others to whom the Society has been dear. I think of A. P. Sinnett, of W. Q. Judge, of T. Subba Rao, of Subramania Iyer, of many men and women who have loved the Masters and their Society. And H. P. B.,

¹ An Address delivered by the President at Adyar on May 8th, 1935

our Colonel, Dr. Besant and all other brethren, will give according to the measure of the vessel the gathering has been able to fashion.

But other brethren will also look in. Members who have passed away will, so far as lies in their power, look in upon the celebration conducted by the Lodge to which they belonged. Probably some of the officials of the Section, whether living down here or elsewhere, will also try to stimulate the life of the Section with which they are, or have been, concerned, by helping to vitalise the celebrations taking place within their erstwhile areas of activity. Ex-members, whose lower bodies alone have resigned from membership of The Theosophical Society, are likely to retain their real connection with the movement by taking part in the celebration non-physically. Then there will be non-member friends, and last but not least a host of appreciative denizens of the angel or deva kingdom, and of those kingdoms of Nature designed for the service of our younger brethren.

Thus the outer and physical gathering is but the visible fringe of a much larger assemblage of builders of that inner mystical body which, ere it bursts into glory as a rocket bursts into many-coloured stars, is likely to receive a benediction from our Elder Brethren so that it may go forth in Their strength and for Them. Let us think, as we are gathered here in the Great Hall of the Society's International Headquarters, of the building in which we ourselves are engaged, of the cell we here are contributing to that body which

White Lotus Day is creating for the helping of the world. Let us think of our invisible friends here assembled too, joining with us in our building. Let us think of those who all over the world are building as we are building. Let us remember that our purpose is the purpose which caused Colonel Olcott to establish the celebration—the service of Theosophy and the Theosophical Society throughout the world. H. P. B. did not wish us to commemorate her passing merely as a matter of grateful affection and reverence. She wished us to utilise the occasion as an opportunity to release an increasing measure of spiritual power. And so must we utilise it, with the help of those who specially represent other planes of nature, as we here represent the physical plane.

Finally, if we will, let us think of the inner mystical body to which we are helping to give birth as in its form the figure of that holy flower the President-Founder selected as a perfect outer reflection of the heart of the very Being of Life. White Lotus Day gives birth to a mystic Lotus which sheds its purifying fragrance upon the world, fructifying the Lotus seeds which have already found welcome in these outer abodes of Life, and sending forth new seeds to change prisons into gardens and deserts into oases.

We offer loving homage to H. P. B. for this gift of great magic. May we grow into a likeness of her strength, her tenderness, her warrior spirit, and above all of her perfect reaction to the Will of the Wise.

AN HONEST REPLY FROM AMERICA

TO THE PRESIDENT'S QUESTIONNAIRE

By MILDRED CROMLEY SMITH

THE Editor in the January THEOSOPHIST says he will be glad if readers care to send answers to the Questionnaire he suggested in London. It has not been my experience, that people endure adverse criticism without reprisals, yet he has invited this by his action.

1. Why did you join the Theosophical Society?

Because it helped me out of the agnosticism acquired in my University course and gave me satisfactory answers to the problems of existence and nature; it united science and religion rationally. It gave me reason to believe, as I could not do before, that spirit is reality, not matter—oh, all the rest, with which I will not bother you. It was an illuminating experience, for which I am grateful. Then I joined because all this affected me deeply and I thought more would follow.

Also, I liked the Third Object of the Society, for at that period I was just beginning to get much interested in social co-operation, social justice and the like.

2. Have your expectations in joining been realized? Have the Society's rightful expectations been realized?

As to the first, yes and no; yes, because Theosophy did give me a bridge between intellect and

spirit, helped me out of the misery of agnosticism, gave me a reason for living. It enlarged my outlook, gave me a higher standard of thought and achievement.

No, because, as a practical matter, brotherhood in the Society is about the average of friendliness existing in less advanced organizations. Also, in the American Section, until recently, radical thought has not been in very good odour. Now that it is popular throughout the country, a tinge of advanced economic thought has appeared in our national organ. Why can we not be leaders, not followers?

3. If not, why not, and what, in your opinion, could be done to remedy the disappointment?

(a) As to brotherhood, well, that is a matter of development. We need to develop Christ consciousness, unity consciousness.

(b) I hold no one responsible for my own lack of spiritual advancement. I think now that I did not fit very well in the E. S., but then, no one asked me to join.

(c) As to the effect of Theosophy on Theosophists, I have a theory. To me, Christian ethics are higher than Theosophical ethics. From my experience, there is a lack of compassion, loving-kindness, truthfulness, forbearance, in the practical living of Theosophy. Many have their attention so fixed

on what they believe to be their own spiritual progress that they neglect certain principles emphasized in Christianity, nor do they feel culpable in so doing.

Since I have stopped trying to develop in the Theosophical way, I find I am more human, more liked, stronger and more self-respecting. I read Krishnamurti humbly and try to take advantage of his teachings.

What could be done to remedy the situation? I would suggest more emphasis on the teachings of Jesus and Krishnamurti. Christian orthodoxy is crystallized and ineffective, but Christian ethics are not.

4. In what way, if any, do you consider the neutrality of the Society can be reconciled with the need for virility and progressive thought and activity?

I find the question subtle, with implications that do not concern me. As for myself, I think that The Theosophical Society could furnish what I need. It is my Church. I love Masonry, but my Masonic membership is for me a thing apart from my Theosophical membership.

However, the virility and progressive thought and activity depend in reality upon the greatness of its leading members and are not crippled by the neutrality of The Society. The life of The Society flows through its highest officers as channels, and if these are full of the spiritual fire necessary, are human and tolerant, The Society will be virile, progressive and active. If they are not what they should be, why, they will find other obstacles than the neutrality of The Society.

As an occult Society, serving the Lords of Wisdom and Compassion, we should have Flame-Bearers; if we have the Living Flame, we can do anything required.

5. In the light of your answer to the last question, can you formulate a programme which will combine neutrality with effective leadership?

To my mind, we do not need programmes; too many programmes have been put forth, with a great shout and hurrah, and lost the next year. We do need the power of the Holy Spirit and people filled with that; we need actual contact with reality, contact with God.

6. What, in your opinion, should be the work of a Lodge of The Society (a) as such; (b) in relation to the individual interests of its members?

(a) It should disseminate the occult truths already held, and provide opportunity for research for greater truths, somewhat in the fashion of a branch of a university. It should be a reservoir for the spreading of goodwill and peace among men, a nucleus of human brotherhood. It should offer a place for the culture of all beauty, all skill, all grace, and encourage all such.

(b) It should be actively in touch with the great currents of thought and life from the inner planes continually being sent forth by Great Beings, so that these could be communicated to the members. There should be actual first-hand contact, if possible, in each Lodge. It should be a training school for prospective

Initiates. Actually, I found something like all this in the Columbus, Ohio, Lodge.

7. *Do you consider it possible to formulate in more precise terms the nature and scope of Theosophy—a Greatest Common Measure of Interpretation?*

Of course it is and will be so eternally. Do you mean also: Should the Objects be revised? I think so, or at least widely discussed.

8. *If an individual were to ask you what are the conditions of membership of the Theosophical Society, what would your reply be, precisely and comprehensively?*

First, he should be interested in occult matters. The Theosophical Society teaches occult truths and there is no point in membership if one is not interested in occultism.

Second, he *must* have goodwill to all men. We serve the Lords of Compassion and Wisdom, are distinctly "white", and a theoretical acceptance of goodwill and brotherhood is essential for a beginning.

Third, he should be willing to study and work for the dissemination of occult truths so needed in the world now; and he should desire to spread goodwill and live brotherhood.

9. *Can you suggest (a) any special dangers which the Society should be careful to avoid and (b) any special opportunities the Society should endeavour to seize?*

I used to think that external organizations sapped the life and finances of the Mother Society; dissipated the energies and time of the members. To a certain extent, this has been corrected.

However, compared with Co-Masonry, our T.S. members have a very poor sense of finance. They demand large sums of money, and waste them quickly. A course in the fundamentals of finance and economics would be useful. Our Theosophists certainly are not versed in the right use of money, have no sense of conservation. They certainly act like the temple servers Bishop Leadbeater said they were, with no outer world experience in other incarnations. Time after time various enterprises have been started, as all older members know, to dwindle down and become liabilities, then to be given up entirely.

Perhaps this is not a danger, but there is a tendency to discourage development of psychic powers and members go off and consult mediums and various sorts of psychics, spending goodly sums on such things, and then publicly condemn "psychism" and Spiritualism. Also, why can we not be friendly with Spiritualists? They often furnish us with good members, for we have so much more than Spiritualism can offer.

I think that unless there are a number of people in The Society who can actually view the inner planes, people who are in contact with Great Teachers who work chiefly on inner planes, who know Their will and try to serve Them, we should quit talking so much about these planes, life after death, etc. A number of people should develop first-hand knowledge or we should be silent. If first hand knowledge (and I do not mean sensitiveness or psychism,) were commoner, there would be less

foolishness about psychic visions, less personal vanity about it, less visiting of poorly educated mediums. Common sense should enable us to know when to talk about first-hand knowledge; perhaps some sharp experiences would teach us.

Special opportunities? I suggest that we study what real achievements the Spiritualists have made. We alienate goodwill unnecessarily by a certain superior attitude we often adopt toward all Spiritualists, good and bad.

Also, I suggest that in each Lodge some one be appointed "Watcher" to look out for opportunities and report at stated intervals. This may bring in many useless suggestions, but among them all, there are sure to be valuable hints.

10. *Can you suggest any special ways of Theosophical propaganda calculated to bring The Society and its message more effectively before the general public?*

May I get down to fundamentals? The Theosophical Society seems definitely out of tune with the real currents of American life; the essential nature of America. I suppose this is also the case in other countries, except, possibly, in India. There is a "Greater America Plan," but the name is misleading. It is really a "Greater Theosophical Society Plan". I do not criticize this plan adversely, for I think it is good, but some effort should be made to consider national psychology, national needs; there should be real American occultism, based on national and geographical con-

ditions, related to national heroes and devas; on American psychology. *An intensive study of American Indian occultism would be valuable.* Our American Indians were true occultists, and the "white" occultists among them were more powerful than the "black".

There should be an effort to develop in each country occultists whose power is based on the conditions of their own race and country.

The Theosophical Society is exotic. When it takes root in the soil of each country, is able to sound the national keynote, to serve in a vital way each country, it will grow strong. The old antagonism to Christianity should be completely stopped. After all, European and American civilizations are all based on Christianity. Christianity dropped occultism, except in the Roman Catholic Church, where it is kept secret; it should be restored generally. Theosophy can do that. Christianity developed separativeness and intolerance. We can show the fundamental oneness of all religions. For most Westerners, like myself, the Christian ideal of humanity is the highest and remains constantly in the background of our consciousness. Anyone less than Jesus in wisdom, courage, self-sacrifice, compassion, endurance, cannot supplant Him. We Theosophists should supplement, not try to supplant, Christianity.

11. *Has the Society as such a definite Message to the world vis-a-vis to the various problems confronting the world in every department of its life? Could you*

indicate the exact nature of some of such Messages.

No definite message can be given until there have been developed in The Society individuals who can catch the currents of thought continually broadcast from the inner planes by Those who serve the Logos, by the Logos Himself. There is a doleful lack of authentic first-hand knowledge. The keynote of the New Age is, of course, co-operation on all planes; in all departments of life. In other words, the unity of the Christ-plane is being developed in human consciousness. Krishnamurti is sending forth great floods of life, or is, perhaps, the main channel for the life sent forth by the World-Christ. That life includes more leisure for all; greater beauty and opportunities for culture; and the incoming of the Cultural System Dr. van Hook told us about so effectively.

The important thing is to listen carefully to what Krishnamurti says, try to understand it and apply it without being overwhelmed by the strange, devastating effect he apparently has on most people. As to the Message of The Society, the time has not yet come to deliver such a Message, as indicated in this question.

12. What do you consider to be most lacking in the average individual member of The Society, as regards his usefulness to the Movement and to Theosophy?

Not enthusiasm, not ability to talk; not desire to serve.

(1) There is some inability in the average member to carry on a vision without being constantly prodded and patted on the back from Headquarters.

(2) The average member is quite impractical and gets himself or herself into amazing messes which the children of the world would not get into. Also, he or she needs to study ways and means in order to be more effective—I think an understanding of Masonry would help in this. Things are taken up with a great amount of publicity, then gradually dwindle down to nothing. What is wrong with the World University—it *was* a splendid plan?

There are two attitudes in the Society that I think are harmful. One is a high and mighty, arrogant, superior attitude, like the Pharisees of old, "holier than thou." The other is a Uriah Heep attitude that is certainly not sincere.

A study of the revelations of modern psychology and how our sub-consciousnesses affect us on the exterior would be quite illuminating to the average member, including myself, whom it has already enlightened somewhat.

The greatest lack, the greatest need, is the Living Flame, knowledge of God, knowledge of truth when and wherever we hear it.

Well, here is another river of words to be added to the ocean you have wished on yourself, Mr. Editor. The gods be kind to you and may the devas help you!

THE ROBIN AND I

BY BARBARA M. SELLON

OUTSIDE the three long windows of my beautiful room, loomed the dingy darkness of a London fog.

Inside there was light, warmth, comfort.

I looked at my charming surroundings—the dainty breakfast tray, the pile of letters, the book I had so much enjoyed before I went to sleep—and I wondered at the weight of depression under which I laboured. I, who had everything to make me happy; I, who knew that circumstances are opportunity; I who believed that depression was not only wrong but poisoned the atmosphere for those who shared my home.

I would have sworn, a few days ago, that depression was an experience which I had long since exhausted and would not need to meet again. Yet here stalked the old grey enemy, as muffling and oppressive as the fog beyond the windows.

I did not want to live in London; my heart was in a sunnier land; the work I was doing was not as important as the work I had left; of course I was unhappy—excuse followed excuse through my ready brain. Now if ever was the time to dig deep and find the truth about myself and my attitude.

It was not a pleasant process—it seldom is. My attention wandered. I looked out of the window

and, through the fog, saw the sleeping rose-garden shivering in a dirty drizzle. A robin hopped from the bird-table to the wet stone step, on either side of which a bedraggled rosemary bush dripped despondingly. He looked tousled and grimy and his beady eye gave me, I thought, a cynical glance.

I returned miserably to my digging, trying to think things through. The interior gloom deepened, it became almost physical. I longed to cry out that I could bear no more. Deeper and deeper into a loneliness such as I had never imagined, through utter disgust and loathing of myself into blankest emptiness.

Time stood still.

* * *

Suddenly light welled up in me, in me and in everything about me. Light, warmth, effulgence—words mean nothing.

I saw again the robin, the rosemary, the stone steps, they were radiant with the same glory that filled my whole being to overflowing.

I knew us all—the stone, the plant, the bird and myself—as part of a greater wholeness, no longer separate beings, at different stages of evolution, but indissolubly one. I was no longer I, but was lost in that greater something, of which we were all equally important and essential parts.

Time stood still. There was not, and had never been, time. It was as though the whole circle of eternity were spread out. Relativity and growth were only apparent. Improvement, becoming, had no meaning, everything was as it inevitably must be, and that particular moment was apparent as a moment only because it was a cross-section of eternity, made for our convenience.

Difficulties and sorrows fell away, part of the illusion of separateness, difficult even to envisage from the new view-point of the whole. •

I will not try to describe the bliss of that wholeness, there are no words to express its utter, its dynamic peace.

* * *

A sudden change of focus, a "flick". The robin hopped back on to the bird table, pecked at the food laid out for him, a nice cheerful, friendly robin, nothing more. The rosemary was as soot-

begrimed as ever. The yellow fog still filled the dripping garden. I was back in my limited self, but not the same, never, I hope, to be the same as long as memory lasts.

Those—and they are many—who have pushed through the shell of their limited selves, if only, as I did, for a moment, will recognise this experience. It is nothing new, it is nothing wonderful except to the person who experiences it. For that person it changes life. One may not be able to recapture the radiance, the certainty, the understanding, but the chicken can never return into the egg, and life has a new dimension.

It may not be easier to live well, though I think it must be, but there is a new and imperative reason for doing so, and one result of this glimpse is, curiously enough, an overwhelming certainty that because everything is well, *nothing matters very much.*

I DO NOT believe in the supposed influence of books. I do not believe in the influence which comes from perusing the books about the lives and characters of men. For myself, I have used only one big book. For myself, I have had only one great teacher. The book is life lived. The teacher is day-by-day experience.—MUSSOLINI.

THE NEW SPIRIT OF LEADERSHIP

(NOTES OF A TALK AT ADYAR BY THE PRESIDENT)

AS I sit a good deal here in this room just going through more or less routine work, I am becoming increasingly impressed by the fact that this particular period in the year, and for all of us who are living at Adyar, has not a little significance and importance. I have been trying—of course, this is comparatively difficult for me because I am not expert in these matters—to see clearly what “irons” need to be placed in the fire of the outer world. One by one we can pick up these irons, but we must not imagine that because we have picked up two or three, therefore there are no more for us to pick up. We have two irons in our Theosophical fire on which dominant stress has to be laid. The one is solidarity within The Society, and the other is the spread of Theosophical knowledge, leading to experience both within the Society and without. We must be active with those irons all the time, and I venture to think that we are. Therefore, so far so good.

But we have also to remember that all that is generally and perhaps specifically only one aspect of the work. There are other aspects which need no less respectful attention, and with regard to each there is surely an iron or two which we could place in the fire of the outer world.

Now it is very interesting, very intriguing, and at the same time

in a way not a little difficult, to try to perceive clearly what exactly is needed from the real point of view in regard to the present situation in the outer world. I have been meditating every day, partly while going on with everyday work, on what is of immediate moment. I feel, as far as I can, for a response to my gropings, and it becomes fairly clear that there are certain outstanding duties which those who are capable of performing them should certainly attempt to fulfil.

Now, so far as I am able to judge, there are three main activities in addition to those specifically connected with Theosophy and the Theosophical Society in which it is desirable that those inclined should engage, some of us in one activity, some in another, and some in the third, some, perhaps, in more than one :

First, what we may call the prevention of War ;

Second, the diminution of Ignorance ;

Third, the intensification of Beauty.

So far as the prevention of war is concerned the lead ought to be taken by a rightly-led British Empire. With regard to the diminution of ignorance, the world system of education needs drastic re-creation. As regards the intensification of beauty, that is for those to initiate and undertake and

guide who have a fundamental conception of what beauty really is. And I can see that in these three activities we have practically covered, as it were, the immediate needs of Will, of Wisdom, and of Activity, or however one likes to designate the Third Aspect of Life.

As regards the prevention of war: It seems perfectly clear that we are heading for war, and that Those in authority experience no little difficulty in trying to avoid a repetition of the debacle of 1914-1918. It is perfectly clear that statesmen who, for the moment, are responsible for national destinies have not learned the lessons of the war, have not in them the true spirit of leadership, are the slaves of traditions and parties and class. A new race of leaders must arise, and should first arise within this Empire so that to start with she may solve in a constructive and creative manner her own internal domestic difficulties. Our greatest dangers are, of course, Ireland, which is almost today a disaster, and obviously India. Unless Britain can put her house in order, we shall certainly find ourselves on the brink of another catastrophe. It ought to be possible for Theosophists, with their knowledge of Theosophy, to declare in no uncertain terms in what direction a real leader should lead the British Empire. Once we, with our added wisdom, can sound the right note, there will certainly be nations to co-operate with Britain and to form an adequate guarantee against conflict. The United States of America will thus be afforded an opportunity to co-operate with an Empire under-

standing and earnestly seeking to fulfil her duty.

The same opportunity will without doubt be open to Holland.

Germany has her own preoccupations to solve, before she will be able to participate in a great international world-movement. May she soon, full of her national spirit, take her rightful place in helping to lead the world to peace and prosperity.

Belgium should be able to co-operate without delay. France is in more difficult case because she has to face very acute economic problems, and feels the need to concentrate urgently upon her own economic situation. But if Britain is capable, together with India and with Ireland, of setting a great example, it would be an example in which other nations will be able, because of the power of the Empire, to co-operate. But Britain must begin.

We ought to be able to expect from some of the northern countries some kind of adhesion. But where the difficulty comes in is as to knowing whence we shall derive our leaders and with what they shall be equipped. If one could only obtain an adequate answer to that question it would make things so much easier.

I have not yet discovered the note of the new spirit of leadership. It will not come from those working in existing political parties. It will come from some other source. I shall hope to make tentative suggestions as to the various planks of the platform of such leadership for discussion and criticism.

When we come to the question of education, we are rather worse

off, because we are imprisoned in an utterly and completely futile system. One might almost feel inclined to say it is hardly worth while to have a school or a college nowadays, since it is impossible to give to the young students more than a fragment of what is right education. Still, a fragment is better than nothing, and apart from that we must hope that through our own efforts and those of our successors in the educational field there will be laid the foundations of success for those who will follow us in the tilling of the field. We may at least hope that we are sowing seeds, even if there is no harvest for *us* to reap.

Now in the educational activities there are one or two circumstances on which we may lay stress. First, refinement. Health of the body—of course, one takes for granted that this is attended to. But refinement, courtesy, right appreciation, character—all these first. Second, the spirit of service, with which one may associate idealism and hero-worship and the religious spirit in its largest and widest aspect, though set forth in the Faith to which the student belongs. Right patriotism, right internationalism, good citizenship generally—all these are vital. And thirdly, the development of the individual through craftsmanship; that is to

say, through the due expression of the creative spirit. Upon this we must to no small extent rely for the development of the emotional nature. All that is now taught in the curriculum can rightly but subserve these higher ends.

Then we come to the third need, namely, the need for the strengthening of the spirit of beauty. That is one of the major keynotes of the work of The Theosophical Society in the present dispensation. It needs on the part of its own special votaries a very intimate contact with the beautiful, with life as life really is and not as it appears to be, dimmed and distorted by the ignorance of humanity. There ought to issue forth from The Theosophical Society a great quest for the beautiful, and a great discovery of the beautiful, members of The Society sounding in all possible purity the note of the beautiful, the note of life as life is, amidst that apparent discord of life as life seems to be. It is difficult for me to understand much of this particular department, because I am less equipped for its understanding than for the understanding of the other two activities. But there is no doubt whatever that be the other activities in which we are engaged what they may, emphasis in all possible ways must be laid on this beauty aspect, on this life aspect.

POEMS OF INDRA LAYA

Straight from the Summer Camp at Indra Laya, Orcas Island, come the following verses, which far better than any prose letter tell the story. The leader of the camp is Mr. Fritz Kunz ; his wife, Dora van Gelder, also attends. Orcas Island is a delightful resort off the coast of Washington, U. S. A., just below Vancouver.

REALITY

FERNS, paths, an old apple orchard, the song of trees.
Tents hidden in cool shade.
Bedding in straw-piles.
Happy groups loitering in the sun.
Fragrant odours from the camp kitchen.
Green tables, food served in granite-ware basins, yellow-jackets in the
syrup jugs.
Discussions day and night carried over into dreams.
Early morning fogs drifting low upon the mountain, comes the sun, the
wind, racing clouds, blue sky.
The rhythmic beat of waves against rocky shores, sea-gulls in lazy flight,
sail-boats.
Camp fires, smoke in the eyes, moonlight, a story-teller of pirate appear-
ance, flash-lights in the dark.
Ice-cold swims, sunburns, mosquitoes.
A bearded teacher wearing a peaked hat.
An elf-like lady sitting in a patch of moss teaching meditators.
Autos parked here and there, proud of their mileage.
Good-byes, the last car leaving camp, a swirl of dust :
Life ; Silence ; Peace.

L. B.

THE CATHEDRAL

A temple, nature-built,
As from the hand of God ;
Walled by slender pine trees,
Paved with earth's warm sod,
Groined with swaying branches,
Roofed by a star-strewn sky,
Filled with earth's sweet music
As wind and tide drift by.

Softly shadows gather,
Bright gleams the sacred fire,
Filling the air with fragrance,
Stilling the heart's desire ;
Angels shed their blessing
Within this hallowed place ;
Souls find strength and wisdom,
Through God's most holy grace.

A. J. H.

INVOCATION

O God, O Life, O Beauty of my soul,
Grant me but one vision of my goal
That Thou mayst rise within me, calm and still,
And give me understanding of Thy will.

Teach, O Thou sage and wisest one,
That like the daily passing sun
My ever-beating heart is keeping time
To the universal throbbing of Thy rhyme.

Teach that emotion, as the sea
Whose surface by each passing breeze may be
Tossed and disturbed, must ever know
Serene and tranquil silence just below.

Teach that each living thing is part
Of Thy all-including, wide expanding, heart,
That any of Thy creatures, child or man,
Who truly wishes to become Thee, can.

E. E.

 THE FIRST CATHEDRAL

THE GROVES WERE GOD'S FIRST TEMPLES.
THEY STILL CALL MAN TO WORSHIP AND TEACH IN
MANY PARABLES.
NOW LEARN A PARABLE FROM THE REDWOOD TREE.
HE WAS CENTURIES OLD IN ABRAHAM'S DAY.
HIS LIFE WAS HALF LIVED WHEN THE STAR OF
BETHLEHEM LED THE WISE MEN TO THE INFANT
SAVIOUR.
YET HE STANDS HERE IN OUR FORESTS STILL, SPEAKING
TO ALL WHO HAVE EARS TO HEAR.
THESE ARE THE THINGS HE TOLD ME—THE SECRETS
THAT HAVE MADE HIM THE OLDEST OF ALL GOD'S
LIVING THINGS.
TO BE CONTENT WITH SMALL BEGINNINGS, FOR HIS
SEED IS AS TINY AS THE MUSTARD'S.
TO BE PATIENT WITH SLOW DEVELOPMENT, FOR HE
GROWS BUT A FEW INCHES A YEAR.
TO STAND STRAIGHT, FOR ONLY LOW TREES CAN AFFORD
TO LEAN OR STOOP.
TO GROW SO TALL AS TO LIVE ALWAYS IN THE SUNSHINE,
FOR IT'S THE UNDERBRUSH THAT HIDES GOD AND
THE SUN.
TO OUTLIVE EVERY HINDRANCE, FOR WHILE FIRE, STORMS
AND LIGHTNING KILL OTHER TREES, HE SURVIVES
AND NEVER STOPS GROWING.

(From a bronze plaque in the Redwood Forest Reservation, U. S. A.)

CELEBRATIONS AT ADYAR

THE KING-EMPEROR'S SILVER JUBILEE

DUE honour was paid to the King-Emperor at the Adyar celebration of his Silver Jubilee in the central hall on May 6. His Majesty's Indian portrait was garlanded ; as were also portraits of Dr. Besant and Bishop Leadbeater, and the statues of H. P. Blavatsky and Colonel Olcott in the background. The President announced the course of the programme.

The ceremony began with appropriate verses concerning Kingship from the *Bhagavat Purana*, recited by Dr. Srinivasa Murthi, with translation and comment in English. Dr. Srinivasa Murthi read the description of an incident in the reign of the first Aryan King (Adiraja) Prithu—a description which, he said, was not dissimilar to that which they were celebrating today.

Then followed a short address by Shrimati Rukmini Arundale on "His Majesty's Sub-Human Subjects," appealing for kindly treatment of all birds and animals, which, she claimed, were subjects of His Majesty's kingdom, and entitled to the same respect and reverence as human beings.

In the course of her address Shrimati Rukmini spoke of the King and Queen as splendid and wonderful persons—the King as the symbol of the KING OF KINGS and the Queen as the symbol of the HEAVENLY QUEEN. She then proceeded :

"Lady Willingdon, the Vicereine of India, has collected money for the alleviation of suffering in India and is expecting to collect lakhs and lakhs of rupees. But humanity is rather misguided and ignorant, and we do not realise that if we are to help the subjects of His Majesty the King, then we must help also his subjects in the animal kingdom and in all nature. In all our ceremonies in India we make offering to all the kingdoms of nature, because we recognise that happiness cannot come to human beings unless we prove our love and affection for the beings of other kingdoms. I cannot see the Devas co-operating with human beings unless we

give our affection and our happy love to the lower kingdoms—to the animals, to the birds, and to all creatures which are beautiful in life.

"Many animals are treated unkindly according to immemorial custom, but if the immemorial custom brings suffering to any of God's creatures, then the immemorial custom should be abolished. All of us who feel for animals must express our feelings on their behalf. The King speaks in his Christmas Message to his people of his 'great and widespread family.' I am sure his Majesty includes in this family the non-human creatures. I have read in the newspapers a telegram from the Bombay Humanitarian League requesting His Majesty to see that the Silver Jubilee is celebrated in such a manner as will enable His sub-human subjects to observe it with all freedom. It will be a great benefit to India if this Humanitarian League continues to protest against cruel sports. I sincerely pray that if there is any great blessing coming into this world today, it will be shared by the lower kingdoms, by the animals and the birds, especially in India."

Dr. Arundale's closing address on "The Spirit of Kingship" is published elsewhere in this issue.

The Headquarters was gaily decorated with the flags of all nations and at night with coloured illuminations, which, seen from the Elphinstone Bridge, shed a brilliant reflection in the Adyar River.

In the afternoon the President and Shrimati Rukmini were "at home" to Adyar residents; alms were distributed to the poor of the neighbour villages; The Olcott Harijan School children were entertained at a tea party; and in the evening Mr. Sivan, eminent composer of Indian music, gave a song recital in the Social Hall, Blavatsky Bungalow. It was a very loyal and happy day for every one at Adyar.

CELEBRATION AT AHMEDABAD

Dr. and Mrs. Solomon gave a party to the Ahmedabad Lodge and the Ananda

Youth Lodge jointly on May 6. Dr. Solomon was heartily congratulated on having been awarded the Silver Jubilee Medal by the King-Emperor. Mr. M. R. Dholakia and Mr. Meherjighai M. Ratoora also took part. Dr. Solomon offered the following striking prayer :

"May the Supreme King of Kings in His mercy preserve the King-Emperor in life, guard him and deliver him from all trouble and sorrow. May He increase the spirit of wisdom and understanding in His Majesty's heart and in the hearts of all his counsellors, that they may uphold the peace of the realm, advance the welfare of the Commonwealth and deal kindly and truly with all men. In his days and ours, may our Heavenly Father spread the tabernacle of peace over all the dwellers on earth and may the Divine Plan of the Hierarchy for the closest linking of Britain and India be soon materialized. Amen."

CELEBRATING GREAT SAINTS

At Adyar on May 7th the Hindu community celebrated the birthday of Shri Shankaracharya, the great sage and reformer who, in the fifth century B.C., supplemented the work of the Buddha Gautama, by uniting the various faiths of India under a synthesis of Vedic authority. According to T. Subba Row (*Esoteric Writings*), Shri Shankaracharya was born B.C. 510, and satisfactory evidence in support of this date can be obtained from inscriptions at Conjeevaram, Jagannath, Benares and Kashmir; Patanjali was his guru, though the Advaites regard Shankaracharya as a far greater teacher.

A large congregation assembled at the Bharata Samaj temple for service at 7 p.m., Shri Shankaracharya's famous hymn to Dakshinamurti was recited, as well as other stotras.

On the same occasion was also celebrated the birth of Shri Ramanujacharya, born 1017 A.D., and founder of the Visishtadvaita school of philosophy.

Ramanuja was a religious reformer as well as philosopher, and by associating him with his earlier life as Jesus of Palestine we can account for the intensely devotional trend of his philosophy.

Pictures of both saints were garlanded with flowers.

WHITE LOTUS DAY

Headquarters celebration of White Lotus Day, 1935, followed the traditional programme of the first anniversary commemoration arranged by Colonel Olcott in 1892.

In that year the President-Founder issued an "Executive Order" recommending that on May the 8th every year a meeting should be held at Headquarters commemorating his colleague according to the wish expressed in her last Will that some of her friends should assemble on the anniversary of her death and read extracts from *The Light of Asia* and *The Bhagavad Gita*. In this "simple unsectarian, yet dignified way," Colonel Olcott hoped that members of the Society throughout the world would express their loving regard for her "who brought to us the chart of the climbing Path which leads to the summit of Knowledge."

Colonel Olcott ordered that on White Lotus Day a "dole of food" should be given in her name to the poor fishermen of Adyar and their families. The President-Founder's order was observed on this occasion.

The President delivered an illuminating address, likening White Lotus Day to an inner mystical organism which sheds its purifying fragrance upon the world. (*Dr. Arundale's address is reproduced elsewhere in this issue.*)

Preceding his address came readings from *The Bhagavad Gita*, by Mr. Sitarama Shastri, *The Light of Asia*, by Shrimati Rukmini, *The Voice of the Silence*, by Mrs. Hamerster, and from the writings of H. P. B., Col. Olcott, Dr. Besant and Bishop Leadbeater respectively by Mr. Krishnamurti, Miss Watkin, and Vasant and Radha (two Young Theosophists).

Mrs. Hamerster conjured "a splendid picture of the way in which that warrior of warriors and that standard-bearer of our great Masters—H. P. Blavatsky—fought her battles for the Truth, for the conquering of sin, for the uplift of humanity, for liberation—a fight which will for ever be to us an heroic and beautiful example how to fight our battles in our own lives for the same Theosophical ideals."

The Great Hall was festooned, the rostrum was spread with lotus blooms,

the Founders' statues were garlanded, and gay puja flowers were offered with reverence before the images of great ones "gone before".

INDIAN CELEBRATIONS

Many of the Indian Lodges which observed White Lotus Day made a point of feeding poor people, following the example set by the President Founder at the first anniversary in 1892. Coimbatore

Lodge entertained 500 people, Brahma Vidya Lodge (Kumbakonum) over 400, Triplicane 100, and Sivaganga 700. Otherwise the celebrations were very much the same, with addresses by prominent speakers and readings from *The Gita*, *The Light of Asia* and *The Bible*. Reports of celebrations have come in also from Belgaum, Nellore, Salem, Cuddalore, Trichinopoly, Madura, and Besant Lodge, Hyderabad, Sindh.

HITTING THE MARK

"The man of mere talent hits a mark his contemporaries can see but cannot hit. The great man hits a mark they cannot see."—SCHOPENHAUER.

GREAT DAYS IN JULY

- July 1. Dominion Day, Canada, 1899.
2. Jean Jacques Rousseau, essayist, died 1778.
Joseph Chamberlain, statesman, died 1914.
Sir Robert Peel, statesman, died 1850.
4. Independence Day, U.S.A., 1776.
Garibaldi, Italian liberator, born 1807.
Swami Vivekananda, reformer, died 1902.
6. Richard Brinsley Sheridan, playwright, born 1856.
7. Sir Thomas More, statesman, beheaded 1535.
8. John D. Rockefeller born 1839.
P. B. Shelley, poet, drowned 1822.
9. Royal assent given to Australian Commonwealth Constitution 1900.
10. Hadrian, Roman Emperor, died B.C. 138.
12. Henry D. Thoreau, poet and naturalist, born 1817.
14. France's National Day. Taking of Bastille, 1789.
16. Asadha Festival (Greenwich time, 16.0 p.m. India, S.T., 10.30 a.m.)
18. W. M. Thackeray, novelist, born 1811.
20. Francesco Petrarch, poet, born 1304.
21. Belgium's National Day.
Robert Burns, poet, died 1796.
Robert Ingersoll, orator, died 1899.
24. Alexander Dumas, the elder, born 1802.
25. Thomas à Kempis, mystic, died 1471.
Arthur James Balfour, statesman, born 1848.
26. George Bernard Shaw, born 1856.
Sir Edward J. Poynter, President British Royal Academy (1896-1918), died 1919.
Johann Sebastian Bach, composer, died 1750.
Robespierre, revolutionist, executed 1794.
30. H. P. Blavatsky born 1831.
William Penn, founder of Pennsylvania, born 1718.
31. Ignatius Loyola, founder of Jesuits, died 1556.

"Days of Greatness all remind us we can make our own Days Great."

THE THEOSOPHICAL FIELD

THE PRESIDENT'S TWO INSISTENCIES

ADDRESS TO INDIAN FEDERATION

THE President (Dr. Arundale), being prevented from attending a Convention of the Karnataka Federation at Bangalore on May 11-12, sent the following letter, which was read at the opening session :

Dear Brethren :

Once more karma has intervened, and I find myself unable to be with you during this week-end for your Federation gathering. Evidently, some of my karmic debts have recently been maturing one after another, till at last I find myself living on liquids and confined within the four walls of my flat at Headquarters. I think I should have quite definitely come but for the caveat entered in no uncertain language by Dr. Srinivasa Murti, to whose care and friendship I owe more than mere words can express.

But be sure that one man's poison is generally another man's meat. It was so in the case of the Central Provinces Federation at Akola a few months ago. At the last moment I could not go. Imperative telegrams demanded either myself or a substitute. There was no substitute available. I settled down to the conviction that the Federation could not possibly ever forgive me. Yet, lo and behold, the day after the Federation was over I received a delightful telegram to the effect that as a result of my defection at the last moment every delegate felt he must strain every nerve in his anatomy to make the meetings a success. And they were a triumphant success—the public meetings themselves, which were anticipated to be very poor affairs indeed, being finely attended and the lectures all that could be desired. In fact, Mr. Chip-lunkar was in a way glad I failed him at the last moment, because he had had so far no idea to what heights his fellow Federationists could rise in an emergency.

No, I am not exaggerating. I am telling you the plain bare truth, as you are now beginning to find out for yourselves. I shall, on Monday or on Tuesday, eagerly be awaiting a telegram—I can almost word it for you here and now : "Regret your absence but Federation a splendid success because of it" !

I am hoping you will not take advantage of my offer to send you someone from Adyar, but I am afraid you will feel that you must have a Bideshi rather than a Swadeshi prophet—of these you have in fact a specially fine number within the ranks of your Federation—so that, being foreign, he may the more be honoured in Bangalore, be the greater draw. If you rise above this temptation you will indeed deserve a glorious gathering. But if you do not, well, some other time when again I may be unable to attend you will run the risk and thereby gain a crown of satisfaction.

I suppose I ought to make a suggestion or two to my fellow-members who will have gathered to find fresh stimulus to serve Theosophy and the Theosophical Society.

First, let me insist that no member, no Lodge, of the Society can do better work, either for himself or for the smaller or larger organism to which he belongs, or for India, than to know his Theosophy and to spread it far and wide in purity and directness. Our Society was founded sixty years ago for this supreme purpose, though for other purposes too. And we weaken it today save as we remain constant to the flag which the Masters unfurled. I want to see members and Lodges throughout the world studying our teachings and spreading them. The whole world needs Theosophy first, though I agree that it also needs Theosophy applied.

Let members and Lodges largely, though not entirely, concentrate on the basic principles of Theosophy—karma, reincarnation, the planes of consciousness,

the evolutionary scheme, the super-human kingdoms, and other fundamentals—understand them, discern their presentation in Scripture, philosophy, science, and seek further knowledge, conscious that only a fragment of the veil has been lifted in our literature. Let there be regular addresses on these subjects, so that an enquirer, and still more an individual who joins the Society, may find Theosophy in our Lodges and students of Theosophy. Most people join in order to learn about Theosophy. But how many members or Lodges make such Theosophy the main theme of their activities and programmes!

Second, let me insist that with a deep understanding of such Theosophy our members strive to apply its truths to the solving of the problems which the world in its greater ignorance finds so impossible of solution. We Theosophists must lead the way. We know more. We can give more. We can do more. And we must not allow ourselves to wonder if we *do* know more, if we *can* give more, if we *can* do more, by the fact that the world ignores us or perhaps derides us. For myself, I know I have more power and more insight than the ordinary everyday individual, and this is no mere conceit or self-satisfaction. It is the plain truth; and it is the plain truth of every Theosophist if he will be as busy as he can about using the power his membership opens to his wielding. The world needs Theosophy, as I have already said. Therefore, it needs Theosophists as channels for Theosophy; and you and I are Theosophists. We must be such channels. We must understand well the exact nature of the world's needs. We must, as spiritual physicians, know well the nature of the various maladies from which the world is suffering. And we must be active about trying to help to heal, whether or not the world recognises us as regular physicians, whether or not the world takes our prescriptions. We may be called quacks. But we know we are the very healers the world needs.

I therefore insist that while we must first be students, we must also be practical Theosophists, showing that Theosophy changes us into better citizens, better friends, wiser and more useful members of society.

In these two ways we support the Theosophical Movement before the world and we strengthen it before the Masters. We have enough of fascinating material in our classical literature for many years of study, for many centuries indeed, and for many years of Lodge programmes. If we find Theosophy dull, it is we who are discovering ourselves to be dull. If we are no longer finding Lodge meetings interesting, it is we who are growing uninteresting. If we find we are losing keenness in Theosophy, it is we who are becoming dull. Let us at least not blame Theosophy, or even its mode of presentation. Theosophy ever sparkles and scintillates. But when dull eyes look at it, or dull hands hold it, it seems to grow dull and leaden. When an individual is alive and vital everything is alive and vital—the whole world is sparkling. But if we are dead, even though we may not have been cremated or otherwise disposed of, then everything seems dead, and we blame everything but not ourselves. There must be no dead members in our Theosophical Society. This is why we have Federations and gatherings—to make sure that nobody is dead, or, if he be dead, remains so. I have a feeling that our membership in your part of the world is particularly alive. There are probably fewer dead members to the square mile in your Federation than in some other Federations. So I put before you with confidence my two insistencies, which have so much to do with Life. I look to all of you to give a lead to the Indian Section in re-awakening enthusiasm for Theosophy and the Theosophical Society just as these have been handed down to us by our great predecessors.

A world adequately irrigated by Theosophy in all departments and with a strong nucleus of real brotherhood as expressed in the Theosophical Society will soon shake off its ills and its menaces of ills, and we shall move rapidly forward to the newer and truer life which so many movements and individuals are heralding today.

A SILVER JUBILEE AT BANGALORE

The President's message was read at the Bangalore Convention by Mr. Justice K. S. Chandrasekhara Aiyar (retired), who was seated by the side of a prominently

placed and 'garlanded picture of the "President that-was-to-have-been," and it was listened to with the deepest appreciation. It was a well attended, enthusiastic and businesslike conference. There were 126 delegates present, of whom sixteen were ladies—these are record numbers for this Federation.

The Conference adopted a resolution expressing affection and loyalty to Dr. Arundale as President, and the fervent hope that he would soon be restored to health and strength. Addresses were delivered by Mr. A. Ranganatham, M. L. C., who spoke on "Theosophy for Everyday Life"; Mr. A. Venkatesiah, Lodge Organizer of the Federation, who is seventy years young, made an extempore speech in Kannada on "India's Regeneration" which made a strong appeal to his audience, many of whom knew no English; this was followed by Prof. H. C. Kumar's learned and instructive address on "The Brotherhood of Religions." In commemoration of the Silver Jubilee ornamental trees, seven in number, were planted by different hands in the Lodge compound.

An address of welcome which was read in Dr. Arundale's absence indicated that the recognition of the autonomy of the Karnataka Federation dates from October, 1926, but its actual inauguration was in May, 1910 at the hands of Dr. Besant. From the address to the President we quote the following passage:

"To your unique experience as worker, teacher, and speaker, you add a hopeful spirit of enthusiasm, a fertility of constructive ideas and a magnetic power of enlisting co-operation, which, coupled with your devotion to the lofty ideals and constancy to the best traditions of the Society, must necessarily ensure successful results. We look for great things under your leadership; and as far as lies in us we, for our part, shall zealously and loyally second your efforts to make Theosophy a living reality and the Theosophical Society an increasingly active influence for human brotherhood and progress."

Shrimati Rukmini Arundale was referred to as "a gracious and talented lady. Shrimati Rukmini Devi is admired and respected everywhere as a shining example

of the best type of Indian womanhood, as a wise and inspiring leader of Youth, and as one who embodies the choicest elements of eastern and western art and culture."

* * *

MR. JINARAJADASA

After a most successful Australian Convention Mr. Jinarajadasa left Sydney on May 1st for Auckland. Between May 4 and May 30 Mr. Jinarajadasa's itinerary included Palmerston North, Wellington, Christchurch, Dunedin, and back to Auckland.

Our American brethren expected him to arrive in San Francisco on June 17 for a brief tour under the direction of Miss Marie Poutz, ending with his departure from New York early in October. Since he wishes to include a brief contact in Vancouver, a short trip into Mexico and a summer school and convention at Wheaton in August, his other engagements throughout the itinerary are necessarily limited. Mr. Jinarajadasa expects to pay a brief visit to England in October, before returning to Adyar.

In a Press interview Mr. Jinarajadasa said he thought Australians would find their summer much more bearable if they dressed to suit the climate, especially doing away with the stiff collar. The Australians were rather foolish to cling to the dress of their fathers. Britons in India were wearing shorts, and short-sleeved and open-neck shirts.

* * *

SOCIAL LIFE AT ADYAR

In order to increase the social amenities of Adyar, the President has approved the formation of a HEADQUARTERS SERVICE COMMITTEE, whose function is to provide hospitality, arrange entertainments and generally attend to the welfare of residents and guests. The chairman of the Service Committee is Mrs. Agnes Hamerster. The Service Committee consists in fact of three sub-committees, namely:

ENTERTAINMENT COMMITTEE: to arrange entertainment for Adyar and its residents, all the year round.

RECEPTION COMMITTEE: to look after the welfare of residents and guests.

INFORMATION BUREAU COMMITTEE : to supply information on Adyar, through a Practical Information Bureau, and to provide well-instructed guides to show visitors over Adyar.

Pleasure and leisure and entertainment will be as much part of the future life of Adyar as study, research and organisation.

The social life will be centred in the hall of Blavatsky Gardens, close to the famous Banyan Tree and opening on a large space close by the Adyar River. In this hall entertainments will be given at regular intervals, drama, music and games, with just enough refreshments to prevent the evening from becoming "dry". The hall is furnished with a pianola, a gramophone, and a radio set; and an up-to-date reading table is provided to which residents contribute papers and periodicals.

One of the duties of the Service Committee, consisting of both Indian and European hostesses, is to welcome newcomers, particularly foreign brethren.

The Information Bureau is accommodated in a room adjoining the Social Hall. Adyar is recognised by tourists as a showplace of first-class historic interest, particularly the Library. Hitherto cicerones have been sent out from Headquarters Hall, but in future this service will be furnished by the Information Bureau.

What the Sirius Recreation Club has done to bring the residents of the compound together at the Tennis Courts, the Hospitality Committee promises to do in cultivating the social virtues. The new regime will bring a refreshing element into the life at Adyar. It was inaugurated on May 25 in the Social Hall with a humorous and happy speech by Dr. Arundale and an entertainment programme by residents.

* * *

ADYAR DAY FUND

The generous sum of Rs. 3,260 or \$1,200 has been received by the Treasurer at Adyar as a gift from the American Section to the Adyar Fund. Last year America's donation amounted to Rs. 2,600. This year's amount it is proposed to apportion between Headquarters, the Adyar Library and the Olcott Free School.

The American Adyar Fund has been contributing to Headquarters since February, 1922, when, acting upon a suggestion from Mme. Manziarly, Mr. Fritz Kunz and Dr. Ernest Stone formed the U.S. Adyar Committee and worked it for the purpose of lightening the financial burden pressing on Dr. Besant and a few others. H.P.B. once classed Dr. Besant with herself as "paupers with possibilities," as having neither property nor savings and giving all that came. Luckily, Dr. Besant said, "I can earn by my lectures and have generous friends". She was nevertheless glad to have America's generous support and each succeeding year was grateful for the donation contributed by the American brethren. Here are some choice passages by Dr. Besant concerning Adyar :

"The place of Adyar in the history of the Theosophical Society is unique, and centuries hence it will still be the spiritual centre of the Society.

"Looking to the future I can see a vision of Adyar becoming one of the great religious Centres of the world.

"Adyar has been made sacred by the presence of the Great Founders, the Supreme Teachers, who are among the guardians of mankind. It has been made sacred by countless memories of gratitude to Them, of work to spread the teaching They revived. And so when we come back in other lives we shall find our Adyar still lighting the world, shedding its rays farther and farther over our globe, drawing to itself a profounder reverence. Shall it not be that in such happier times the Great Teachers of humanity will again walk the paths of the world? They walked it in the olden days. They will walk it again, and Adyar shall still be a Centre and receive Their blessing."

* * *

CO-OPERATION IN U.S.A.

Very great encouragement is given to Adyar by telegrams such as the following which reached the President on May 15 :

Ohio Theosophical Federation Convention sends greetings to President and Rukmini Arundale and Adyar workers, promising loyal co-operation with the Diamond Jubilee programme.

In his reply Dr. Arundale felicitates the Ohio brethren on their National President and National Secretary, "two of the finest and ablest workers in the Theosophical Society," who, though at present pre-occupied with work at Wheaton Headquarters will, he hopes, become able to contact personally the various parts of the Section. "Their efficiency in the business affairs of the Section, their devotion to Theosophy, and their undoubted organising capacity are of the very highest order, as I am sure you all realise," comments the President.

* * *

EUROPEAN FEDERATION CONGRESS

The provisional programme of the European Federation Congress to be held at Amsterdam, July 24 to July 30, devotes two mornings, Friday and Saturday, to a discussion on Practical Brotherhood in Politics, Science, Education, Religion, Business, Art. The Sunday afternoon is given to a symposium, "Whither Europe?" which in the present confused condition of European politics should be a most provocative and profitable discussion. The President of the Congress, Professor Marcault, will sum up the proceedings on the morning of Monday the 29th.

* * *

SOUTH AFRICAN SECTIONS

An event of great importance to Theosophy in South Africa was the combined Convention of the two Sections—South African with headquarters at Durban and Central South African centred at Pretoria—which was held at Durban on April 20th. Eleven members from Pretoria spent a happy day with our brethren at Durban. It was agreed unanimously to form a Federation Board, consisting of the two General Secretaries and one other member. This Board will act as a unifying factor, and closer co-operation between the two Sections will be effected. This, we all feel, is a big step in the right direction. We hope many good things will result from it, such as a joint magazine and occasional combined Conventions.

M. CILLIE,
President.

A STALWART PASSES

All who know Miss Lilian Edger, M.A., will send sympathy to her and to Mrs. E. G. Hemus, of Auckland, on the passing of their sister, Mrs. Marion Judson, on the 16th of April, in her 86th year. Mrs. Judson was attracted to Theosophy in 1893, when she met Mrs. Cooper-Oakley, who was lecturing in New Zealand. About 1899 Mrs. Judson transferred from the original Auckland Branch (since disbanded) to the H. P. B. Lodge, Auckland, for which she lectured, in face of extraordinary difficulties. From 1900 to 1905 she lived with her husband in the bush on the western slopes of the Waitakeres, and to deliver her Sunday evening lecture she had to walk about six miles over the mountains to Waikumete, the nearest railway station, and take the train into Auckland, returning next day. During this period she and Mr. J. H. Simpson collaborated in the indexing of the third volume of *The Secret Doctrine*, the index being printed on thin paper loose leaves which were pasted in the current edition.

In 1905 Mrs. Judson joined Miss Edger, in Benares, where she remained until 1909, editing *Theosophy in India* very ably, and reported Dr. Besant's addresses at Benares to the Kasi Tattwa Sabha. Under the guidance of Upendranath Basu, General Secretary, she selected from many issues of *Prasnottara* the most interesting replies to questions and typed them out with a view to publication, but this has been delayed for lack of funds. Mrs. Judson was elected Secretary and Treasurer of the Nelson Lodge, New Zealand, and held this office until elected President in 1917. After eighteen months spent with Miss Edger in Darbhanga she returned to Auckland in 1921, and continued her Theosophical studies until a year or two ago. During these years she was also working for the Women's Christian Temperance Union, being Superintendent of the Peace Department. She was also an active member of the League of Nations Union in Auckland.

NOTES AND COMMENTS

OVERHAULING THE MACHINERY

MR. PHILIP BROCKLESBY, Conisburgh, Yorkshire, England, in reply to the President's *Questionnaire* makes, among numerous suggestions, the following :

Progressive Thought and Activity : National Societies should form committees for collecting and collating the latest psychological theories of their own lands : criticise and annotate with reference to what I call the "Marcault Psychology". Adyar to receive their work and edit it. From the result recommend the most suitable books for study by the Lodges, requesting that any special ideas that catch the imagination of a Lodge be recorded and forwarded to its own National Society.

Effective Leadership : Beware of stragulation by Tradition. Do not build pedestals for defunct leaders. The generation that follows may worship them. Remember that Death preserves the fluidity of Life, that the old forms die in order that the new forms may live.

Seizing Opportunities : The Society should not seek to seize opportunities. It should be something more balanced than an opportunist. So long as each member seeks to become a perfect channel for Life, there is no need to seek to impress others with the worthwhileness of Theosophy ; it becomes self-evident.

World Problems : How can The Theosophical Society as such solve the world's problems when not one per cent of its members have solved their own? The sole reason we incarnate is to solve our own problems. When those are resolved, the world problems cease to exist. To seek to solve another's problems is sure proof we have not solved our own.

The Work of a Lodge : The Lodge should be an open centre for the philosophically inclined to meet congenial companions, without the question of membership entering in. Leave the ex-

ternal manifestation of membership to follow the inner reality.

* * *

THE DOUGLAS SOCIAL CREDIT PROPOSALS

It was with pleasure that I found Col. Normand had replied with a letter in your issue of March, 1935, to my letter published in your issue of November, 1934.

It seems to me very reasonable that such a sincere supporter of the Douglas scheme as Col. Normand appears to be, should expect to explain my objection to the "Theorem of A plus B" by the suggestions he makes regarding the basis of my views. When he remarks for instance that I have probably "read or heard only those critics who have attempted to disprove Douglas", he expresses a view which might be expected in the circumstances, although it happens to be incorrect. If a personal note may be excused I have given far more attention to Douglas adherents than to opponents of the scheme, and practically none to the latter before my present conclusions were formed. Starting some years ago to examine the Douglas proposals sympathetically, I soon suspected the Theorem of A plus B of being fallacious, but proceeded with more Douglas literature till satisfied I had understood correctly. In September 1933 I distributed as widely as I could among those interested in these questions, a paper thoroughly analysing the Theorem in simple mathematical terms, and by no one were my arguments disproved. Unfortunately the paper is rather long, but it is not even necessary to quote it, for I later noticed most of the same arguments used in principle by well known writers and speakers.

I am obliged to Col. Normand for mentioning the chief criticisms of Douglas written during the last two years and the replies, for although I have not read either of the criticisms, I feel sure they will prove helpful to any readers who find

themselves in doubt. I have read and would recommend the reply of Major Douglas to Prof. Copland, *The New and Old Economics*; in this I have found an entire failure to justify the Theorem. Of the two debates mentioned I read an account of the first, and the facts undoubtedly are with Mr. Hawtrey.

When Col. Normand goes on to say without fear of contradiction by anyone who has followed both criticism and reply, that the "A plus B Theorem" has never yet been refuted, he takes up the usual Douglas line of argument. It has been refuted repeatedly, and the usual reply has been a mere reassertion. As I said in my previous letter, it is not possible in a few lines to refute the Theorem without leaving loopholes for misunderstanding on the part of those who wish to go on believing it sound, but a simple statement of the case was presented in a few newspaper articles by Geoffrey Crowther (*News-Chronicle*, May, 1934).

I am frankly puzzled as to why Col. Normand should regard as astounding my statement that "the deficiency of purchasing power which does exist is small compared to the supposed deficiency which forms the basis of the Douglas Proposals", but it seems natural enough that a believer in the Theorem should assure me so enthusiastically how "it is just this actual and inevitable deficiency which the Douglas proposals set out to remove". From my point of view the facts are simply these. If we take as a statement of the Theorem that given in *Credit Power and Democracy*, by Major C. H. Douglas, second edition, pp. 21-22, then the suggested deficiency of purchasing power due to and equal to the sum of B payments, and needing to be made up in some supplementary way, does not exist either theoretically or practically. On the other hand, other real causes of a deficiency smaller in amount have been pointed out by Major Douglas and others. To Col. Normand and others who find difficulty in appreciating this view I cannot do better than repeat the advice given in my previous letter, *i. e.*, trace the whole process of the production of goods, in terms of *all* the cash items involved from the *original* source, the solid, liquid, and gaseous matter of the earth, or briefly from land.

Finally, I do not wish to appear as necessarily an opponent of all the economic suggestions put forward under the Douglas scheme, but I consider that any scheme which is based, even in part, upon the "Theorem of A plus B" must be regarded as unsound.

England

W. A. CHITSON

* * *

The interesting letter on "The Douglas Theory" in the May number of *THE THEOSOPHIST* raises a point to which attention should be given much more prominently by the New Economists.

The natural course for a friend to take when first hearing about the National Dividend, is to make a hasty calculation of $30/- \times 52 \times 40,000,000$ (I write for England) and he arrives at the approximate total of £3,200,000,000 and quite reasonably asks "WHERE IS the money coming from?"

Had the "flow" of money been previously explained, the question would not have been necessary.

Presuming the total of the weekly payments for both National Dividend and National Discount to be say, £120,000,000, most of this sum would be back in the National Credit Office—via the retailer, producer and the banks—for *Cancellation* and *Re-Issue*, in 10 to 15 days.

The transactions in England and Wales which passed through the London Clearing House in 1930 are given in the Macmillan Report as M £65,000.

The total money—coins, bank notes and financial credit, is round about M £2,350; this would roughly give a circulation period of 27 days. But the National Dividend and Discount would doubtless circulate much quicker. The weekly wage is mostly spent within a few days of receipt.

In the wonderful rock gardens at our leading flower shows, where water comes tumbling down in falls, rapids and rippling streams, we have an excellent example of this process of circulation. Possibly but 2000 or 3000 gallons of water may be in use; it is the same water, circulating by pumping back to the head of the waterfall.

So with the money for the National Dividend and Discount; it would be the same money, flowing from, and returning to, its source.

WALTER M. DIMBLEBY

29, Craven Road,
Reading, England.

* * *

FIFTY YEARS AGO

In an address I gave in Belfast, last Sunday night, on "The Masters: Who Are They?", I informed the audience that it was about fifty years ago since I first heard of the Masters, and it is within a few years of that time I have been in the Theosophical Society.

In the *Pall Mall Budget*, edited by W. T. Stead, which I read in a public reading-room, I came across an obscure paragraph stating that a Colonel Olcott had come in contact with a Brotherhood of remarkable men in the East—the Mahatmas he called Them—and that between each member of the Brotherhood and the others there was a magnetic link, which was of such a nature that by sounding a bell-like note, one could attract the attention of another.

In later years, Theosophical literature began to make its appearance in an ever increasing stream. I read with interest what those had to say, who had been brought into contact more or less direct with one or more members of the Brotherhood. But nothing that I read or heard mattered so much as the influence or magnetism, call it what you will, that was realized and remained more or less with the first discovery of information concerning Their existence.

I am a little bit proud, I think, to be able to say that the first Theosophist ever I met and shook hands with and spoke to, was Mrs. Besant herself, and that was on a railway-platform where I was waiting for her.

(REV.) JOHN BARRON

Ballyhemlin Manse,
Ballywalter, Co. Down, N. Ireland.
March 4, 1935

* * *

ECONOMIC THEORIES

The correspondence appearing in your pages on economic theories ought, I think, to be followed by clearly written articles on these theories, Communism, Social Credit, and so on. Throw the magazine open for a whole year to thorough investigation from every angle. Does not the second object of the Theosophical Society centre round comparative religion, philosophy and science? Surely Economics is a science, and the study of all branches of it, comparative? Our spiritual search should include a way out of our present poverty and stupidity. Does not a *Upnishad* declare that "Brahman is Food"? Let us face up to facts. We have enormous production; we have power to increase production perhaps fourfold; we have less and less chance for human labour; we have vast armies of unemployed as a consequence; we have degrading, soul-destroying poverty, menace of war, spiritual and physical exhaustion knit together; we waste and destroy what Nature gives us—not through viciousness but through some economic delusion, *some-where*; we love death more than we love life; we are full of platitudes while men are in anguish. H. P. B. in *The Key to Theosophy* spoke in approval of Edward Bellamy. He was the only economist she knew anything about. If she were with us to-day would she not urge on us the duty of seeking an end of semi starvation while the world's granaries are breaking down with their loads of good things? Let future generations say of the Theosophical Society: "Those Theosophists did their share to create a new civilisation not only in the religious sense, but in the human as well."

E. V. HAYES

[*Editor's Note.*—Hardly an issue passes but the economic situation is discussed in these columns. The Editor welcomes articles and correspondence which have constructive purpose and value.]

* * *

FRESH START

At the age of sixteen, while still at school, I chanced one day upon an article in *Chambers' Encyclopaedia* entitled "Theosophy" and written by Annie Besant. I was keenly interested and sought

further information, eventually securing a copy of a little green book also called *Theosophy* and by Annie Besant, which formed part of a series published by Jacks, London. This book, though compressed in style and somewhat technical, struck me with the overwhelming force of illumination. I knew at once that what I read therein was true.

From that time onward I became immersed in Theosophy. I wrote to the headquarters of the Society in England. I ordered large quantities of books which I devoured with ever-increasing zest. I absorbed everything I read with the fanatical fervour of a devotee. While my school-fellows were fighting, playing the gramophone, or reading sporting and dramatic news, I was earnestly studying the qualifications for Arhatship. I imagined that I would reach that stage without undue delay. I began to regard myself as an advanced soul, steeped in the Ancient Wisdom, and to despise my friends and relations accordingly. My character, however, showed no signs of improvement. I grew more pugnacious and egotistical, and my moods became so peculiar that I believe fears were entertained as to my sanity. But I did not care. I was happy in my ivory tower, looking down from time to time with pity and contempt upon the petty activities of the ignorant non-theosophical world below me. I joined the Society in December, 1925, and the Order of the Star some days later. I went to Ommen in 1926. Then I began to travel and to study and to be touched by the fresh winds of life. The cotton wool in which I had wrapped myself began to unwind. I still retained, unassailably rooted in the depths of my being, the basic Theosophical view of the world, but I began little by little to realize the utter unreality of all my vaunted spiritual achievement. I had achieved nothing. On the contrary, I had much to un-achieve. I was daunted

for a while by this realization, but then the circumstances of my outward existence became so complicated and pressing and experiences crowded in upon me so rapidly that Theosophical study receded into the distant background and became a half-forgotten phantom. I soon ceased to make any effort whatsoever to follow the Theosophical path as outlined by those to whom I had looked up with so much enthusiasm and reverence. My spasmodic attempts at vegetarianism faded away. I drank alcohol whenever I felt inclined. I abandoned attempts at concentrated meditation and allowed spiritual matters to occupy less and less of my time. I gradually lost all control over my thoughts and emotions. My life seemed to possess no direction or purpose beyond an ever-present desire for personal comfort at the lowest cost. My shifting caprices, always dominated by that longing for prominence and ease which were my dual ambitions, led me into every kind of hypocrisy. I compromised with my soul until I began to wonder whether my Star, to which I still feebly tried to hitch a wagon, had not been extinguished. But I never really feared. Theosophy was greater than I had dreamed and had not failed me. It came into my life with blinding force and upset my personality completely. I caught at it to embrace it and even as I felt it in my arms it seemed to escape. My pursuit of it, being purely selfish, led me in the wrong direction. My spiritual struggles, my dark nights of the soul, had been unreal because begotten of the phantasmagoria of my boundless conceit. I am now at the bottom of the ladder again, but I am left with the priceless treasure that is not illusion and nothing can ever take away: The knowledge that there is One all-embracing eternal ever-present Life, and that nothing really matters but This.

PETER SEDGWICK,
Colon, Panama.

YOUTH TO YOUTH CAMPAIGN

YOUNG THEOSOPHISTS ACTIVITY

THE President of the All-India Federation of Young Theosophists (Shrimati Rukmini Arundale) is promoting through *The Young Theosophist* a Youth to Youth Campaign "to harness the Youth Spirit to the world's problems." The campaign is to be made effective not only in India, but among Young Theosophists all over the world. The purpose is to bring Theosophical Youth in touch with Youth outside The Society, and secondly to make a definite contribution to the solution of the world's problems. Among the publications immediately proposed are :

1. A series of leaflets on "The Value of Theosophy to Youth," and other Theosophical teachings, for example Re-incarnation, Karma, The Existence of the Masters, Occultism, etc.

2. A series of articles in *The Young Theosophist* setting forth "What Is Youth Thinking About ?": society youth, college youth, anti-war youth, everyday youth. What are youth's difficulties, dissatisfactions, remedies, desires? What are the most significant dates in history? The most catastrophic events in history? Who have been the greatest contributors to civilization in the fields of art, philosophy, statecraft, occultism, religion, education, war, leisure, seership, international brotherhood, inter-kingdom brotherhood, and so on. What is the matter with the Press, the picture houses, theatres, education, food, dress, the home, citizenship?

If it can make a vital contribution to the amelioration of conditions in the community and national life, the Young Theosophist Movement might become a very valuable thing. Here, at any rate, is an opportunity for Youth to understand Youth and its problems. Shrimati Rukmini is heading the campaign, and hopes it will spread to Young Theosophists in other countries, of whom she knows so many.

UNITING WORLD YOUTH

A movement to link up youth all over the world has been inaugurated by Miss Jean Glen-Walker, Theosophical lecturer and organiser, who travels extensively in Mid-European countries. Her aim is to get youth T. S. Lodges to work not only together but "with Youth in every department of life," so as to aid in the "work of reconstruction and bring in the ideals of the new age." She invites the youth of the Theosophical Society to unite in a world movement for the welfare of Youth, for "a strong centre of united youth in the Society should have a far reaching influence both inside and outside the Society."

Miss Glen Walker has already formed (in 1934) two Lodges for Youth, Lodge Arundale and Lodge Rukmini at Zagreb in Yugoslavia, which will work on special lines: the Arundale Lodge will study Dr. Arundale's messages to Youth and attempt to apply these to daily life, the main object being to spread the ideals and influence of The Theosophical Society to non-members; Lodge Rukmini is devoted to the study of (1) Art, Music and Beauty; (2) Theosophy; (3) World Conditions and Problems—unemployment, war, crime, insanity, and the discussion of science and inventions, and political ideals and their constructive value.

Miss Glen-Walker has addressed a letter to youth leaders in many countries, seeking their co-operation in this effort to unite youth throughout the world. To the youth of Australia and New Zealand, "where you have the pioneer spirit and fire of enthusiasm," she suggests that someone should write a quarterly letter to be circulated among the Youth Lodges in the West, regarding (1) Methods for forwarding youth ideals; (2) Progressive methods in education, art, crime, medicine, etc.; (3) Youth's experiments and practical application of Theosophical teachings.

The letters should be sent direct to Mrs. Leins, 12 Gloucester Place, London, W. 1. Miss Glen-Walker adds: "It is

possible that your letter will be sent at once to Yugoslavia and there translated into German, Croatian and Serbian. A copy will be sent also to Roumania and there translated into Russian, Roumanian, German, French and Hungarian. In time we may be able to organize a Youth *Bulletin* with letters from all over the world, linking up Youth in its idealism and fiery enthusiasm for World Reconstruction."

Miss Glen-Walker encloses details of the organisation of the South African Youth Movement, founded by Mr. Geoffrey Hodson.

YOUTH AND CIVIC SERVICE

The positive need for young people to step in and seize their opportunities in local and national government was stressed by the Mayor of Richmond, Thames Valley, (England) in an able address which he delivered at the annual civic service

of the Richmond Brotherhood in St. Paul's Church in April.

In appealing to the young people to take some interest in the civic work of the town, the Mayor said many people sought pleasure, but he believed that if they gave up more time to societies which worked for the benefit of other people in the town they would become far more happy; the benefit to the country would be incalculable. More young men were wanted on the Council and in Parliament; some elderly men were necessary, but some young men full of energy and keenness, who would take a few risks so that we could get somewhere, would be very desirable.

Dr. L. Church, President of Richmond College, in an inspiring address, said that citizenship must extend beyond municipal borders. He was rather tired of following the lead of politics; Brotherhoods and Christian Churches of all shades of opinion should at least be leaders in all questions that affected the morals of the world.

THE ADYAR LIBRARY

WHAT THE WESTERN SECTION NEEDS

II

A generous Bombay friend has made a donation to the Adyar Library large enough to purchase the first list of needed books which Mr. Hamerster (curator of the western section) published in our June issue. Mr. Hamerster writes further:

FOR the first instalment of this series, I refer the reader to the June number of THE THEOSOPHIST, page 299, especially to the introduction preceding the list of books, which we hope some generous-hearted well-wisher will supply to the Adyar Library. And here follows the second list:

11. Under No. 5 of the first list I mentioned Sir Arthur Eddington's *The Nature of the Physical World*. Meanwhile there has appeared a sequel to it in

a series of lectures delivered by him at Cornell University, and published by the Cambridge University Press (price 10/6), under the title of *New Pathways in Science*. The book contains the result of Sir Arthur's further study of modern science and of the philosophical outlook to which it has led in his mind.

12. Under Nos. 4 and 6 I also mentioned Sir James Jeans's *Through Space and Time*, and Professor Whitehead's *Adventures of Ideas*. I take this opportunity to emphasise the importance of these books, as revealed by the former passing now through its 23rd thousand, and the latter through its 3rd reprint. The price of the first is 8/6 and of the second 12/6.

13. To keep to science for the time, I will also beg for Albert Einstein's *The World as I See It*.

14. Also for *The Frustration of Science*, by Sir Daniel Hall and six other writers, with a foreword by Professor Soddy (price 3/6). Sir Arthur Keith writes of it: "There is no need to commend this book. Something is far wrong with the scheme of things when we have to destroy food and then seek for a remedy in the reduction of the birth-rate. Let the public read what Masters of Science have to say on the matter." Really, this seems to be a book of the greatest actuality.

15. We turn now to psychology, animal as well as human, and start by noting E. S. Russell's book on our "dumb and speechless" brethren, entitled *The Behaviour of Animals* (price 10/6). It announces itself modestly as "an introduction to its study", but a reviewer calls it "an excellent summary of the existing knowledge of animal behaviour." We need such summaries and surveys of special bodies of knowledge in our Library.

16. Another animal book is Dr. Raymond L. Ditmar's *Confessions of a Scientist* (New York, 15/-). "The writer has charge of the reptiles in the New York Zoo, and is a kind of chaperone for all its beasts. The assets of a keeper are observation, humour and pluck. Read the story of the mamba, a poisonous snake, of the 24 tarantulas, and the vampire," writes an appreciative bookman.

17. A popular book on human psychology is Dr. Raymond B. Cattell's *Your Mind and Mine*. It is "an account of psychology for the inquiring layman and the prospective student," as the sub-title tells us. "Charmingly written, easy to read", testifies a reader. That is what we want. (Price 7/6).

18. Under Nos. 9 and 10 of the former list I asked for a subscription to *Baconiana* and for the *Arden* or *The New Cambridge* edition of Shakespeare. I must correct the last item. What I meant was *The Cambridge* (without the adjective *New*) edition, constantly reprinted by Macmillan & Co, in nine volumes. To these items I now add the very avaricious request for Ellis, Heath and Spedding's edition of *Bacon's Works* in seven volumes and Spedding's

Life and Letters of Francis Bacon, also in seven volumes. I think they can be had nowadays only from an antiquarian bookshop. A more modest request is Bacon's *Philosophical Works*, collected from Spedding's edition, and published separately by Robertson in one volume.

I will finish this instalment with the information that the Adyar Library acquired last month two books by purchase. The first is the 2nd edition of Professor McDougall's *The Energies of Men*, "a study of the fundamentals of Dynamic Psychology". The book is "likely to be my last book on psychology," the old Professor informs us, and is an endeavour to present in one volume of moderate compass the most essential parts of the author's larger works, *Outline of Psychology* (10/6) and *Outline of Abnormal Psychology* (15/-), which the Adyar Library cannot count among its possessions.

The second book acquired is *A Picture Book of Evolution*, adapted from the work of the late Dennis Hird by Surgeon Rear-Admiral C. M. Beadnell, with a foreword by Sir Arthur Keith. The Profusion of pictures with very condensed text makes it an admirable book for illustrating lectures on evolution by projecting the pictures through an episcopo on to the screen, for all the audience to see. Has not Pope or another said that the eyes are better teachers than the ears. Lecturers should perhaps keep this more in mind.

It is evident from the last two paragraphs that the Adyar Library is very frugal in its purchases. In this connection I want to let readers know that we abstain from the purchase of any of the books mentioned in these monthly lists for six months after their publication in THE THEOSOPHIST. That will give our prospective donors ample time to decide and let us know which books they will eventually bestow on the Library. These we will publish immediately in THE THEOSOPHIST, as well as those which we will acquire ourselves after the period of six months.

All the books in the lists not thus mentioned as having been acquired, by donation or by purchase, remain open, of course, for donation.

A. J. H.

ENTRE NOUS

THE KING EMPEROR'S "SUB-HUMAN SUBJECTS"

WE are intrigued by the following resolution which early in May was telegraphed by the President of the Bombay Humanitarian League to the King-Emperor :

"On behalf of Bombay Humanitarian League, most respectfully beg to convey our heartiest greetings to His Majesty on the occasion of Silver Jubilee celebration. Also beg leave most respectfully to appeal to His Majesty on behalf of the humanitarians in India to issue instructions to those responsible for Silver Jubilee festivities to celebrate this auspicious occasion in such manner as can enable all human and sub-human subjects of His Majesty to observe it with all freedom ; that such inhumane festivities as that of public ox-roasting be discouraged, and it is humbly requested that His Majesty be pleased to express their desire to the public to refrain from such practices which involve cruelty to dumb animals who form a part of His Majesty's subjects."

Probably none but a Theosophist would have used the happy expression, "Sub-human subjects of His Majesty". How will our constitutional pandits in England like it? Will they object that no sooner have they dealt with "Votes for women," than another campaign is afoot for "Votes for sub-human subjects"—nothing less than votes by animal suffragists—gaols for sub-human suffragists—breaking of windows, slashing of pictures and smashing of heads, de-hatting or de-turbaning of Cabinet Ministers and so on, not to mention forcible feeding. The humane cry of the eighteenth century was the "rights of man"; the rights of women were conceded in the nineteenth, and the rights of animals is a civilizing battle-cry for the twentieth. The right treatment of animals is one of the world's progressive causes, and it is one way of making India—and no less every other country in the world—great.

* * *

"THERE GOES GOD!" ✓

There is a remarkable individual, a full-blooded Negro in the United States of America, who is attracting a great deal of attention. He is called "Father Divine" and proclaims himself to be the revelation of God. "There goes God", his followers say as he passes. Among the Negro people and also on some whites he is having a remarkable effect. He is said to have raised the dead. From his New York centre his influence is felt in remote corners of the earth, from Germany to South Africa. His following in Harlem (the Negro quarter of New York) runs into several hundred thousand, although 20 millions are claimed throughout the world. An American F. T. S. writes: "As far as one can judge, 'Father Divine', the Negro evangelist, has extraordinary psychic powers. He claims to be the Deity in person, the first Person of the Trinity, and his disciples proclaim him as such with no qualifications. One of the most striking features is that he claims to have the power of materializing any amount of money needed. There is never any appeal made, yet there seems to be an unlimited amount available in his treasury. Hundreds of poor people are fed free every day and much good appears to have been done among down-and-outers, criminals and drink and drug addicts. The meetings are along the 'camp-meeting' type. They begin with a large feast. Most of the food—which is not vegetarian—is supposed to be materialized when he is present in person and sometimes when he is not. The meeting consists of talks explaining why he is God and what will happen to disbelievers, 'testimony' from converts, singing, shouting, rhythmic stamping and clapping and wild shouts of 'Father Divine is God'. Some sensitive people who visited these meetings became so ill by sensation in the solar plexus that they had to leave. There seems to be some analogy between the methods of 'Father Divine' and the Deity of the Old Testament, even to the 'smiting

of enemies', for it is reported that a judge of an American Court died suddenly three days after sentencing 'Father Divine' to imprisonment and fine. The best point about this amazing movement is that hungry people are fed and criminals are reformed. The religious expression is of a kind in which Negroes have always indulged, and which appears to suit their type of body and mind, but such terrific violence of emotion and such primitive forms of worship as are witnessed at his revival meetings in Harlem are hardly suited to the temperament or the vehicles of evolved and sensitive people".

* * *

ALWAYS ON DUTY

It reminds us of some of the world's great people, who are today no less incessantly working and no less accessible, to read the following story of the Emperor Ashoka told by Jawaharlal Nehru in a volume of letters written to his daughter. Ashoka was always ready for public business. "At all times and at all places," the Emperor gave orders, "whether I am dining or in the ladies' apartments, in my bedroom or in my closet, in my carriage or in my palace gardens, the official reporters should keep me constantly informed of the people's business." If any difficulty arose, a report was to be made to him immediately, "at any hour and at any place," for, he says, "work I must for the commonweal."

* * *

MAN, PROTECTOR INSTEAD OF KILLER

Seven years ago, so the story is related by Mrs. William Weigmann of Glenwood, Girl Scout leader, her brother, Charles Carroll, rescued a little fawn from a dog that was chasing it. He brought the animal to his home in Indian Lake Village, U.S.A., for safekeeping until the close of the hunting season.

When the roar of hunters' guns had ceased, Mr. Carroll released the fawn. Next spring he was astonished on opening his door one morning to find a deer contentedly browsing in his yard. It was the fawn, now a full-grown deer.

All summer the animal roved about the yard of the Carroll home. No tether was necessary until the sound of hunters echoed through the woods once again. Then Carroll, who has a government permit, penned up his pet for its protection.

When winter came the deer was released to roam in native haunts. On March 8 of the following year, it reappeared in Carroll's yard and the history of the preceding year was repeated.

Each year since, the doe has returned in the spring to spend the warm months at the Carroll home.

Here is the other side of the medal, of man as killer, treading the rich, young life under the iron heel of vested interest :

THE MUNITION MAKER'S PRAYER

Great God of Battle, hear us while
we pray
For greater profits than we now
receive,
Grant us another war without delay,
Since mothers now have almost
ceased to grieve
Because of sons whose blood we
sacrificed
A few short years ago. Their younger
sons
Are at the age, when, in the name of
Christ,
They can be used as fodder for our
guns.
So help us to arouse men's fear and
hate,
And let the tongues of pacifists be
dumb.
For us by war to make thy kingdom
come,
Great Lord, make haste, else it may
be too late,
And don't forget the profits that
accrue :
We'll use a tithe to build a house
for you.

From *World Events*, 1-3-35.

* * *

ABRAHAM LINCOLN AND THE UNSEEN

Though Lincoln never joined a church, he was a deeply religious man. His wife says "it was a kind of poetry in his nature,

and he was 'never a technical Christian'. But he had a firm faith in God, and in the guidance of a will beyond his own. On one occasion he said :

"I have had so many evidences of God's direction, so many instances when I have been controlled by some other power than my own will, that I cannot doubt that this power comes from above. I frequently see my way clear to a decision when I am conscious that I have no sufficient facts upon which to found it. But I cannot recall one instance in which I have followed my own judgment, founded upon such a decision, where the results have been unsatisfactory ; whereas, in almost every instance where I have yielded to the views of others, I have had occasion to regret it. I am satisfied that when the Almighty wants me to do or not to do a particular thing, He finds a way of letting me know it."

How this fits in with definite direction from the inner worlds is indicated by Mr. W. Q. Judge in the following passage in *Echoes from the Orient* :

"Pillars of peace and makers of war such as Bismarck, or saviours of nations such as Washington, Lincoln and Grant, owe their elevation, their singular power, and their astonishing grasp upon the right men for their purposes, not to trained intellect or long preparation in the schools of their day, but to these very unseen Adepts, who crave no honours, seek no publicity and claim no acknowledgment. Each one of these great human leaders whom I have mentioned had in his obscure years what he called premonitions of future greatness, or connection with stirring events in his native land. Lincoln always felt that in some way he was to be an instrument for some great work."

Why he achieved was because he was true to his Higher Self. "I am not bound to win," said Lincoln, "but I am bound to be true. I am not bound to succeed, but I am bound to live up to the light I have."

* * *

A SCENE AT HAWARDEN CASTLE

An extraordinary story of Mr. Gladstone is told in *Ghosts I Have Seen*, by Violet Tweedale, a born psychic. Mrs. Tweedale was not aware until she was a grown-up

girl that other people were not clairvoyant like herself. She writes :

"I was staying at Hawarden with the Gladstones whilst the Irish troubles of 1882 were at their height. One afternoon I saw Mr. Gladstone unfold what looked like a large poster, glance at it, then suddenly he dashed it to the ground and stamped viciously upon it. I could not fail to know he was desperately annoyed over something, for he was suddenly wrapped in a brilliant crimson cloud, through which sharp flashes like lightning darted hither and thither. I remember Mrs. Gladstone murmuring something about 'posters being torn down in Ireland,' but I was too thrilled over her husband's aura to pay much heed. I shall never forget that scene and the practical disappearance of Mr. Gladstone in the enveloping folds of a great red cloud. In a minute or two he emerged, and resumed his habitual aura, which extended to about two and a half feet beyond his head, and was largely tinged with purple."

* * *

LORD ROBERTS'S PROPHECY

Past, present and future were all one when Lord Roberts made the following remarkable prophecy in 1908, six years before the outbreak of the Great War, in a speech at Quebec :

They refuse to believe me, and we sleep under a false security, for I do not hesitate to affirm that we shall have a frightful war in Europe, and that England and France will have the hardest experience of their existence. They will, in fact, see defeat very near, but the war will finally be won by the genius of a French General named Ferdinand Foch, Professor in the Military School in Paris.

What high counsel did Lord Roberts share that enabled him to predict which side would prove victorious, and to name the man through whom the victory would be won ?

* * *

"IS IT REINCARNATION?"

Under this heading the *Sunday Express* (London) reports that a committee of psychiatrists in Budapest are to examine

Iris Farczady, the seventeen-year old daughter of a Budapest engineer, who speaks only Spanish and cannot speak Hungarian, her native tongue. In 1933 she was dying of influenza: there was a moment when she was believed to be dead. Then she recovered—but forgot her native language, and through a Spanish interpreter declared:

"I am Senora Lucia Altarez de Salvio. I was the wife of a working man in Madrid, and had fourteen children. I was forty years old and rather sick. A few days ago I died, or at least thought I was dying.

"Now I have recovered here in this strange country and wonder what happened to me. I am sorry I cannot speak Hungarian."

She is singing Spanish songs, preparing special Spanish food, and giving graphic descriptions of Madrid, where she has never been. She had not known a word of Spanish before her illness, as far as her parents know.

Mme. Farczady thinks her daughter has undergone the influence of some "spirit". Her father believes that she went mad.

Plainly a case of *avesa*, or the occupation by an entity of another body. Colonel Olcott describes several instances in *Old Diary Leaves*, and various kinds of *avesa*, the classic example being the occupancy of H. P. B.'s body by the Mahatmas who through her wrote *Isis Unveiled* and *The Secret Doctrine*.

* * *

ACHIMOTA'S GOODBYE TO GREAT LEADER

Achimota, the great educational centre for Africans on the Gold Coast, will soon be saying farewell to its founder, Alec Fraser.

For ten years this great educationist has been laying the foundations of a new Africa by providing, in co-operation with the Government, an opportunity to the sons and daughters of African chiefs and leaders which would help them to guide the destinies of their people into healthy channels.

While taking from the West, through European teachers, all the best the West has to offer, Mr. Fraser has been anxious that the African should not lose the best in his own race and traditions.

Mr. Fraser was fortunate in having as a colleague Dr. Aggrey, the great African teacher, who believed intensely that the White and Black races must co-operate for a better and nobler civilisation.

Dr. Aggrey used to say that, just as the piano has two sets of keys, white and black, and one cannot bring out good music by playing them singly but together, so must the two races combine to bring out a harmony of life.

The difference Achimota has made in racial relationships in the last ten years is evident from the fact that recently, at a reunion of the old boys and girls, a company of 300 white and black men and women, including officials and business men, sat down to a common meal.

Ten years ago, if a dinner party of this kind had been suggested, people would have laughed at the very idea; but Achimota has proved that friendliness is possible when men and women begin to look at life through higher and deeper motives and ideals.

Mr. Fraser's name will go down in African history as one of the great Britishers who tried to put into practice the doctrine that "God has made of one blood all nations of men to dwell upon the Earth."

J. L. D.

PRESIDENT'S MESSAGE TO SWEDEN

The President (Dr. Arundale) air-mailed the following message to the Swedish Convention held at Stockholm in June :

I GREET you all, my brethren in Sweden, and wish I could have been with you on the occasion of your Diamond Jubilee Convention. It has been necessary that I should remain in India and largely at Adyar during this Diamond Jubilee year. There has been very much to do to help your International Headquarters to regain some at least of the strength it knew many years ago, but has to some extent lost. As is Adyar, so in no small measure is The Society in the world. I have been staying at Adyar uninterruptedly during the last eight months, and have found my whole time fully occupied in working specially for Adyar and in fulfilling certain parts of my Seven Year Plan, with regard to which you will be able to read in the July THEOSOPHIST.

I hope next year that Rukmini and I will be able to make a fairly extensive tour of Europe, and perhaps, if convenient to you, to enjoy a Scandinavian Summer School in one of the many beautiful spots in your northern lands.

In the meantime, we must all work heart and soul for two great objectives: first, the most inclusive and unbreakable friendship among us all within The Theosophical Society, so that no differences, however vital, are permitted for an instant to cloud in any way that friendship which, on the outer planes, expresses itself in sincere mutual appreciation; second, the spreading in all wisdom and enthusiasm of the truths disclosed to the world through the Science of Theosophy. The world needs Theosophy. But are the members of The Theosophical Society Theosophists? Are they, we will not say "learned", but at least students of the Science?

I urge every member to spend as much time as he can in studying Theosophy as revealed to us in our classic literature, so

that, having some knowledge of Theosophy, he may be able to spread far and wide its comforting, its healing, powers. In whatever aspect of life we may be interested, as members of The Society we must apply to it the light of Theosophy, or we shall have in vain become channels for Theosophy's fructifying waters.

All good wishes to you, dear brethren, and the hope that Sweden may send at least one or two representatives to the Diamond Jubilee International Convention which we shall be holding at Adyar in December.

George S. Arundale

A MESSAGE

TO THE MEMBERS OF
THE THEOSOPHICAL SOCIETY

on the occasion of

THE DIAMOND JUBILEE YEAR

by the President

DR. G. S. ARUNDALE

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2GB—A DYNAMIC RADIO STATION

THE Theosophical Broadcasting Station—2GB Sydney, "The Nation's Station"—is publishing a monthly bulletin, *Broadcast Advertising*, which indicates the rapid progress of broadcasting in general and of Station 2GB in particular. 2GB has the greatest "punch" of any radio station in Australia, and it is all to the credit of the Theosophical Society that it is run by a dynamic Theosophical manager, Mr. A. E. Bennett. It is due in large measure to the efficiency of 2GB and its continuous propaganda that Theosophy and the Theosophical Society have won esteem in New South Wales, and indeed throughout Australia.

Well we remember Dr. Arundale at the opening ceremony eight years ago saying that 2GB would broadcast goodwill and would become a powerful factor in the life of the Australian people. It has, indeed, become integral to the national life. And what discomfiture he felt at the new sensation of having to stand still before the microphone—"this tin box", as he called it to everybody's amusement—"pouring words into it and never filling it up".

When 2GB went on the air, the staff numbered four. Today it is over sixty, and the Station boasts the most efficient engineering, artist, programme, advertising and advance copywriting departments of all the broadcasting stations in the Commonwealth. By the end of 1932 it became necessary to reconstruct the studio system and replace the control equipment. The exclusive services of first-class personalities George Saunders, Gladys Moncrieff, George Edwards, A. M. Pooley—began at this point.

In 1933 2GB extended the use of American transcriptions, introducing some novel features, and established exclusive sources of supply in America. On his visit to the U.S.A.; 1933-1934, Mr. Bennett secured new supplies of these features and many sole agencies for Australia. In 1935 a new campaign is being put into effect which provides the Station with two more

studios and wide-range transmission giving depth and perspective to reproduction.

Mr. Bennett's way of keeping ahead is to think ahead. In 1933 he was thinking in terms of 1935. Today he is thinking in terms of 1937. He calls his staff together and talks to them thus: "2GB is not only going to keep pace with new developments, but it must keep in advance of the steady pace of most stations, and *initiate* these developments. It cannot be hampered in its progress by anyone who lags behind. The pace will be fast, and the staff can do one of two things—keep pace individually or fall out." It is this constant drive and pressure which keeps 2GB ahead.

2GB's customers have learned that radio announcements greatly improve the "pull" of their newspaper advertising. The April number of *Broadcast Advertising* records several renewals of contracts for extended terms and unusually successful advertising results credited to 2GB as compared with various other Stations.

One of the finest activities is the 2GB Happiness Club, which has over 10,000 members. Lady Hore-Ruthven, the State Governor's wife, following the lead of Lady Game, her predecessor at Government House, has granted her patronage, and attends the most outstanding of the Club's functions. The Club has 50 branches in Sydney and Newcastle, N.S.W. Mrs. Stelzer, President of the Happiness Club, reports that a branch which was started in Adelaide is flourishing, and that a branch has been opened at Exeter, England. The Club's motto is "Others First" and in helping distress cases the members certainly live up to it—they help hundreds of cases a year, unobtrusively, unostentatiously.

No less unobtrusive is the Theosophical output. It goes over through the women's sessions, through the Psychology Club, through the Happiness Club, through the Sunday night talks by eminent people, with all their implications of brotherhood,

through the service broadcast from St. Alban's every Sunday morning—these set the tone, the 2GB “vibration,” which distinguishes 2GB from every other Station in the world.

There is an aura of historical romance round the call-sign 2GB. The postal authorities refused to sanction 2AB, because it would not “go over,” so the manager

submitted 2GB, which was approved, and the Station made its determined link with Annie Besant, even though in an earlier life as Giordano Bruno. This remained secret history until the beginning of 1934, when the manager at a banquet “let it out”—and the radio papers displayed it with a picture—not of Bruno, but of Mr. Bennett.

DIAMOND JUBILEE CONVENTION

INFORMATION FOR DELEGATES AND VISITORS

1. The Sixtieth Annual Convention of the Theosophical Society will be held at Adyar, from December 26th, 1935, to January 5th, 1936. The programme will be announced later.

GENERAL INFORMATION

2. *Delegates.*—All members of the Theosophical Society *in good standing* are welcome as delegates. They must register their names not later than December 10th. Delegates not registered by December 10th cannot be guaranteed accommodation on their arrival.

3. *Non-Delegates.*—The Convention is open also to non-members who apply for and obtain the necessary permission from the President.

4. *Registration Fee.*—Every delegate, whether a visitor to Headquarters or a resident therein, must pay a registration fee of Rs. 2. Registration fee for Young Theosophists under 25 years of age, Re. 1. Registration fee for non-delegates from 12 years upwards, Rs. 3. Children from 5 to 12, As. 8.

5. *Requirements.*—Delegates, Indian and European, should provide themselves with bedding, mosquito-nets, towels, soap, drinking vessels and travelling lanterns.

6. *Payments* for registration, accommodation, or special huts (see below), to

be sent with the order to Mr. B. Ranga Reddy, The Theosophical Society, Adyar, Madras.

7. *Volunteers.*—Members who desire to give assistance are requested to notify their names as early as possible to the Inquiry Office. Volunteers must register as delegates and pay their own charges.

8. *Inquiry Office.*—All inquiries (including requests for permission from non-delegates noted in Paragraph 3 above) should be addressed to Dr. G. Srinivasa Murti, the Recording Secretary, The Theosophical Society, Adyar, Madras.

9. *Arrival.*—Each person, on arrival, should promptly report at the Inquiry Office and there receive his envelope of instructions, which will include, in case of delegates, his badge as a delegate.

10. *Duration of Arrangements for Delegates.*—The arrangements for both Indian and European delegates will hold good from December 18th to January 8th.

ARRANGEMENTS FOR DELEGATES AND VISITORS DESIRING TO LIVE IN INDIAN STYLE

11. *Rooms in Bhojanasala and Quadrangles.*—Only a few rooms will be available, Rs. 9 to 16 according to size. Preference will be given to ladies and delegates accompanied by their families.

12. *General Accommodation.*—The charge for accommodation in the general sheds will be Rs. 2 for each person. Guests of permanent residents in family quarters who are not members of the Theosophical Society will pay Re. 1. Persons who are not members of the T. S., but who are members of the family of a permanent resident and have resided at Adyar for not less than 6 months previous to the Convention are exempt from payment of non-delegate fees.

13. *Special Accommodation.*—On previous notice being given, not later than November 15th, special huts will be provided :

An ordinary hut, 10ft. by 12ft., at Rs. 9 with mats.

A large hut, 20ft. by 12ft., at Rs. 16 with mats.

No furniture can be supplied, with the exception of some cots and chairs, on hire at Re. 1 per cot and As. 8 per chair.

14. *Reservation Fee.*—Reservation of room or erection of special accommodation will not be made unless the charges for the same are paid in advance.

15. *Meals.*—During the Convention days, two meals in Indian style per day will be provided to all registering for the Convention, and they will be charged As. 4 for an ordinary meal and As. 5 for a chappati meal.

Tickets for meals must be purchased at the Bhojanasala between 6 and 8 a.m. for the evening meal, and 2 to 4 p.m. for the next morning meal. Those who omit to purchase tickets within these hours cannot be given a guarantee that meals will be ready for them.

16. *Refreshment Stall.*—During the Convention period (from December 18th to January 8th inclusive) a refreshment stall will be open,

ARRANGEMENTS FOR DELEGATES AND VISITORS DESIRING TO LIVE IN EUROPEAN STYLE

17. *Charges.*—The charge for board and lodging, with meals at Leadbeater Chambers in European style, will be Rs. 5 per day. Separate rooms in Leadbeater Chambers, Blavatsky Gardens, or in the special huts near the Chambers cannot be guaranteed.

The charge for meals at Leadbeater Chambers, without accommodation, will be Rs. 4 for chota hazri, lunch, afternoon tea and dinner, and Rs. 3 for lunch and dinner only. Hot water for baths will be available, if required, on extra charge.

18. *Special Convention Concession.*—Where visitors share rooms in Leadbeater Chambers, the following reductions in charges will be made :

In respect of rooms in Leadbeater Chambers the rental of which is Rs. 45 per month :

Where two share a room Rs. 30 for each,

„ three „ „ „ 25 for each,

„ four „ „ „ 22½ for each.

Proportionate reductions will be allowed in respect of rooms in Blavatsky Bungalow and Leadbeater Chambers the rents of which are above or below Rs. 45 per month. The maximum number of persons allowed to live in any particular room will be fixed by the Executive Committee. The period of this concession will extend to six weeks only from 10-12-35 to 21-1-36.

19. *Reservation Fee.*—Accommodation will not be reserved unless a Reservation Fee (which will not be returned) of £ 2 or its equivalent is paid in advance. Credit for this amount will, however, be given when the final accounts of those attending the Convention are made up.

Delegates who register under this arrangement will be served all their meals in the dining-room of Leadbeater Chambers.

Adyar, Madras

7th May, 1935.

G. SRINIVASA MURTI,

Recording Secretary,

The Theosophical Society.

PROFESSOR MURDOCH'S UTOPIA

IT sounds like an echo of that splendid Who's for Australia-All for Australia campaign of a few years back to hear Professor Murdoch of Perth University endeavouring to stir Australia out of its apathy. Lecturing in Perth he said men flattered themselves that they were living in an age of progress, and did not care to ask in what way they were progressing. So long as they could look out of the carriage window and see the country flying past they congratulated themselves on the speed and did not care whether they were speeding to Geneva or to Moscow, up to Utopia or down to Gehenna.

Changes must come, Professor Murdoch said, and the thing to make sure of was that they should have so clear an idea of the Australia they wanted, and get so many people to agree to want the same kind of Australia that they could control these changes.

Personally, he believed they could have the Australia they wanted if they wanted it badly and wanted it unitedly. The Australia of the future would reflect their determination, if they were determined, and their apathy if they were apathetic.

Professor Murdoch visualised the following picture of the Australia he wanted to see, and we reproduce it here because it is an ideal for all countries. He said :

I want, first, a country of healthy men and women ; we must not flag in that war with disease and death, in which we have already won our medal.

I want a country of free men and women, free to be the persons they were meant to be ; for no two of us are alike, and a country that tries to force its citizens into one mould is a poor sort of country to live in.

I want a country where opportunities are equal for all, so that all may have a chance of finding their true place in society and the work they are fitted for.

I want a country where there are plenty of games—games as games, not as spectacles for crowds to watch—and in which the true spirit of sport prevails ; but a country where sport is given its true place among life's values.

I want a country which gives its children the very best education that human wisdom has yet devised ; and which gives to all its children, rich and poor alike, the very best education they are capable of benefiting by.

I want a country so educated that it can choose its best and wisest to govern it.

I want a country whose children are trained from the earliest age, not for competition with one another as at present, but for living together a friendly and helpful life, trained in social sympathy.

I want a country in which money is the servant and not the master ; an instrument used by all for the good of all, not by a few for the enslavement of the many.

I want a country which distributes its work fairly, so that none is demoralised by idleness and none is demoralised by overwork.

I want a country which provides abundant leisure—leisure not meaning the hours in which one does nothing, though these are useful, but the hours in which one does the things one is really interested in.

I want a country which is entirely tolerant of all religions and of all eccentricities of thought and speech ; a country not rent by perpetual discords, but one in which all regard themselves as comrades and companions-in-arms, marching together towards a common goal ; a country which has trodden underfoot all the old racial animosities, which dislikes no other country and which no other country has cause to dislike.

I want a country in which there are no classes as we use that term now ; in which character counts for everything and possessions for nothing.

I want a country which cares greatly for books, for music, for painting, for philosophy, for science, for all those higher activities of the human spirit which have raised men above the brutes and clothed life with splendour.

You will say that I have left out the most important thing—religion, and the work of the church. But the country I have tried to describe will be itself a church, a place where men are trying to make the will of God prevail, as in heaven, so on earth.

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BOOK REVIEWS

A NEW PRESENTATION OF THEOSOPHY

"You", by George S. Arundale. (*The Theosophical Publishing House, Adyar. Indian Edition, Rs. 2-8 ; Export Edition, Rs. 3-12.*)

The President's new book reveals him not only as philosopher, but as poet and musician too. Dr. Arundale lives to a rhythm, and his book is rhythmic. From his first plunge into the Theosophic stream, declaring what Theosophy is, then indicating who "you" are, what death is and what love ought to be, there is a rising crescendo into the author's kingdom of music—in the chapter headed "A Mode of Transcendence"—through "Your Search for Beauty" to the climax of "Your Goal"—the kingship to which we are all striving. Essentially the author is a musician, has been composer and executant, and to him, as it might be for each, music is a mode of transcending the less and entering the more, of looking over the edge of the world into the Infinite. Not only that, but for Dr. Arundale God Himself is music, the manifested universe His orchestra, and from His Heaven of Sound He sings the Song of Life in the lives of every living thing. Music is but one mode of interpretation of Life, however; he envisions the universe no less in terms of love, of death, of beauty, of Theosophy—since "all the worlds are alive with blossoming and flowering triumph," and "Theosophy is the science of Triumph, and therefore the precious heritage of all that lives."

This is a book that will stand more than one reading. It is more than opera or oratorio—it is a Song, the Song of Life singing through every one of us, and through everything that we do. It is a challenge, set to music, if you like—a kindly challenge, to test our ways of life with the touchstone of Reality and as soon as possible to burn away the undergrowth which impedes our progress to the Kingship which is our inevitable goal.

Dr. Arundale anticipates us by saying: "This book is a brief epitome of my Theosophy," and he has sketched his Theosophy in the hope that each student will be induced by reading it to find his own Theosophy for himself, however radically different it may be. The book is unique in two respects, in addressing "you" as an individual, and in stating Theosophy in the light of modern knowledge; it is a book of permanent value, and one which, I dare predict, will become part of our "classic literature."

J. L. D.

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IDEALS OF EAST AND WEST

"Ideals of East and West," by Kenneth Saunders, Litt. D. (*Cambridge University Press, 10/6.*)

Confucius said: "Men cannot work together until they have similar principles". Dr. Kenneth Saunders adds to this: "Or until they understand where their principles differ".

"What does each people mean by the ideal it has evolved? Where can one supplement the other?—If East and West are to enter into a real partnership, their Great Teachers must be understood by all men of goodwill to-day."

"It is very interesting to see how the ideals of these Teachers differ one from another. The Christian ideal of the suffering servant, drawn as it is from Hebrew vision and experience, is very different from that of the superior man of Aristotle and from the Chun-tse of Confucius, yet how closely at times it approaches the Mahatma and the Bodhisattva of India. The Buddha again has affinities with Jesus as well as with Confucius and Socrates, and in the long procession of the torch-bearers of each race, certain types of ethical ideals recur."

It is with this in view and at the suggestion of His Highness the Maharaja Gaekwar of Baroda, that this very valuable

book has come into being. The author has taken the ethics of the East—those of India and the Chinese, with their derivative, the Japanese ethic; and the ethics of the West—those of the Greeks and the Hebrews with their derivative, the Christian ethic, and after summing each up, very clearly and ably, has illustrated them with quotations from their Great Teachers, and also by the songs and proverbs of the common people. Those salty epitomes of everyday philosophies afford a novel and interesting commentary on the mountain-top utterances of the great Founders of the Religions.

One may not always agree with the author's conclusions, but his method is interesting and the book is written with sympathy and understanding and is, as well, stimulating and provocative of thought.

Dr. Saunders has a way of summing up his ideas in neat formulæ such as the following: "If the concern of Socrates was with truth, and that of Jesus with divine love, that of the Buddha was with the *Dharma* or nature of things, and each has become classical for humanity by his selfless devotion to his high quest. In each quest is developed a characteristic ethic of which the notes are—for the Greek, beauty—for the Christian, selfless service—for the Buddhist, self-control. These are three great ways—none of these three Great Teachers is outmoded and few have even sought to live at these heights."

Speaking of India the author says: "Can India retain her gentleness and add energy, preserve her devotion to god, in serving men, practise detachment in acquiring zeal? If so she can help to cure us of the worship of the machine, and can work out with us a more humane order of society!"

Of the Christians—and Mr. Saunders is essentially a Christian—he writes: "Humanity accepts the Lord's Prayer if it does not use it, and the Sermon on the Mount, if it does not practise it. It is beginning to be clear that some who do not call themselves by the name of Christians, are nearer to these ideals than the proud and aggressive peoples who are included under the name of 'Christendom', yet are still largely Pagan, refusing to subordinate their nationalism, or their pride of race to that

ideal Kingdom of God, which" is central alike in the prayer and the sermon. Christianity is still in the making, each age that is faithful will get more light upon the meaning of Christ—in war upon war and oppression, in romantic yet realistic pursuit of truth and purity, in redemption of society from selfishness and greed the spirit of Jesus will find its greatest triumphs."

To students of Theosophy this book will be particularly interesting, for they can supply, as they read it, the links which connect the various philosophies and see them not as individual and often contradictory teachings, but as integral parts of a magnificent whole; and those differences which seem, sometimes, insurmountable to the author are *seen* in the light of Theosophy to be only the various facets of the Great Jewel of Truth.

B. A. S.

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PSYCHIC DEVELOPMENT

"*Methods of Psychic Development*", by Irving S. Cooper. *Manuals of Occultism*, No. 1. (Theosophical Publishing House, Adyar, Madras.)

Bishop Cooper's first manual, published first in 1912 and justly popular for its practical utility and lucid language, is presented in a new edition. Now that its author has passed from our midst, many will want to possess themselves of one or other of his works, in memory of his attractive personality and clear integrity of soul. This is one of the most suitable books to put into the hands of a beginner, with its warnings against dangerous methods of psychic development, and its clear explanation of the relations between the visible and the invisible worlds. Especially beautiful is the Affirmation at the end, emphasizing the certainty of progress, to all whose wills are set to attainment: "Every lovely quality we develop, every capacity of the mind we unfold, every spiritual aspiration we awaken, brings us closer to that glorious consummation when the inward man shall be revealed in spiritual splendour in his temple of flesh."

H. V.

AUROBINDO AND HIS YOGA

"*Sri Aurobindo and the Future of Mankind*", by Adhar Chandra Das, M.A. (The University of Calcutta.)

Rather too much effort is expended by Mr. Das in defending Philosophy as against Mysticism, and one gets almost lost in a tangle of words which obscure realisation. A specially fine chapter, however, is that entitled "Religion and Life", in which different forms of self-discipline are examined. Hatha Yoga, the three paths of devotion, knowledge and work, even Raja Yoga itself, all are declared by Sri Aurobindo to be to some extent faulty, because they lead to "abrogation of our normal course of life", instead of "descending and possessing our whole experience". His integral, or synthetic, Yoga aims at the transformation of the lower nature and its elevation to the higher; it demands consecration of all the parts of our being, even our physical basis.

To the Theosophical student this "integral Yoga" does not seem to differ much from Raja Yoga as interpreted and exemplified by Dr. Besant, but perhaps there are schools of Raja Yoga in India which are not free from the faults here attributed to them.

The last chapter deals with the future of mankind, and Aurobindo's superman of the future is compared with Nietzsche's, and the dreams of scientists and novelists. The superman is to be "richer in his nature and fuller in his stature," not seeking to control nature by scientific implements and machinery, but able "to stem the tide of the tumult of empirical life by reducing the claim of the ego to the minimum, and by placing his being as a channel of divine puissance." Something akin, one gathers, to the Theosophical conception of supermen as Masters of the Wisdom.

H. V.

"*Lights on Yoga*", by Sri Aurobindo. (Arya Publishing House, 63 College Street, Calcutta. Re. 1/4).

These extracts from instructions given to his disciples by the great sage, Aurobindo Ghose, are of the greatest value to the earnest student of Yoga, all the more so to Theosophists because the terminology is

unfamiliar and has the charm of freshness. Sri Aurobindo recognises three types of Yoga, or union with the Divine: transcendental, cosmic or universal, and individual, but he claims a synthesis of the three for the Yoga of which this book treats. "It means getting into a consciousness by which one is no longer limited by the small ego, personal mind, personal vital and body, but is in union with the Supreme Self, or with the universal (cosmic) consciousness, or with some deeper consciousness within, in which one is aware of one's own soul, one's own inner being, and of the real truth of existence." Finally the book deals with work, as an integral part of this Yoga, keeping the balance between internal experience and external development. Certainly this is a book that is stimulative of increased effort towards self-understanding, self-dedication and joy in realisation.

H. V.

WHAT TO EAT

"*Merry Meals*", or *Sunshine Cookery*, by Christian Macphail. (The Moray Press, Edinburgh and London. Price 2/6.)

Another happy book from the pen of Christian Macphail from which children, for whom it is written, may learn, not only something of the art of making appetising and health-giving dishes, but also a great deal about the food itself and where it comes from. The information is presented in a most attractive way, captivating the imaginative tendency of childhood and full of the joy of sunshine, fresh air and nature. The book seems unique. We hope it will find its way into the nurseries and school-rooms of many intelligent and up-to-date parents and teachers.

"*Our Daily Bread*", by H. Valentine Knaggs. (C. W. Daniel & Co., 46 Bernard St., London, W.C.). Price 1/- net.)

Dr. Knaggs needs neither introduction nor panegyric. He is one of the most valiant supporters of food reform and healthy living. This brochure is a very necessary addition to the bookshelves of every Indian household, where modern conditions have brought "white" bread, with all its pernicious and devitalizing effects. Dr. Knaggs explains why, when

and how we should choose wholemeal products for our diet, utterly condemning the ordinary "brown" bread of the baker as well as the "white", and indicating where the true value of wheat as food is to be found. It is a useful book and should be of practical value.

A. E. A.

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NEW SECTION JOURNALS

The Philippine Islands Section has produced a journal called *The Lotus*, of which Mrs. Devereux brought to Headquarters a copy of No. 2—a bright paper edited by Mrs. Micaela S. Brillo and presenting an attractive menu of literary fare. The cover design is a typical island scene with a lotus blooming in the foreground.

The Aberdeen (U. S. A.) Lodge has ventured into the field of Theosophical journalism with a four-page journal, "printed every now and then", and named *The Dakota Theosophist*. The editor is Mr. M. C. Lasell, who is the President of the Lodge. It is a newspaper "heralding the glad tidings that Theosophy in the Dakotas is on the gain."

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BOOKS AND PAMPHLETS RECEIVED

Theosophy: Its Meaning and Value, by Annie Besant. (Theosophical Publishing House, Adyar. Price As. 6.)

Psychology of the Cotton Market, by Y. S. Thackerary. (M. S. Pradhan, 15 Hasali Tank Road, Bombay, 14. Price Rs. 2.)

Aspect of the Universe from the Ether Belt of Spirit Life, by Marianne Whitrock. (Arthur H. Stockwell, London.)

Revelation of Aquarius, by E. B. Atty. (C. W. Daniel Co., London. Price 2/6 net.)

You, by G. S. Arundale. (Theosophical Publishing House, Adyar. Price: Indian, Rs. 2-8; Export, Rs. 3-12.)

Krishnamurti and the World Crisis, a Contribution to the History of Modern Re-orientation, by Lilly Heber, Ph. D. (George Allen & Unwin Ltd., Ruskin House, 40 Museum Street, London, W.C. 1. Price 7/6.)

On Dreams, by William Archer. Edited by Theodore Besterman. With a Preface by Professor Gilbert Murray. (Methuen & Co. Ltd., 36 Essex Street, London, W.C.)

Blend and Cycle in Education, Notes offered to the Theosophical Research Centre Education Group, by William Watson, 25 Templars Avenue, London, N.W. 11.

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MAGAZINES RECEIVED

American Theosophist	... Apr.
Animals' Friend (London)	... Mar.
Annuaire International De Geneve. 1934.	
Beacon	... Apr.
Bulletin de L'Eglise Catholique	
Liberale de France	... Apr.
Bulletin Theosophique (France)	... May.
Calcutta Review	... May.
Canadian Astrology	... May.
Canadian Theosophist	... Apr.
Chevalier Moderne	... Mar.
Deltion	... May.
Evolucion (Argentina)	... Apr.
Hindustan Review	... May.
Indian Library Journal	... Apr.
Jaina Gazette	... May.
Karachi Theosophist	... May.
Le Lotus Bleu (Paris)	... Apr.
Liberal Catholic	... May.
London Forum	... May.
Kalyana Kalpataru	... May.
Maha-Bodhi	... May.
Muslim Review	... May.
New History	... Apr.
News from Olcott	... Apr.
Norsk Teosofisk Tidsskrift	... Mar.
Panama Theosophist	... Mar.
Persatoean Hidoep	... May.
Pionier	... May.
Revista Teosofica Cubana	... Mar.
Sadhana	... May.
St. Michael's News	... May.
Teosofi (Finland)	... Apr.
Teosofisk Tidsskrift	... Apr.
Theosophia (Barcelona)	... Apr.
Theosophia (Netherlands)	... May.
Theosophical Movement	... May.
Theosophical News and Notes	... May.
Theosophical Path	... Apr.
Theosofie in Ned-Indie	... May.
Twentieth Century	... May.
Visva-Bharati Quarterly	... May.
Young Builder	... May.
Usha (Bombay)	... Apr.



ROGER BACON FORERUNNER OF THE INTELLECTUAL
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(See letterpress, page 427)



ON THE WATCH-TOWER

By THE EDITOR

The Diamond Jubilee Convention

I DESIRE to draw the attention of our readers to the Supplement to this issue which contains the Provisional Programme for the Diamond Jubilee International Convention to be held from December 25th to January 5th at Adyar. The Programme is necessarily subject to modification, but its main features will remain ; and I want to make two requests in connection with it. First, that any reader who has anything interesting to communicate regarding any of the items on the Convention agenda will do so as soon as possible. I draw special attention to the Symposia on Theosophy and The Theosophical Society, to the Conference on the Essential Origins of the Great Faiths, and to the Conference on our brethren of the animal, vegetable and mineral kingdoms. Many readers may have interesting observations to communicate with reference to one or more of these subjects, or may know of students who have valuable information at their

disposal. We desire to make these Symposia and Conferences as comprehensive as possible, and I have published the Programme thus early so that as many friends of Theosophy as possible throughout the world may take at least a written part in the work we shall do in December at Adyar.

Second, that our various Sections and Lodges will endeavour to arrange what may be called Liaison Gatherings, however small may be the number of those able to attend, but more or less following the Adyar Programme, so that with its heart at Adyar there may in fact be a world-wide Convention of Theosophists forming a very real organism and a very real brotherhood. Even if, owing to various circumstances, only two or three in any particular locality are able to gather together, a link will be formed, and my purpose achieved. The time of the Convention—Christmas week—is difficult for those who live in the more western parts of the world. But I am sure that there will always

be a few able to meet and to be with Adyar in spirit. In some localities it may be possible to have miniature Conventions, as for example, in many parts of India and other eastern lands. I shall, of course, hope for greetings from these circumference points, as well as reports of their proceedings.

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The Development at Adyar

Some day our International Headquarters must be really worthy of The Society as to form, as I hope it is to a certain extent as to life. The Estate has largely grown up as it could, and the result so far as buildings are concerned leaves very much to be desired. As a step in the direction of improving the form, I invited a very eminent Indian architect, Mr. Surendranath Kar (a colleague of Dr. Rabindranath Tagore at Shantiniketan), who already has a number of beautiful buildings to his credit, to come down to Adyar to give us the benefit of his experience. He is among those who recognize the value of beauty combined with simplicity, and he has perceived to the full the wonderful possibilities of Adyar if only a deliberate architectural policy be pursued. He has been making a general survey of the estate to this end. But in particular he has been designing for us the Adyar Theatre, for which a certain amount of money is already available, a new Adyar Library, the old being entirely inadequate to meet the Library's growing needs, and the Besant Memorial School Village, for we wish the School to be in the nature of a

Village community. He has also been doing other work for us, and we are thankful to him for so thoroughly entering into the spirit of our Theosophical Headquarters. Inevitably, most of the designs must wait until money is available. But money is the more likely to materialize if people are able to perceive an attractive design. I hope in due course to publish some of the designs Mr. Kar has prepared.

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The Vasanta Press, Adyar

As the work grows, so do changes become inevitable. Gradually, we are endeavouring to increase in all departments that efficiency for which the Headquarters of The Theosophical Society should be famous, so that each department may shine forth as a model of its kind. We are far from such a consummation at present, but by degrees we are moving towards it. And as part of this programme we have persuaded Mr. A. K. Sitarama Shastri, who has nearly thirty years of uninterrupted service of headquarters, to extend the scope of his ripe experience and wisdom beyond the Vasanta Press, which is so fine a monument to his ability. It may interest our readers to know that before taking up the work of the Press he had no experience of printing whatever, having been in Government Service. But our late President, with characteristic foresight, pitchforked him one day into the new Press Department which she was creating, told him to look after it, and left him. He went, he saw what had to be done, he

did it. Would there were many more like him able to direct capacity efficiently in any direction. Mr. Sitarama Shastri has in Mr. C. Subbarayadu an assistant with fourteen years of service to his credit; and we have decided to appoint him Acting Manager, with Mr. Sitarama Shastri as Honorary Superintendent to help him with advice and guidance. This arrangement will release Mr. Sitarama Shastri for other important work, and maintain the Vasanta Press in its present state of efficiency. Mr. Subbarayadu is one of our most selfless workers, ready to go anywhere and do anything; but I know he is very thankful that his chief remains in final authority. Mr. Sitarama Shastri has more than once offered to retire from Adyar on the ground that he is not so very far from his eightieth year. But years do not count when the heart and the will are plastic and eager. He is younger than many who are younger than he. And where would Adyar be without A. K. Sitarama Shastri! I have, therefore, been compelled firmly to discourage the very faithful servant of Dr. Besant from daring to leave her successor in the lurch. From July 1st the new arrangement became effective.

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Theosophy's Classic Literature

In the last issue I promised I would publish a list of Theosophical works which personally I regard as "classic". I now do so, not with the slightest idea of suggesting that there is in fact an orthodox classical literature, but rather to indicate my own preferences and to induce my

readers to indicate theirs, so that we may perhaps reach a Greatest Common Measure. Here is my list:

H. P. Blavatsky: *The Secret Doctrine, Isis Unveiled, The Key to Theosophy, The Voice of the Silence, Practical Occultism, The H. P. B. Letters to A. P. Sinnett.*

Colonel H. S. Olcott: *Old Diary Leaves* (six volumes).

Mabel Collins: *Light on the Path.*

T. Subba Row: *The Philosophy of the Bhagavad Gita, Esoteric Writings.*

A. P. Sinnett: *Esoteric Buddhism, The Occult World, The Mahatma Letters.*

Annie Besant: *Esoteric Christianity, A Study in Consciousness, The Changing World, Karma, Thought Power—Its Control and Culture, The Evolution of Life and Form, The Ancient Wisdom, Talks with a Class, The Wisdom of the Upanishads, An Introduction to Yoga, In the Outer Court, A Study in Karma, Mysticism, Man and His Bodies.*

C. W. Leadbeater: *A Text Book of Theosophy, The Science of the Sacraments, The Hidden Side of Christian Festivals, The Inner Life, The Astral Plane, The Devachanic Plane, Invisible Helpers, The Hidden Side of Things, Dreams, Clairvoyance, The Other Side of Death, The Monad, The Masters and the Path, Man: Visible and Invisible, The Christian Creed, The Chakras.*

A. Besant and C. W. Leadbeater: *Man: Whence, How and Whither, Talks on the Path of Occultism, Occult Chemistry, Thought-Forms, The Lives of Alcyone.*

Bhagavan Das : *The Science of the Emotions, The Science of Peace, The Science of Social Organization.*

C. Jinarajadasa : *First Principles of Theosophy, Life! More Life!, Letters of the Masters of the Wisdom.*

Inadvertently I may have omitted certain other works deserving of inclusion. But my principle has been twofold. Each work, to win inclusion, must be definitely original and, of course, Theosophical. Or, if not actually original, it must present certain truths of Theosophy in an illuminating way. I now hope that students of Theosophy will send me their own lists, with reasons for their nature.

A Theosophical Anthology

In the July Watch-Tower I promised to publish a preliminary list of words which we are using for research purposes, to discover their usage in classic Theosophical literature. Here is the list which we are for the moment using: The Absolute, Accident, Air, Anger, Aspiration, Astral Plane, Birth, Buddhist Plane, Consciousness, Cruelty, Death, Desire (Kama), Devil (Hell), Duty, Earth, Education (Principles only), Ego, Emotion, Eternity, Evil, Experience, Faith, Fire (Flame, Spark), Form, Freedom, Liberty, God, Good, Grief (Sorrow), Happiness, Hatred, Hierarchy (Principles only), Individuality (Individual), Instinct, Intuition, Joy, Justice (Injustice), Karma, King (Kingship, Kingdom), Language, Liberation, Life (Vitality), Light, Man, Maya (Illusion), Memory, Mental Plane, Mind, Monad,

Nirvanic Plane, Peace, Physical Plane, Power, Prayer, Purpose, Reincarnation, Self, Silence, Sleep, Space, Substance, Suicide, Theosophy (Definitions only), The Theosophical Society (Objects only), Time, Universe, Universal, Unity, War, Water, Will, Words.

The research takes, of course, a considerable time, but already the results are proving most instructive. I hope later on to have ready an article dealing with these. In the meantime I shall be grateful for suggestions as to other words, and also for examples of their usage in the current literature of the world, especially in philosophy, science, etc.

A Chair of Theosophy ?

The University of Lund, Sweden, is establishing a professorial chair to be devoted to the study of Spiritualism--the first chair in the world for such a purpose. A report in the London *Daily Express* by one of the organizers states :

At Lund a scientific investigation will be made of psychical phenomena. Paid mediums are barred.

There are many things--clairvoyance, telepathy, automatic writing--to explain. Without accepting any of them as manifestations from another world, an attempt will be made to establish how the body can produce such phenomena.

A group of our workers in Germany, with new instruments, are attempting to photograph the soul.

There are points in the brain which send out the rays of thought. We shall try to

establish the clairvoyant point where feelings we call intuitions are registered.

The daughter of Judge Dahl, in Norway, (said the organizer) at a seance in 1933 said that her father would be killed in a year's time.

Without knowing of this, I, too, at a seance about the same time, said that the judge would be killed.

On August 8, 1934, he was drowned while bathing.

We do not accept this as phenomena from the other side. It might be telepathy. By science, an attempt will be made to find out how two minds could register that fatal—ly true glimpse of the future.

Theosophists are, of course, very familiar with all these phenomena, and only wonder how long it will be before the word "soul" is more rationally understood and before a clearer understanding is reached as to what can and cannot be photographed.

But the establishment of such a chair is a step in the right direction, in the direction of the establishment, when vision becomes a little clearer still, of a Chair of Theosophy, which would include Spiritualism and infinitely more besides. If a Chair of Spiritualism can be established in 1937—it appears that it will take two years to make the necessary arrangements as to courses of study, etc.—then may we not hope that the Centenary of The Theosophical Society may be marked by the establishment of Chairs of Theosophy in the principal Universities of the world? India should lead

the way in this respect, and probably will when she has her own government.

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The New York University Hall of Fame

The Los Angeles Evening Herald, dated March 27th, reports that Madame Blavatsky has been nominated for inclusion in this celebrated Hall of Fame, admission to which is by election every five years and from amongst those who have passed away not less than twenty-five years from the date of the election—in this case October 15th next. Among other nominees are Louisa May Olcott, Susan B. Anthony and Sacajawea, a Great American Indian. As is natural, Susan B. Anthony has so far received a majority of votes. But H.P.B. is gradually coming into her own, and even if she be not successful at this election, sooner or later she will find her place in the Hall of Fame, as will also Dr. Annie Besant, when she fulfils the twenty-five year condition. And so, little by little, our movement gains its due recognition. It is to be hoped, however, that we shall never descend to the level of becoming a merely fashionable pastime, an intriguing amusement for society drawing-rooms. Only as the pioneer spirit dominates The Society, only as we stand out from the crowd, only as our gifts to the world are such as the world is hardly ready to receive, only as we know where to look for fresh gifts when those in our outstretched hands are at last accepted, only as we lead can we flourish and be true to the nature of the impulse which sent us forth.

Towards Solidarity

Our two Sections in South Africa—The Theosophical Society in South Africa and The Theosophical Society in Central South Africa—have made a very wise move. They have established a Federation Board to co-ordinate wherever possible the activities of the two Sections in promoting in Southern Africa The Society's aims and ideals. This is a clear sign of an increasing interest in Theosophy as the result of what Mr. Evans, the Secretary of the Board, calls "the progressive mental horizon of the people of South Africa." The Board is composed of the two General Secretaries and of one other member elected by them, who acts as Secretary. I am happy to learn that Miss E. M. Turner, the General Secretary of the Central South African Section, will be present at the Diamond Jubilee Convention at Adyar. She will be specially welcome as representing a part of the world of singularly interesting promise, but not a little neglected by our international workers. Fortunately, Mr. and Mrs. Hodson are now paying their second visit to South Africa, and report in enthusiastic terms as to Theosophy's future in that country. The founding of a Youth movement, not in any way Theosophical in form but the result of interest in Mr. Hodson's addresses, is evidence of South Africa's determination to enter effectively into the spirit of the new age. South Africa is a melting pot of racial temperaments. It is one of the world's special laboratories for experimental work in connection with human evolution; and it is

not without higher design that there is among the other types an Indian infusion. Theosophy is vital to the success of the experiment, and the stronger our two Sections become, the brighter the future for the country.

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The Young Theosophists

I wish to bespeak for the Young Theosophists the cordial goodwill and helpfulness on the part of their elder fellow-members. In all parts of the world they are active, but nowhere more than at the Headquarters of The Society at Adyar, and generally throughout India. Their monthly journal *The Young Theosophist*, published from Adyar, is an excellent production, costing no more than Rs. 2 or 5s. or \$1.25 post free for a whole year. I feel sure that Lodges throughout the world will be glad to keep in touch with Young Theosophists thought through the medium of this bright Journal. Then the Adyar Youth Lodge is constantly meeting for the study of Theosophy, to welcome enquirers, and to contact in the city of Madras as many young people as possible so as to bring them into touch with Theosophy. The Lodge has frequent celebrations, social gatherings, and other more informal functions. And now its members are hard at work organizing for a great Youth Convention at Adyar to synchronize with the International Convention of the Society to which they have the privilege to belong. I publish their Provisional Programme as part of the Diamond Jubilee International Convention Supplement, and I commend it to the earnest perusal of all.

A Youth Parliament

But they are not content with this. They want to gather at their Young Theosophists Convention as many representatives of Youth from all parts of the world as they can. One of their members has given me Rs. 300 as the nucleus of a fund to help Young Theosophists to come to Adyar, earmarking it for young American Theosophists. This is a splendid gesture, and I commend to my American brethren who are interested in American Young Theosophists the desirability of adding to the Fund. I am sure Mr. Sidney Cook will gladly act as Treasurer for any gifts. I wonder if friends of Youth in other parts of the world will try to help a Young Theosophist to come to Adyar to join his or her brethren in their activities for the period of the Convention. The Theosophical Society needs Youth, and Youth needs The Theosophical Society, and more still Theosophy. We must make the Youth of the world safe for Theosophy, and the best way of doing this is to bring them into touch with Young Theosophists everywhere.

But even this is not all. The Adyar Lodge is also hoping to hold at the end of the International Convention a Youth Parliament, particulars of which will be found in their Programme. The Parliament will be an all-day affair, interspersed with refreshments and music, and sea-bathing and strolling about the Adyar Estate. But the subjects for discussion are very vital, and I shall be eager to hear the result of the deliberations. Perhaps Young Theosophists in other parts of the

world may be willing to send to Mr. Felix Layton at Adyar their views and the views of Youth generally in their country regarding the subjects to be discussed. Such contributions will receive very respectful attention.

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Theosophy in Peru

In these days of depression many Sections of The Theosophical Society find it exceedingly difficult not only to make both ends meet, but also, partly because of the financial stringency, to carry on effective Theosophical activity. In Europe there are several Sections thus situated, and it is wonderful what they are able to achieve with the most slender resources. In other parts of the world, too, the strain is felt, and for some time our Peruvian Section has been struggling against many adversities. It has been found impossible to maintain the seven Lodges necessary for the existence of a Section, and the Peruvian Section, therefore, has had temporarily to suspend its formal functioning. I have appointed to act as Presidential Agent, while the Section has to be in abeyance, Senor Don Juan Francisco Aguilar Reveredo, a very devoted member in whom our Peruvian brethren generally have much trust. Senor Reveredo will immediately set about the building up again of the Section in Peru, and I feel sure that under his wise and heartening guidance we shall soon see Peru restored to her place among the Sections of The Society. The new Presidential Agent lives in Lima (Address, P. O. Box 900), and he will greatly value any support that can be given to him.

Such opportunities as that which has come to our Peruvian brother are always very welcome to eager Theosophists, even though they bring with them a host of responsibilities and difficulties. The world, in truth, is full of opportunities, and each one of us is surrounded by them all the time. The difficulty lies in the fact that we are often too blind to recognize them as opportunities. Indeed, we are so very blind sometimes that we think they are obstacles instead! There are many circumstances which look like obstacles but are in reality opportunities. There are none which look like opportunities but are in fact obstacles. Obstacles only exist until we recognize them as opportunities; and unfortunately we sometimes take a long time to see in an apparent obstacle a real opportunity. Senor Reveredo has a very obvious opportunity, which he will seize and utilize to its fullest possible extent.

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The Straight Theosophy Pamphlets

The twelve little pamphlets issued by the Publicity Department of The Theosophical Society are having a great success. At least 40,000 copies have so far been sold, Scotland alone buying 10,000, of course at cost price. I feel sure that they have only to be seen to be appreciated and realized as excellent propaganda medium. We are printing another large issue of about 20,000, and shall be glad to receive orders. The names of the little pamphlets are as follows: *Brotherhood in Fact and Theory*; *Man's Life in This and Other Worlds*; *Sixty Years of Theosophy*; *The Plan—Where Science and*

Religion Meet; Fate and Freedom; *Some Definitions of Theosophy*; *World Problems in the Light of Theosophy*; *Religion and Civilization*; *The Riddle of Life*; *How Reincarnation Answers Life's Problems*; *Freedom of Thought in The Theosophical Society*; *Art and Soul Evolution*. The Campaign Chart too seems to have won general approval, though local conditions necessitate modification of details. But the Chart was not at all intended to be followed rigidly. It was a suggestion for utilization in case no better scheme suggested itself. As the time draws nearer for the Campaign to begin I hope to send some additional matter which may be of use.

* *

The Adyar Children

The Provisional Programme for the International Convention, published in this issue, is to have a charming addition. A committee of Christian residents, established by my invaluable colleague Mrs. Agnes Hamerster, is going to offer to the little children of workers on the Adyar Estate a Christmas Tree, an entertainment, and individual gifts. This will take place on Tuesday, December 24th, at 6.30 p.m., and will certainly be delightful. If any reader would like to send a little gift, either in cash or in kind, so as to have a share in the occasion I shall be very happy to be the medium for its transmission to the committee. Money will be best, for we here know best what to buy of a suitable nature. But toys will be welcome, though not books or clothes. Sweetcs will be much appreciated. We are very anxious

to draw into the Adyar family our workers and their families. We who live at Adyar are extraordinarily fortunate. We must make those who work for us feel fortunate, too. On the anniversary of my taking over of the Presidentship, June 21st, I had the happiness of giving a dinner party to every worker and his family, and the event was exceedingly enjoyable for us all. There were over 600 guests, and the Superintendent of the Bhojanasala, our Indian Boarding House, and his army of kindly helpers made the most perfect arrangements. I find, as a result of taking the necessary census, that we have about 200 children belonging to the workers. It is a great responsibility, but a great privilege no less.

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Theosophy in Music

I am immensely intrigued by the suggestion of Mr. Norman Ingamells, of the Melbourne (Australia) Conservatorium of Music, that we should have at Adyar a Library of Music which lovers of the Science consider as expressive of the Truths of Theosophy. Copies, or at least lists, of such compositions as students of Theosophy have found directly helpful in their studies, awakening in them conceptions which otherwise would have lain fallow, stimulating in them lines of research which otherwise they might not have pursued, arousing in them consciousness-awareness which otherwise they might not have attained, making clear that which had so far seemed hopelessly obscure. There is no power more potent to the under-

standing of the Science of Theosophy than music; and it would indeed be wonderful to have at Adyar a Library of such musical works as Theosophists have found illuminating and directly helpful in enabling them more fully to enter into the realities of the Science of Life. I shall be very grateful to receive lists or copies of such compositions whether by living or more-living composers, and specially glad to receive compositions by members of The Society. I should also like to receive titles of any gramophone records of a similar nature. Is a Library only for books? If those who send these will kindly indicate as definitely as possible the way in which the compositions are, in their opinion and experience, related to Theosophy, I shall be still further obliged. Very useful indications might be offered to students all over the world with the help of such a Library. But I think also of a Library of poems and prose passages in the works of the great writers which breathe no less the spirit of Theosophy. A comprehensive collection of such poems and prose passages would be of immense use. Perhaps readers will oblige me by sending in copies of such poems and prose passages as clearly reflect our Theosophical Truths. Of course, we should be very thankful to have similar examples from the fields of painting and sculpture. But these will be far more difficult to obtain. In the meantime it would be useful to receive names and possibly photographs of such works of art as specially commend themselves to Theosophists by reason of the Theosophy which they portray.

A Theosophical Gramophone Record

My forward-looking young friend, Mr. N. Sundram, has just succeeded in persuading me to address my fellow-members of The Theosophical Society by gramophone record—H. M. V. 10-inch double-sided. He has the hardihood—he is the live wire of our Adyar Stores, Ltd.—to order two hundred records, and has had the ingenuity to dispose of fifty before anybody has had the opportunity to hear them. I am told, however, that my voice has been excellently reproduced in its natural state. So one hundred and fifty alone remain for sale at Rs. 3-8, £ 0-6-0, or \$1.50, post free. During the course of the recording process Mr. Sundram went still a step further and had me photographed speaking into the instrument. Ordinarily, I hardly think I photograph as a film star, but I must confess that this particular photograph is one of the best I have had taken. These too are available at Rs. 2-4, £0-4-0, or \$1, post free, per copy. I may add that with the record goes a printed copy of my address, though the recording is so clear that this is really unnecessary. May I venture to suggest that the record might be used in connection with any commemorative proceedings on

November 17th, or during any gathering held to synchronize with the Diamond Jubilee International Convention to be held at Adyar in December. Also, the record may be useful for Lodge gatherings, as an item in a public meeting, and as a Diamond Jubilee gift to a friend.

We are fortunate to have available the voice of Bishop Leadbeater, but it is nothing short of a tragedy that no record was made of the golden voice of Dr. Besant. We ought to have had a talking picture of her—and we have nothing! A gramophone record of the Bishop is better than nothing, though we ought to have had a talking picture of him, too. Think how wonderful it would be to-day if we could hear the voice of H. P. B. or of the Colonel, or of any of those fine stalwarts who bore the brunt of the earlier and in a way more difficult days. We might have had preserved to us Dr. Besant's voice as well as Bishop Leadbeater's. We must see to it that Mr. Jinarājādāsa's voice is duly recorded. I am to add that my own record is to be obtained from The Adyar Stores, Adyar, Madras. Foreign governments will charge a duty on each record, according to the prevailing tariff.

*N.B. Please note that in the case of cables
BENTLEY'S SECOND Code may be used if convenient.*

DOWN THE CENTURIES

III—ROGER BACON AND THE INTELLECTUAL REVIVAL OF EUROPE

By J. L. DAVIDGE

"In the long run, Roger Bacon is of more significance to mankind than any monarch of his time."

H. G. WELLS.

ROGER BACON, Messenger of the Elder Brethren to Europe in the thirteenth century, lit up the mental world of his own and of all succeeding centuries. Europe when he lived was slowly awaking from its sleep of the dark ages. The Arabs had brought their philosophy and science to play upon the nascent European mind, they had brought Aristotle; and the mediæval schoolmen, devoid of scientific training, were thrashing out in hair-splitting argument the meaning and value of words, which was a necessary preliminary to clear thinking in the scientific age that was to follow. "And standing by himself because of his distinctive genius was Roger Bacon, Franciscan of Oxford, the father of modern experimental science. His name deserves a prominence in our history second only to that of Aristotle."¹

Bacon was born of good family at Ilchester in Somerset. He was an eager student in many new fields of knowledge, but round about him was an appalling darkness. Everything was done to

cultivate obscurantist habits of thought the direct opposite of habits of science, and the researcher was almost bound to be branded as a heretic and "trafficker in unlawful arts". Hence the secrecy in which he conducted his experiments, the camouflage which he threw over them in his writings, and the ingenious and ingenuous method by which he squared his reforms with the orthodoxy of Mother Church, for as Friar Bacon he would surely have lost his life to the Inquisition² had he published scientific theories which conflicted with Church doctrine, whereas by merging his science with the Church's theology, he was able to pursue his experiments until 64 years of age. Then the Church cast him into prison.

Roger Bacon was roused by the academic atmosphere and the moral vices of his time to strong invective. "The whole clergy is given up to pride, luxury and avarice. Whenever clergymen are gathered together, as at Paris or Oxford, their quarrels, their contentions and their vices are a scandal to laymen," he wrote.³

¹ The foot-notes are at the end of the article.

BACON AND ARISTOTLE

With this attack on the ignorance of his contemporaries Roger Bacon combined a wealth of suggestion for the increase of knowledge. The creative passion of the man of genius runs through all his works. "Experiment, experiment," he insists, in the spirit of Aristotle; yet he denounced Aristotle, he would "burn all the books of Aristotle" because they were "not so much read as worshipped"—and that, as he showed, in the most abominable translations.

Roger Bacon owed his introduction to the works of Aristotle to Edmund of Abingdon at Oxford. From Oxford he passed to the University of Paris, where his whole heritage was spent in costly studies and experiments. He sought the friendship of men who had any reputation for knowledge. He caused youths to be instructed in languages, geometry, laboratory work. "Better tables are indispensably necessary," he complains, "tables on which the motions of the heavens are certified from the beginning to the end of the world without daily labour, but these tables are worth a king's ransom, and could not be made without a vast expense. I have often attempted the composition of such tables, but could not finish them through failure of means and the folly of those whom I had to employ." "Books were difficult to obtain. The classics were rare and costly. Cicero's *de Republica* and the works of Seneca he could never find, though he made diligent search for them "during twenty years and more. And so it is with

many more useful books connected with the science of morals." ⁵

Fired by this thirst for knowledge he returned to Oxford, as a teacher, and gave wide extension to the teaching of science, specialising in optics, which he had studied for ten years and in which he was apparently the only lecturer in Europe. But the temper of the age was against him. After twenty years labouring "in the attainment of wisdom" and spending two thousand pounds in experiments, he renounced the world and, on the advice of his friend Robert Grosseteste, Bishop of Lincoln, one of the very few illuminati of the period, he joined the Franciscan Order (circa 1247). Visiting Oxford again, probably in 1257, he incurred the suspicion of his Franciscan superiors and was removed from Oxford and placed under close supervision in the Paris House. By the rule of his Order he was debarred from publishing, until the Pope, Clement the Fourth, hearing of his learning, summoned him to transmit his works to Rome with the least possible delay. Difficulties stood in his way—his family, once wealthy, had been ruined by the civil wars. Bacon himself was bankrupt, but his friends raised money by pawning their goods, and by almost superhuman energy he produced his three famous works—*Opus Majus*, *Opus Minus*, *Opus Tertium*—known as the "greater work", with summaries and appendices in the "lesser" and "third" works, and forwarded them to the Pope within fifteen months. As to the reception given to Bacon's manuscripts we know absolutely nothing.

A few months after their arrival Clement died and the Papal See remained vacant for three years. The next Pope, elected in 1271 (Gregory X), was a Franciscan, and was not likely to show favour to a suspected member of his Order. Yet it was about this time that Bacon wrote his *Compendium of Philosophic Studies*—an introductory discourse for his encyclopædic *Scriptum Principale*—at the completion of which he was always aiming.

The whole of Bacon's later works, however, are but developments in detail of the magnificent conception he laid before Clement. He passes in review the whole knowledge of his time in every branch of science, and suggests improvements in nearly all—grammar, philology, mathematics, experimental philosophy, chronology, music, astrology. In a phrase of Dr. Whewell the "greater work" is "at once the Encyclopædia and the Novum Organum of the thirteenth century."

Bacon's writings, so far from winning recognition, were the cause of his imprisonment. In 1278 he was summoned before a chapter of the Franciscan Order in Paris on account of "certain suspected novelties"; was condemned and thrown into prison. What the "suspected novelties" were we do not know. But in all probability his attack on men who prosecuted intellectual controversies devoid of scientific training, unprepared therefore to distinguish truth from error, verbal subtleties from fundamental realities; and unwilling even to take the trouble to study Aristotle and *The Bible*

in their original language. It is believed that he remained a prisoner till 1292; in that year he died and was buried in the Franciscan Church at Oxford on the feast of St. Barnabas (June 11.)

BACON AN OCCULTIST

Whatever Roger Bacon's occult status was, we have no means of knowing, though we can trace him through succeeding centuries as an Ego of great influence in the intellectual development of Europe. H. P. Blavatsky says of him :

"Roger Bacon belonged by right if not by fact to that Brotherhood which includes all those who study the occult sciences. Living in the thirteenth century, almost a contemporary, therefore, of Albertus Magnus and Thomas Aquinas, his discoveries such as gun-powder and optical glasses, and his mechanical achievements were considered by everyone as so many miracles. He was accused of having made a compact with the Evil One".⁷

H. P. Blavatsky tells a good story of his magic :

"In the legendary history of Friar Bacon, as well as in an old play written by Robert Greene, a dramatist in the days of Queen Elizabeth, it is recounted, that, having been summoned before the King, the friar was induced to show some of his skill before Her Majesty the Queen. So he waved his hand (his wand, says the text), and 'presently was heard such excellent music, that they all said they had never heard the like.' Then there was

heard a still louder music and four apparitions suddenly presented themselves and danced until they vanished and disappeared in the air.

"Then he waved his wand again, and suddenly there was such a smell 'as if all the rich perfumes in the whole world had been there prepared in the best manner that art could set them out.'

"Then Roger Bacon having promised a gentleman to show him his sweetheart, pulled a hanging in the King's apartment aside and every one in the room saw 'a kitchen-maid with a basting-ladle in her hand.' The proud gentleman, although he recognized the maiden who disappeared as suddenly as she had appeared, was enraged at the humiliating spectacle, and threatened the friar with his revenge. What does the magician do? He simply answers: 'Threaten not, lest I do you more shame; and do you take heed how you give *scholars* the lie again!'"⁸

FATHER OF EXPERIMENTAL SCIENCE

Bacon approached the problems which interested the mediæval mind from so different a standpoint that he may justly be regarded as the forerunner of modern scientific thinking. Like his more famous namesake, he was in constant revolt against the academic tradition of his day. The defects he denounced were the self-same *idola fori et theatri* which "broad-browed Verulam" afterwards condemned as the greatest obstacle to the advancement of learning, and, like Verulam, he took all learning

for his province. Did not one of his contemporaries⁹ describe him as *in omne facultate clarissimus*? His aim was to recast the whole system of learning and to base it not upon the verbal logic of the schools and the traditional and indiscriminating authority of any and every writer of the past, but upon a scientific study of philology and mathematics, reinforced by the verification of experiment.

There was not a single department in which he did not advance on all his predecessors—in the detailed study of optical phenomena, in physics, in astronomy. He gives us hints of gun-powder, "an explosive powder which causes 'hideous cracklings,' and is able to destroy armies"; he foresees motor cars and aeroplanes:

"It is possible to make a chariot move with an incredible swiftness . . . and this motion to be without the help of any living creature.

"It is possible to make engines for flying, a man sitting in the midst whereof, only turning about an instrument, which moves artificial wings made to beat the air, much after the fashion of a bird's flight.

"It is possible to make engines for navigating without rowers, so that great ships suited to river or ocean, guided by one man, may be borne with greater speed than if they were full of men"—"and other marvellous engines."

Bacon describes the hydraulic press, the diving bell, the calcidroscope, and he secretly used the telescope three hundred years before there is any formal recognition of its invention. These things are wonderful, but, he insists, they are

not magical. "Our art," he says, "has nothing magical about it; Nature is potent and admirable in her working, yet Art, using the advantage of Nature as an instrument (experience tells us) is of greater efficacy than any natural activity."¹⁰

A PRODIGY OF LEARNING

Even his severest critics agree as to the astonishing range of interest which the *Opus Majus* exhibits, "a range which is almost inconceivable in this modern age of specialisation. Philology, textual criticism, mathematics, astronomy, optics, alchemy, astrology, medicine, geography, history of philosophy, comparative religion, not to mention theology and philosophy—all these are subjects with which Bacon shows a familiarity that judged by mediæval standards amounts to more than a mere smattering."¹¹ He begins by indicating the four sources of error—authority, custom, popular prejudice, and self-conceit. Despising the logic of the schools, he throws his students back on the power of reasoning in the normal human mind. He explains that while accepting the Scriptures and the Church's canons, the Fathers and the Doctors are not to be regarded as final or infallible. Even Aristotle, to whom he was ready to offer almost excessive homage, he never endowed with a halo of infallibility. The Church, he said, had hitherto neglected the scientific researches begun by the Greeks, because in the struggle against polytheism science was confounded with magic. But the rise of Greek

philosophy was as surely part of God's providence as the Mosaic Law or the Christian Church. We should be fools not to profit by these studies and to carry them further.

Between science and magic Bacon made a clear distinction—an important distinction in an age when they were still largely undifferentiated, and the sciences were confused with magical superstitions, such as the belief that goat's blood will break diamonds or that hot water freezes more quickly than cold. The central principle of the alchemy of his time he completely discarded—the conception of a universal primary matter, the "soul of bodies"—he insisted on dealing with objects of sense and their interactions. He divided alchemy into two departments: (1) Speculative alchemy, founded on observation and experiment; (2) Practical alchemy, taking the results of speculative alchemy and applying them for practical purposes. Dr. Little is inclined from Bacon's remarks to place him among the chemists rather than among the alchemists: "The justness of classing him as a chemist, rather than as an alchemist, is supported by his avoidance of the purely speculative questions which were the life and soul of the scholastic philosophy wherein he was born and bred."¹²

DISCOVERS GUNPOWDER

Every schoolboy remembers Roger Bacon as the discoverer of gunpowder. Attempts have been made to deprive him of this discovery, but they received their

death-blow from a statement by a retired army officer that saltpetre was unknown before the period A.D. 1225-1253.¹³ Bacon's recipe for making gunpowder from charcoal, saltpetre and sulphur is buried in cipher and anagram.¹⁴ Forced to hide their "dangerous lore," he mentions seven of the cryptic methods which the alchemists employed. Bacon's elaborate devices for concealment saved his life, but they deprived him for centuries of the honour of his discovery.¹⁵

In all probability Bacon's discovery of gunpowder was accidental. Whilst he was experimenting with a mixture containing saltpetre, charcoal and sulphur, it suddenly exploded, shattering the glass and brazen apparatus. In *The Famous Historie of Frier Bacon* we are told of the experiment of the Brazen Head: "Therewith it fell down, and presently followed a terrible noise, with strange flashes of fire." In the Elizabethan dramatists the Brazen Head is repeatedly mentioned.

THE UNITY OF SCIENCE

While the *Scriptum Principale* (an encyclopædic work, on which he appears to have been engaged when he received the Pope's command) was never completed, the *Opus Majus* remains the one work in which the central thought of Bacon is dominant from first to last—the UNITY OF SCIENCE and its subordination to the highest ethical purpose conceivable by the

human mind. Another characteristic of his philosophy is the sense of HISTORICAL CONTINUITY by which it is pervaded. While earlier writers, Augustine and others, dwell on points of difference, Bacon dwells on points of union. His position in human thought can be assigned by relating him to the order of thinkers typified by Pythagoras rather than by Aristotle, who engage in speculation not for its own sake but for the moral progress of mankind—which is a fundamentally Theosophical conception.

NOTES

¹ H. G. Wells: *A Short History of the World*, p. 228. In *The Readers' Digest*, May, 1935, Mr. Wells includes Aristotle with Jesus Christ and the Buddha Gautama as the three greatest men in history.

² Founded by Pope Gregory IX about 1233.

³ J. H. Bridges, *Roger Bacon*, p. 30.

⁴ John Richard Green: *A Short History of the English People*, p. 144.

⁵ *Op cit*, p. 138.

⁶ Quoted by Green, p. 141.

⁷ *Isis Unveiled*, I, 65.

⁸ *Ibid.*

⁹ Bartholemew of Pisa (*The Times Literary Supplement*, October 2, 1930).

¹⁰ *Secrets of Nature and Art*, chap. VI, quoted in Dr. A. G. Little's collection of commemorative essays, Cambridge, 1914.

¹¹ *The Times Literary Supplement*, October 2, 1930.

¹² *Roger Bacon*, p. 320.

¹³ Lt Col H. L. W. Hume (late) Royal Artillery, chapter "Roger Bacon and Gunpowder" in Dr. Little's collection.

¹⁴ The ethics of the invention by such advanced people as Messengers of the Hierarchy of explosives and instruments of destruction is discussed by Mr. Hamerster in relation to the Count de St. Germain on page 471-72.

¹⁵ This cipher method was still further developed by Francis Bacon to conceal his real personal identity and history in the vast literature which he published in the sixteenth century.

26.7.35

(To be concluded)

THE INDIVIDUAL AND SOCIETY

By ERNEST WOOD

[Having discussed in our July number the proposition that "the way to secure our collective prosperity is by means of the principle of even exchange," Mr. Wood here points to an observable increase in goodwill, which if cultivated among individuals and internationally will bring world peace. "Only the power of imagination is now required," he says, "to precipitate real positive peace into the realm of fact."—ED.]

(Concluded from p. 347)

III

THE progress of mankind depends not merely upon an intellectual appreciation of the value of co-operation, but even more upon the development of a feeling of goodwill towards others. There is something natural about such goodwill, for close association, even in a business capacity, often brings it about. I remember a humorous story that was told in this connection regarding two soldiers, who could never meet without quarrelling and fighting. At last, after punishing these men a number of times with no effect, the colonel of the regiment hit upon a bright idea. There was a long row of barracks, and he set the two men to clean all the windows, one working on the inside and the other on the outside. At first, they scowled at each other through the glass, but by the time they had reached the end of the row they were both laughing heartily at the way in which the Colonel had tricked them, and afterwards they remained very good

friends. Fortunately, the tendency of men to feel goodwill towards one another is growing rapidly all the time. Even the dreadful war through which Europe recently passed has left us, in the main, with a more companionable feeling and a greater sympathy even towards those who were enemy countries than we had before the war, and there is a stronger sense of humanity behind the thoughts of nationality in most countries.

I should like to give a few illustrations of the way in which the sense of general goodwill is appearing in ordinary life. Years ago, it was quite common for people to scribble on the paintwork in railway carriages, and even to cut away pieces of leather from the straps and seats, but today these things are rarely done, not because the police have been able to stop it, but because there is a greater appreciation of civic conveniences than there was forty or fifty years ago. I noticed when travelling in America several examples of the development of this sense. In most of the large cities, on the

main streets of the suburbs, at the corners where the tramcars stop, there are little tables, containing piles of newspapers and little money boxes. The business men, going to their work, take the newspapers and put the money for them into the box, and evidently nobody steals the papers, otherwise this method of trade would not continue. I think the height of this kind of service appears in New York. I spent three months there, living in a flat on Fifty-fifth Street, and each morning I used to go down to a newspaper shop nearby. It was not really a shop until about nine o'clock. Before that there was simply a large board, containing heaps of about a dozen different kinds of papers, and there was no money box, but the money was thrown loosely beside the papers. I used often to take my paper, put down a silver coin and help myself to the correct change, as other people were evidently doing.

In New York, I also found a surprising chain of restaurants called the Exchange Buffet, in which you helped yourself to any food that you liked, then made a calculation of the total value, according to the lists of prices put up on the walls, and finally, as you went out at the door, you stated your total and paid the man at the desk. The proprietors of the Buffet have found that the total money received does not differ by one per cent from the calculated price of the food consumed. Another interesting development in many cities is that of averaging the fare on the tramcars, and charging a fixed rate

to any stopping-place within city limits. This saves an enormous amount of labour in the issuing of tickets of different denominations, and the citizens do not say, "Why should my neighbour travel twice as far as I do for the same money?" They know quite well that this system develops the city evenly, enables many to live in the distant suburbs, and prevents congestion and the raising of rents in the suburbs nearer to the centre of the city. The public sense, thus developing, if fostered by proper teaching about Citizenship or Civics in the schools, may lead on to an immense development of public conveniences.

IV

Although we have in these days perhaps thirty-five times the productive capacity that was known to man in Roman days, still we find the distressing fact that millions of people are suffering dire poverty. It was estimated a year ago that in three countries alone ten millions of workers were unemployed, and the figure was then increasing at the rate of a million a month. One prominent official in India years ago estimated that at least 40 million people in that country had never had their hunger fully satisfied even once in their lives. In some villages there is unemployment to the extent of fifty per cent, and altogether millions die every year by diseases indirectly due to insufficient food.

So in the midst of plenty of natural resources, and plenty of man-power we find this terrible

suffering. Sometimes it occurs in places where there are heavy stocks of necessary things—for example, in Scotland the families of the coal miners were suffering from the cold winter, unable to buy coal because the miners were out of work, because there were immense stocks of unsold coal on hand. We are all familiar with the accounts of wheat and coffee being used as fuel in some places, and in others of fruit being dumped into the sea. I read in one newspaper, under the large heading "A National Disaster"—"This year's wheat crop promises to be the biggest on record; this has filled the farmers with consternation."

Sometimes this unemployment is due to progress in mechanism or organization. With tractors on a farm, 25 men can do what was formerly done by 340. There is a steam digging machine which replaces 400 men. In the new process of making cast-iron pipes, 30 men take the place of a former 375. A modern cotton weaving factory of average size replaces ten thousand hand-loom weavers.

This question of unemployment is a thing that hundreds and millions of men should be thinking about. History tells us that human thought, and human thought alone, has solved big problems of human life, and put man in the position of master of nature, with nothing to fear, except in the case of such things as earthquakes and floods. But still man suffers—from himself; and the hundreds and millions, alas, go on waiting for a better time to come along by chance!

Irregular seasons the farmer knows, and the sailor knows storms at sea, but the modern steamship keeps to schedule amidst the storms, and with modern production and transport there should be no storms in our practical economic life. We must seek the causes of these economic storms, which produce great unemployment and human suffering in a bounteous world. They are obviously to be found in man himself, and even then not in the masses, who are too passive, who, given a moderate living with a moderate amount of work and of leisure, do not want a more difficult, even if a more lucrative, employment. Henry Ford found that 95 per cent of the workers getting a good standard wage did not want promotion to responsible positions carrying a higher salary, even when the offer was put before them.

Psychologically, it is the more evolved minority of ambitious people who cause the storms—in olden days ambitious kings, and sometimes fanatical religious leaders, a little later the slave traders. Nowadays, captains of industry fight one another, and all the peaceable millions are drawn into the conflict. It is not that in our days anybody wants to see others suffer, but it is that amidst this insensate competition virtue cannot thrive, though intelligence and sometimes cunning can. The captain of industry we must have, as we must have a captain on the bridge of a ship at sea. But what should we think if it were part of the necessity or duty of the captains of the ships of different companies to try to ram and sink

the rival vessels in mid-ocean, so as to secure the trade of carrying passengers for their own lines?

As it is, the captain of industry who is full of the desire to help cannot do so, for each is dragged down to the level of the lowest, when there is no law but force. In Madras, for example, when some representatives of the employees of a large firm approached the directors with a request for more settled conditions of employment and a living wage, those good men replied: "We want to do it, but we cannot, because the competing firms would cut us out, and take our trade. If you can induce the other firms to adopt the same terms, we would gladly agree to them." It does not matter that the successful captains of industry are rich; that is not the trouble; it lies in the creation of storms and calms in that sea where the products of industry are carried from maker to user.

It is clear that the problem cannot be solved from the top, except by legislation, as in older and simpler days, when the lawgiver Manu in India made it a penal offence for a merchant to try to take away his neighbour's trade by under-selling him or by cornering the market.

The problem is a psychological one. Those who struggle out of the ranks of what I will technically call the slaves—the 95% who cannot get out of the drift or current of their circumstances—into the company of the careerists, are drawn into the *melée*, the free-for-all fight for security and opulence, or even comfort. I

see only one remedy for this state of things, and that is the *cultivation* of a standard, first of all in imagination. If we set statisticians to work, they will probably tell us that, with present productive capacity, every family could have a nice little house and garden, decent food and clothing, books, musical instruments, and perhaps even a small car, and the necessary work for this would amount to from two to four hours a day. If we work an extra half hour a day that would enable the present proportion of very rich people to continue very rich. Let the 95% of peaceable people not pitch their wants too high, but let them think about the *standard*, talk about the *standard*, write about the *standard*. Let it fill the imagination of the people as a *concrete* standard, not as an income of a certain amount of money; not in a vague or abstract way, but as bricks and earth and clothes and food and other things. Let us have political clubs to discuss the standard, and a party not of conservatives, or liberals, or radicals, but of standardites. Let it be taught in schools. Fill the mind of the public with the thought of the standard, and before very long the thought will turn to fact, with a minimum of disturbance to existing things and ways. At present that mind is filled with anxiety and resentment, or with bafflement and resignation. The people have not clearly formulated what they want. It is one of the chief lessons of human history that when men have clearly and concretely formulated a desire, they have before long found the way to attain that end.

People say they want peace, but they think of it only as the absence of war. Really they are thus still thinking of war, and war still comes. But peace is no negative thing; it means men working energetically in an organized way, as they work in time of war, but with goodwill in their hearts. I am sure it is getting near in many nations today, and only the power of imagination is now required to precipitate real positive peace into the realm of fact.

LAUGHTER FOR A SHIELD

*God give me laughter for a buckler
Lest to the blows of Life I yield;
When my head is bowed to press of foeman,
Lord give me laughter for a shield.*

*Grant me will to fight if not to conquer,
Strength to keep my spirit from eclipse;
And let me hold at midnight and at noonday
The shield of laughter on unshaking lips.*

*There is none so strong can overcome it:
Black rage, red scorn, or serpent guile.
Magic lives in weakest defences:
Even in a little twisted smile.*

*In the dusk and in the murk of conflict,
Fighting on against the driving spears,
More flags will rally round to laughter
Than ever owned the sovereignty of tears.*

*Though I have no armour that is trusty,
And nothing but a wooden sword to wield.
I shall go down fighting and not craven
If Thou, Lord, give me laughter for a shield.*

THE RAY KEY

By FRITZ KUNZ

[Mr. Kunz enumerates various keys to the world process and to human character: psychological, physiological, astrological, astronomical, anthropological, theogonic, but there is none more mysterious or intriguing than the Ray key. Find your Ray and you can accelerate and maximize your destiny.—ED.]

THE Rays are best looked upon as one of the seven secondary keys to the world process. In *The Secret Doctrine* Madame Blavatsky makes it fairly clear that there are in fact ten of these keys, of which three are primaries and have to do with the fundamental operations of thought in the Divine Mind—which from a human point of view are colour, sound and form. Just how these are related is a problem beyond our present scope, but it is undoubted that they have something to do with the Trinity.¹ From them are derived the seven secondary keys, and of these latter the Ray key is the most mysterious.

The principal difficulty with it is not so much with the concepts, as in stating their nature in language. The other six keys are fairly easy to define. They occur in couples, each an inner and an outer. Thus, the psychological key (which corresponds to the planes of nature in modern Theosophical terminology) is accompanied by the physiological key, or the physical body as a microcosm. These keys thus ex-

plain how man physically is but a projection of the invisible aspects of himself. In like manner, races and racial Heroes are related in two keys which are variously denominated, usually being called by H. P. B. the anthropological and the theogonic. Here, such a hero as the Manu, or other immortal, is conceived to be the personal embodiment of the race as a whole. This is easy enough to understand when we consider that every Aryan actually is descended by blood from the Manu. This means that the Manu is in fact embodied in the race as a whole. Therefore the lives of the Greek, Egyptian, Hindu and other mythical Gods—so-called—are in fact archetypes of racial experience.

Two more keys occur in a couple, the astrological and the astronomical. Once more the one is the material, the other the vital aspect of the same thing.

When, however, we come to the Rays we meet a peculiarity. First of all, there appears to be no correlated key. And it also seems that the subject matter of the Rays is not at that level of manifestation at which the materials the other keys deal with is to be found. This makes the Rays appear

¹ The research seminars of the New York Theosophical Society are at work on these problems and I shall return to them in due course.

transcendental, though they are, in fact, the most practical of propositions. The tendency is to interpret them in terms of some other key, for example, relating them to the planes of nature. There is no harm in this so long as it is kept constantly in mind that they are not identical with any other one key, though related side by side with each and all. The best way to conceive of the Rays in relation to the other keys is to think of a six-pointed star of interlaced triangles with the three vital keys as the vertices of one of these and the three corresponding material keys as the vertices of the other triangle, and then assign the seven Rays to the central point of the system, related equally to each vertex.

The foregoing idea fits the case precisely. The vital and material descriptions of the universe, taken as a whole, are the phenomenal embodiment of a noumenon. Now it is utterly impossible to convey final truths about the noumenal world in language, for the reason that we are dealing with something beyond thought, and what is unthinkable is also unspeakable. The proper procedure with regard to the Rays therefore is to examine the keys first; not only each by itself, but all six in their mutual relations, and by erecting structures from them come to the central point of the figure. This is not, of course, Nature's procedure on the out-going path, where noumenon gives rise to phenomenon. But it is the best that can be done for man on the returning path.

The customary procedure is, for instance, to assign the Manu to the

1st Ray, the Founder of Religions to the 2nd Ray, and so on. This idea is perfectly sound, but is by no means the only element. The planes of nature equally embody the Rays, and all other keys as much. What is required is to examine the astronomical and astrological features of the Solar System and put the result in concepts into the mental stream, and also understand the story of the races and the symbolic meaning of the embryonic and bodily growth of the unborn child and of maturing youth. When these several keys have been thoroughly comprehended in outline, the task of establishing mutual relations begins.

Now, this latter procedure is not an exercise of the lower mind. It is not analysis, but synthesis, and the procedure consists in stripping the idea (derived from each key) of its applications, so that only abstractions remain. In fact, the student is expected to draw off ideas which are at the level of the three primary keys mentioned above, relating to sound, colour and form, and some practice with regard to those is a desirable preliminary, though not actually essential. It will readily be seen that what is required is a sort of meditative and contemplative exercise. It is no good merely citing facts in words from books, or even presenting facts derived from nature at the factual level. For this is really dealing with the keys, not the Rays, and tends to a lop-sided result.

When the foregoing procedure has been followed there emerges a group of concepts equally useful in all the six keys that surround

that of the Rays and inter-relations emerge. Thus, it is perceived that, in terms of the Heroic key, the 1st, 4th and 7th Rays are related. They are, in short, types of rulers. The kingly type rules by direct dominion. The 4th corresponds to the worldly politician or statesman. In his middle position his function is to respond to the masses, who are found mostly on the 4th, 5th, 6th and 7th Rays, and to convey to them the directions which he is able to communicate by virtue of his position, from the 1st, 2nd and 3rd Rays. This type of person at the lower level is a mere opportunist, but in the finer specimens performs a wonderful function. The native art of this Ray is dramatic, and these people are often considered insincere, playing parts. But at a high level the function is really one of rulership, for the stage is in fact a tremendous weapon for the direction of opinion. After all, the whole universe is an illusion. These are rather a lonely people really, cats that walk by themselves. If they would but recognize that they will never be happy until they give themselves to the direction of great and worthy causes, they would find themselves. Contrast the happiness of people like George Arliss, Francis Lederer, and other actors who are devoted to causes, with the inanities of motion-picture puppets, sold body and soul to profit-making corporations, whose only "causes" are to appear at bazaars and first-nights, or to open a six-day bicycle race.

The 7th Ray is also employed in ruling, but here it takes the form of the ecclesiastic. Priests

and cardinals, even when unworthy, actually deliver the forces of the higher worlds and thereby control and direct the lives of multitudes. Corruption can appear anywhere, but in its best aspect the 7th Ray is a very wonderful and necessary form of rulership. Both 1st, 4th and 7th Rays are thus devoted functionally to the linking of worlds, the 7th Ray being especially fitted to bind the etheric to the physical.

Now observe that these three types can as easily be related to the planes of nature (the psychological key). Indeed, comprehension of the Ray types depends upon such uniform reference to all related secondary keys, as pointed out above. Thus, in this case, the natural habitat of Ray One is jivatmic, at the level of true will (monad to soul); Ray Four is antahkaranic (if I may be permitted this anglicised Sanskrit adjective!), soul to psyche; and the Seventh, pranic, is at home transferring psychic energy to physical levels—and he *should* be bound by rule and ritual, lest his forces be stained, coming as they do through turbid lower astral areas on the way.

In a similar manner, the 2nd and 6th Rays can be generalized as religious. It is perfectly clear that it is idle to talk of religious teachers as embodying the 2nd Ray unless one implies that there are people to be taught! These people are found in their purest form on the 6th Ray, and therefore these two types are inseparable. In terms of planes, the one is at a high level of intuitive power, and the 6th is related to the

emotional world. From this it follows that there are two kinds of 6th Ray people, those of sensitive, delicate, truly religious temperament who become saints, and those of passionate, often tumultuous and even rowdy character (like Giordano Bruno) who become martyrs. This latter class quite often in its political aspect is revolutionary, whereas the saintly type is, politically speaking, ready to immolate itself, as Joan of Arc did. Thus from the 2nd and 6th Rays three types are derived.

Passing on finally to the 3rd and 5th, we are presented with something mysterious. In terms of mankind, the 3rd Ray is administrative, but in terms of planes of nature it is philosophical. The common error is made in modern American society of supposing that a busy and competent executive is *per se* a leader. This latter, however, is in fact a specialty of the ruling Rays. The business of the 3rd Ray is not to decide what should be done, but what *can* be done, and this is clearly an aspect of philosophical power. The man who knows the truth about the world-process and the operations of nature is the person to whom to turn for intelligent execution of required business. It does not follow that he is a specialist in originating programmes, though he may be. The reason why astrology is the art most commonly associated with the 3rd Ray is clear. It is the Ray of cosmic processes. Its correlate, the 5th Ray, in terms of planes of nature is applied mentality, but, as on the 6th Ray, there are two kinds.

There are those in whom mentality is applied to the mental process. C. W. Leadbeater was, in my affectionate opinion, the most remarkable example of this in modern occultism.

There is, however, a 5th Ray type which can apply itself to mental conquest of the material process. These people are, as it were, intellectual artists, and though they are not artists in the best sense of the word, they perform a very important function in society. An analogy can be taken from science. A man like Einstein practically never touches an instrument, but takes his scientific facts at second hand. Then by sheer intellectual genius he opens new fields. In contrast, there are the people who make his work possible. These are the artists in the use of ultra-refined methods of measurement and analysis. These two types are inseparably connected, but their usefulness in society is crowned by the presence of the 3rd Ray which directs all that they do to spiritual ends. Third Ray types are rather rare, as they infrequently occupy public posts.

Curiously enough, a Maha-Chohan is the omnipresent entity in the Hierarchy, but to the world he remains an elusive figure. Therefore the type is not available for much study. Original thought is not prized at the time it is offered, and so the men of action, both politically and religiously, are famous in history and obvious above the contemplatives of Ray Three; but the originality of the 3rd Ray is so subtle, philosophical, and makes itself felt so much by quiet infiltration that its genius is

not commonly recognized by the world, though the love and regard which is given to a holder of this office in the Hierarchy is a very wonderful thing. For some reason Maha-Chohans seem to change office more frequently, in comparison with Manus and Bodhisattvas. The latter have to remain on duty until the institutions, namely races and religions which they have founded, come to an end. But the function of Chohans is different, and therefore new individuals assume the job more frequently.

Thus the Personage who occupied this office on our globe when The Theosophical Society was first instituted, and during its early years, has given place to another. The current office holder is not the Chohan beloved of the Master K. H., whose directions he digested and which have been published as the first letter in the first volume

of the *Letters from the Masters of Wisdom*,¹ and to whom he referred as "the most beloved of Hobligans."² This delightful Personage it is who appears in the episode of the goat and the letter related in one of the Master K. H.'s letters to A. P. Sinnett.³ The current officeholder, in response to the needs of the time, is in appearance ascetic, incisive, and rapid and final in his decisions. The needs of our time, rapid in movement, have evoked Him.

¹ In *The Early Teachings of the Masters, 1881-1883*, Mr. Jinarajadasa states that this first letter comprises "remarks of the Mahachohan, as reported by the Master K. H. to Mr. Sinnett."

² We are told that "Hobligan" is a Tibetan word meaning something like "big boss." In *The Mahatma Letters*, it is also spelt "Hobilgan", and "Kholigan." The Master K. H. refers to the Chohan as "my Master" (*The Mahatma Letters*, p. 158), and H. P. B. also speaks of him as "the Paragurn, my Master's (M's) MASTER." (*The Path*, December, 1886, p. 262).

³ The story is told in *The Mahatma Letters*, pp. 320-321.

IT IS ALWAYS WISER TO WORK AND FORCE THE
CURRENT OF EVENTS THAN TO WAIT FOR TIME.

—THE MASTER K. H.

MUSIC

By NORMAN INGAMELLS

[Mr. Ingamells searches the future for sources of inspiration which will incite musicians in greater numbers to individual creative activity. As a member of the staff of the Conservatorium of Music, Melbourne University, Mr. Ingamells is very much at home in the interpretation of Wagner's operas as to their occult significance, and his series on *The Ring of the Nibelungs*, interrupted by professional duties, will be resumed in our September issue.—ED.]

MUSIC means melody, harmony, rhythm, and in its greatest heights, strength, dignity, beauty, reverence, love, joy: all the qualities that go to make up the perfect man, or the perfect god. But music has also discord, pain, longing, regret, in fact all the mental and emotional aspects of evolving man. The song of birds and the simple feeling of the beast it can also express, and, in a reflected way, the chaunt of angels and the fairies' charm.

In music's fundamental or keynote and its harmonics is expressed the One Life with all its overtones: in its first or "common chord" (the triad) we find The Trinity: in the seven notes of its scale "The Seven Great Spirits" are represented. One exponent sees a definite relationship between the Seven Rays or forces (also the Seven Root-races of men for this planet) and seven great classic musicians, namely: Bach, Gluck, Brahms, Mozart, Handel, Haydn and Beethoven. May it be he has herein discovered part of some great plan for helping the egos born under these Rays or Spirits? Both Mozart and Haydn were

Freemasons—Haydn could certainly be classed as the ceremonialist of music.

Music's effect is, in part, to stimulate man intuitionally and spiritually, for in the greatest music, his experiences of his contact with the Divine are chalice or prisoned—these contacts are the peak moments in man's life that become his "guiding star", his spiritual and mental Ideal. In a moment, "in the twinkling of an eye", as we listen to great music, momentous decisions may be made, affecting our whole future life. It is this that makes art become a veritable religion to certain types of people. One needs to realize, however, that stimulation cannot *keep* the soul on the mountain top—man must transmute the "base-metal" of his nature by right living before he can *permanently* keep his consciousness on the Parnassian and Olympian heights.

Music, as its greatest devotees perceive it, is one of the many "ships" that Life constructs, upon which men may sail into the Boundless, the Eternal. To some, like Beethoven, it is their "good

angel" from the cradle to the grave. To these, music is a definite language, a "sound symbol", capable of aiding the consciousness to respond to all nameable and nameless verities.

The poet creates the ceremonial of words; the painter, form and colour; the classic dancer the magic of motion, and so on with all the fine arts, each in turn containing in greater or lesser measure the very nectar of the Gods. Life has no limitations as to Its modes, Its ships, upon which men may travel to their bourne. This compels us to exclaim that "all is Theo-Sophia"! To the writer The Theosophical Society has proved one of the most glorious ships he has ever been privileged to sail in; through all his soul's past, maybe the most glorious.

As a guide to the younger musical travellers, some suggestions as to what music is considered great may be of value. The Beethoven Symphonies, his Piano Sonatas and String Quartettes, the Mozart and Brahms Symphonies, the Wagner Music-dramas, Schubert's and Haydn's music, the Handel Oratorios, (not *The Messiah* only), and all Bach's compositions still form a sure foundation upon which western musicians may build for a long time to come. All these geniuses are men of a period. The great artists seem to come in time-cycles, apparently according with some inner plan of the Gods.

As to the greater moderns, it may well be they are heralds of a new art era, preparing the ground for an influx of another group of giants, who will take up

the new technique and infuse it with psychological greatness, thus revealing to man a richer, more complex consciousness, more suited to the coming race's needs.

Contact with angelic consciousness, brought about by occult training on the right-hand path, should give to artists a vast new field of inspiration—one seems to sense this in some of the best moderns.

A study of the writings of Geoffrey Hodson might give to composers much inspiration in this direction. The Russian, Scriabine, perhaps the greatest musician The Theosophical Society has so far had in its ranks, found his most prolific source of inspiration in the writings of his fellow-national, Madame Blavatsky. Her work, *The Secret Doctrine*, fired him to creative activity to a most extraordinary degree. His *Prometheus*, inspired by his reading *The Secret Doctrine*, and his *Poem de l'Extase*, will probably remain, for a finer race fully to appreciate. Of Scriabine's *Prometheus* Ernest Newman writes: "We have nowhere come so near music as among the ultimate immaterialities of art as in the best of this music . . . *Prometheus* is the one work I have heard that seems to me to approach the new territory that music will some day make its own."

Englefield Hull says of Scriabine: "The real value of his contribution to music is the marvellous beauty and spirituality with which his music is always imbued."

The critic of the *New York Times* said: "It was Scriabine's conviction that infinite spiritual

possibility lay dormant in mankind, awaiting only the sounding of the right chords to awake it to sympathetic vibration, and raise the race to a new undreamt-of level of sensitiveness, appreciation and experience."

As to the tones of orchestral instruments used in the Orchestra of the West (no doubt the same would apply to the principal instruments of the East also), it is said that they are externalizations of tones existing in the inner worlds of utmost value as aids to the awakening of the soul of man ("the sleeping beauty", man's psyche) at his present stage of evolution.

The response or reaction to the fine arts is still the vital question. In one who does not "live the life", the response is but feeble; in this as in all things else the fact remains, that "as a man soweth, so shall he reap." It is our own state of consciousness that we bring to any art that counts. Music can gradually stir man's psyche into life. In some the flower of consciousness may be ready for rich blossoming, and then music may give the final stimulation needed for this much-to-be-desired consummation.

There are many effects possible on our existing orchestral instruments, but not yet exploited, which performers on these instruments are well aware of. Some recent composers are making discoveries in this direction and are beginning

to make use of them. From this we may gather that all manner of new delights are ahead for mankind in this art alone. In the near future we may find that, from the professional point of view, groups of specialists will be employed to make mechanical recordings of new works for record and broadcast purposes, and that the rank and file will be forced to join the ever increasing number of amateurs—all this may in the end prove of advantage by spurring greater numbers to individual creative activity.

In music exists a wondrous and undiscovered country, venturing into which man need never tire in any age or clime, but can travel from glory unto glory till he be established in the incorruptibility of his own Immortality.

We should try to realize and ever bear in mind that music and the other arts are activities of the Divine Mind in Nature, otherwise they could not exist in man, its image and child. Hence the all-importance of the arts, leading as they inevitably do to the art of life, the art of arts.

As a last word, we might exclaim with Beethoven in his *Choral Fantasia* :

"When on music's mighty
pinion,
Souls of men to heaven rise—
Then doth vanish earth's
dominion,
Man is native to the skies."

THE YŌGA SŪTRAS OF PATANJALI

By MANJERI VENKATA RAYA IYER

(Concluded from p. 369)

क्षणप्रतियोगी परिणामापरान्तनिर्ग्राह्यः क्रमः ॥

33. *Succession, set against moments, is comprehensible in the complete series of changes from start to finish.*

Time, alike Space, is an emptiness. Space is the emptiness in which things exist. Time is the emptiness in which events or changes occur. Space is the absence of objects, and Time is the absence of changes or events. The conception of Time as something flowing uniformly is a gross misconception. It is the current of phenomena that causes the illusion of the flow of Time. Each change or phenomenon is a perception or an occurrence in Consciousness. This perception takes place in a moment or "in no time." A moment in Time corresponds to a point in Space and has no extension. Hence, any number of perceptions can occur at the same moment or in no time. What is called Time or the emptiness between perceptions is a blank caused by the absence of perception, since constant awareness annihilates Time. For example, an incarnate Dēvachānic entity enjoying his heaven or a Yōgī in Samādhi has no notion of Time. The linking together of a series of momentary perceptions and the

intervening gaps, in memory, constitutes what is called Time or succession of events or changes in Consciousness. No notion of Time can arise in a consciousness which is intensely active. It is the fallowness, lassitude and idleness of mind that creates the illusion of Time. As Krishnamūrti says: "Memory is the result of incomplete action; that is, if you do not live fully in the present concentratedly, completely, then there is the resistance of memory, a looking back and a thinking of the Future". What is always actual appears as memory and expectation in the Individual Consciousness for lack of intensity of awareness or self-recollectedness or concentration which comprehends the Whole. The evolutionary changes culminate and are comprehended in "Īs'varatva".¹ Evolution is the succession of changes through which the Individual Spirit passes from "Jīva-bhāva" to "Īs'varabhāva". It is the unrolling of "Īs'varabhāva" before the Jīva.

पुरुषार्थशून्यानां गुणानां प्रतिप्रसवः केवल्यं
स्वरूपप्रतिष्ठा वा चितिशक्तिः इति ॥ ३४ ॥

34. *Thus, "Individual Uniqueness" is the Involution of the qualities (of Nature) which no*

¹ Godhood

longer serve the purpose of the Spirit; or, the Capability [Power] of Consciousness established in its Own Form [Nature.]

The fundamental conception underlying the Philosophy of Yōga turns on the hinge of reciprocal reaction (Pratyayāvisēṣa) of Spirit and Matter, which is Consciousness. Spirit is a composite of "Prajñāmātrās", "measures of Consciousness", and Matter of "Bhūtamātrās", "measures of that which has become". The "Prajñāmātrās" of the Supreme Spirit or Īśvara express themselves as the "Bhūtamātrās" which, in their turn, engender or rouse up "Prajñāmātrās" in the Individual Spirit by their reciprocal action and reaction which constitute Consciousness. Everything in the Universe and the Universe itself is a "Bhūtamātrā", an "expression" of a "Prajñāmātrā" of the Supreme Spirit. As such, the Individual Spirit with its vehicles is itself a "Bhūtamātrā", an "expression" of a "Prajñāmātrā" of Īśvara. This "Prajñāmātrā", of which the Individual Spirit is an "expression", is what is known as the Potential Soul, "Puruṣa", "Jivātmā" or Monad in Evolution. Evolution is the "expression" of the "Prajñāmātrās" of the Supreme Spirit as "Bhūtamātrās" and consists in the "Involution" of these "Bhūtamātrās" in the Individual Spirit as "impressions" or "Prajñāmātrās" which bring about its Liberation, "Individual Uniqueness" or "kaivalyam". The World-process is the Evolution of the Individual Spirit into the Supreme Spirit or the Involution of the Supreme Spirit in the Individual Spirit.

This is why Patañjali conceives the Supreme Spirit or Īśvara as the "Seed of Omniscience"; the conception brings out the true relation between the Individual Spirit and the Supreme Spirit—the first and the last terms of the Evolutionary Series. When the "Bhūtamātrās" have been involved in the Individual Spirit as its "Prajñāmātrās" they become "Kṛtārthās", having accomplished the purpose of the Individual Spirit. This is also what Patañjali calls "Asamprajñāta Yōga" which is described as "Samskārasēṣa", "the residuum of impressions". (See *Aphorism* I, 20.) This state of consciousness is one in which the Object completely merges in the Subject—the absolute state of Consciousness in which there is no distinction of the knower, the knowledge and the known, as there is in "Samprajñāta Yōga". Liberation, "Kaivalyam" or "Individual Uniqueness" may be considered as a process within the Supreme Spirit similar to the "Individualisation" of the animal within "the group soul". Individualisation of Spirit and Organisation of Matter seem to be the plan of Nature. To put it more abstractly: Evolution is the co-ordination of "Individual Uniqueness" on an ever-ascending scale. In other words, Evolution is a process of Yōga which culminates, stage after stage, in Individualisation or "Kaivalyam"—a process of specialisation of an organism in order to fit it as an organ in a mightier organism. Hence, it becomes evident that "Kaivalyam" is not Isolation from the Life of the Supreme, but is the building of an Independent Centre of Omniscience

or Universal Experience, within that Life—"a Seed of Omniscience" out of which another Universe comes into being.

And why these Universes within a Universe, Systems within a System, Īs'varas within an Īs'vara and Individuals within an Individual in an unending series? No one knows. Yet, it may be said that Love, Life, Light and Beauty cannot remain without expression. Or, it may be an eternal unrolling of an endless reel of Life before the tireless vision of the

Individual Spirit. Or, it may be that all this is only a huge dream which awakens the Individual to Real Life. Or, it may be that the Supreme alone knows why these things should be, or it may be that even He knows not: it may be that the Supreme Secret ever remains a secret which, by its fascination, ever leads the Individual from glory to glory, for that which is once known becomes stale and stagnant, loses its attraction and brings Life to a standstill.

इति चतुर्थः कैवल्यपादः ।

औः

Thus the Fourth Quarter of Individual Uniqueness

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इति पातञ्जलदर्शनम् ।

THUS THE VIEW OF PATAÑJALI

Peace to all beings

HOW TO PRESENT THEOSOPHY TO THE PUBLIC

By GEOFFREY HODSON

A TOUR of the world (which the writer has just made) reveals to him that the Theosophical Society is in urgent need of lecturers.

In almost every country and every Lodge the remark is heard: "We have so few (if any) able to teach or lecture." The consequence is that many Lodges are not able either to present Theosophy to the public in a convincing and appropriate way, or to meet the need of their members for interesting and informative lessons in Theosophy.

People are uniquely prepared for Theosophy by world events of the past twenty-five years, and especially by changes in world thought during the last decade. Men today are seeking a *synthetic, religious philosophy of life, consistent with science*. The world is hungry indeed for the Ancient Wisdom, of which those words (which I have italicised) are a true definition.

The Theosophical Society is the one Society in the world especially brought into being to meet this need; yet at this particular juncture it is unable to fulfil its function adequately for want of efficient speakers and teachers.

Furthermore, examination of the syllabuses of very many Lodges shows that the dissemination of

central Theosophical truths frequently has a subordinate place in Lodge work. Astrology, numerology, the Pyramids, various social and economic remedies, and the particular interests of individual members, subjects which may rightly and usefully have a place on the syllabus, tend to occupy the whole programme.

How are these difficulties to be met? I answer, adapting a well-known phrase: "The Theosophical problem is the individual problem." To every member who is willing to make the effort and is in some measure suitably equipped, I would make the following nine suggestions:

1. After having grasped to a considerable extent the broad fundamentals of Theosophy, avoiding side issues and the occult arts, take one subject, Reincarnation for example, and master it. Live with it for a time, reading all you can find about it, pro and con. Tactfully discuss it with non-believers in order to discover their view-point, thus originating arguments against it. Then work out the correct and decisive answers to all objections.

2. Write an exposition of the doctrine, its value and its applications, in the most acceptable and convincing and also the simplest form possible to you.

3. Make lecture notes of the steps in logic by which your exposition is constructed.

4. Take long walks or shut yourself in a room and deliver to a large mental audience timed lectures from these notes.

5. Go to a teacher of public speaking carefully chosen for your purpose, for lessons in the delivery of your message.

6. When reasonably ready, offer your lecture to a Lodge, asking your best friends to listen critically and advise you of possible improvements.

7. If at all successful, deliver your lecture to other Lodges, and outside bodies which will accept it. Thereafter take new subjects, steadily increasing your repertoire.

8. *Practice.* Treat public speaking as a fine art. Work continually at improvement of technique. Dr. Besant, regarded by many as the world's greater orator, used to say in effect: "I have spoken continually for many lives, but I am still practising"; she also said: "Of all the arts, public speaking is the most powerful means of influencing people."

9. Practise also writing, for writing obliges one to think clearly and to express oneself simply and accurately.

Any member at all gifted and who follows this plan, will find not only a great inspiration in life for himself, but a uniquely effective way of serving the Theosophical Society and the world. Furthermore, he will be helping a cause in which the Elder Brethren are especially interested; and if he remains

humble, sincere and co-operative, They will use him increasingly as Their agent in the world.

To the Theosophical Society, its Sections and Lodges, I suggest the establishment of a Speaker's Bureau, the chief work of which would be to help and to encourage class leadership and public speaking amongst our members. The following activities of such a bureau suggest themselves:

1. To collect and distribute subject matter for lectures, apposite quotations from authors and poets, ancient and modern, and especially up-to-date scientific and philosophic corroboration of Theosophical truths.

2. To encourage and practically assist the formation and proper management of speakers' classes in Lodges.

3. To collect, encourage the writing of, and distribute, Theosophical plays and playlets, expressing Theosophy in art forms such as:

(a) A dialogue, bringing out their respective viewpoints and their relationships with each other, between the various bodies, or between the will and the body elemental, or between the ego and the personality.

(b) A discussion between representatives of the seven rays dressed in their respective colours, jewels, planetary symbols, each displaying in thought and in method of self-expression the qualities of his ray.

(c) Dramatic incidents in which representatives of the Ego, Karma, the Masters, the Angels, the qualities of impersonality, dispassion, love, wisdom, etc.,

bring their contributions to the solution of individual, national, and international problems.

(d) Discussion between an incarnate (sleeping) visitor to the astral plane and a discarnate (dead) inhabitant.

(e) An Ego descending into incarnation converses with the

Egos of father and mother and perhaps the Presiding Angel.

All these and many other Theosophical subjects could be dramatically and beautifully presented both to members and the public. Certain plays of this type have already been produced by the Folkestone Lodge in England.

STRAIGHT THEOSOPHY CAMPAIGN

MR. BIRD'S PERTINENT HINTS

THE Eastern Federation of the Theosophical Society in England has a stimulating organizer in Mr. Leslie H. Bird, who has addressed to the Lodges of his Federation a budget of suggestions for propaganda which are here reproduced for the use they may be to other Lodges. After urging the Lodges to arrange their October-December programmes to accord with the scheme circulated from the office of the Publicity Department, Adyar, Mr. Bird appends the following suggestions :

1. Don't leave everything until the last minute. Start now.

2. Get the best lecturers you can. Keep in touch with your Group Secretary who may be arranging lecture tours.

3. For really good propaganda lectures try to hire a well known public hall. Strangers seldom come to small rooms in private houses or small cafés and the like.

4. Be careful about choosing titles. It is better to leave out hackneyed words like "Brotherhood" and "Service", etc. Try to get arresting titles.

5. Make a personal appeal to the professional classes, members' friends, Spiritualists and other people likely to be

interested by sending out cheerful and warm-hearted circulars inviting them to attend the meetings. This is quite a cheap way of advertising and is certainly one of the best ways.

6. Have stewards to welcome the people and make them feel at home and happy. This is most important.

7. Arrange facilities for taking strangers' names and addresses.

8. Have a good supply of elementary pamphlets and books available.

9. Make your syllabus look as nice as possible, get it printed in as tasteful a style as your means allow. An extra shilling or two spent in this way is well worth while. A well arranged syllabus circularized and distributed among an audience is good propaganda.

10. Much public interest may be aroused and opportunities may occur for breaking new ground. If you see a good one and need assistance do not hesitate to write to your Group Secretary or to the Federation Secretary who will be pleased to give all the help possible.

These are just a few ideas that have been proved useful by practical experience.

THE BOOK OF THE MONTH

HINDU IDEALS OF MARRIAGE

Kamala Lectures—Evolution of Hindu Moral Ideals, by Sir P. S. Sivaswamy Aiyer, K.C.S.I., C.I.E., I.L.D. (Calcutta University, 1935. Price: India Rs. 2/8; Foreign 4s. 6d.)

THERE is a phase of these Kamala Lectures which has fundamental interest for students in both the East and the West. It relates to the Hindu marriage laws. The volume as a whole is a serious and thoughtful contribution to the study of the moral ideals standing as the background for Hindu institutions and juristic conceptions. While discussing the evolution of Hindu ethical ideals in the light of modern thought and intellectual canons of progress, the author has rendered a significant service by showing to the adherents of "Sanatana Dharma" (the ancient name for Hinduism), who call themselves "Sanatanists" today, that there is no basis for claiming eternal validity for the injunctions of Hindu *Dharma Shastras*, that they have changed in the past, and that their values and applications must be examined with reference to new conditions presented by changing times.

In an old book on Hindu polity there is provision for a Minister in the King's Cabinet to advise him as to what usages have become obsolete and what modifications should be made therein. In *Manu* there is provision for the assembly of men learned in Dharma to advise what changes in rules and ordinance of Dharma may be necessary.

Nevertheless, there is, amidst this sincere attempt to examine Hindu ethical ideals from a detached standpoint, an undercurrent of apologetic feeling running through the work as if the author was only desirous to maintain that, after all, those ideals are not as poor as they are thought to be by Christian missionaries, and do not suffer much in comparison with modern western ideals. The reason is not far to seek. The author has not given

sufficient appreciation to the basic principles of Hindu religion and ethics, and has approached the subject from the standpoint of an agnostic rationalist of the nineteenth century who could not be expected to have faith in them, as they could not be proven by methods approved by modern rationalism; therefore he has not succeeded in dissociating them from the defects attending their application to social conditions of particular times and less advanced stages of intellectual development which often lead to poor compromises and even crudities in *Dharma Shastras*. If he had done so, he would have found that not only is India in need of applying them anew to her own modern conditions in order to enable her to continue to build her social and political institutions (while changing their external forms), on the same sure, stable, old foundations; but that even the West, proud in her efficiency of material organization and power of intellect, can seek relief in her present distraught condition, moral, social, political, and economic, by applying those basic principles to the solution of her own problems.

Were these basic principles applied to modern Hindu society, caste would not continue to be based on mere heredity, though physical heredity has its own influence in giving outer expression to the inner *gunas* or inherent qualities, capacities and powers brought by the individual from his long antenatal past. His real caste or status or class, would be determined by these factors along with the occupation or service he renders to society—his "gunas and karma" as the *Gita* says. Every one should have full opportunities allowed

by law and community to rise to the highest stature of which he is capable according to his *gunas*. Equality of opportunity for every person is the right of the Divinity dwelling within him. No fetters should be placed by law or society on the burgeoning forth of that divinity within. Man and woman, though identical in their Inner Self, shew forth complementary attributes. Hindu ideals of family and marriage are based not on men and women playing their parts in identical manner, as in the West where they compete in almost all walks of life, but in their complementing each other to make one whole. For the family unit (which according to Manu comprises the husband, the wife, and the child) is not only necessary for the perpetuation of the race, but is also the nursery ground for the cultivation of great social virtues like love, sacrifice, right understanding, helpfulness, and the like. The Hindu marriage laws have swung like a pendulum unduly from one side to the other in course of ages. There was marriage after puberty in Vedic times. Changing needs of times and worldly conveniences have brought on marriage before puberty for girls, especially of the Brahmana caste. Formerly the Asura form of marriage consisted in giving bride-price. In modern times, it consists in giving prices for bridegrooms. Belief in rebirth and the law of Karma contributes to give permanence to the relation of husband and wife, as such a relationship cannot but be regarded as the result of causes engendered in a distant past and therefore temporary strains tending to break that relationship should be faced with patience and right understanding. Yet there were periods in Hindu history, as the author has pointed out, when divorce and legal separation were in practice and not regarded as opposed to Hindu religion. As the swinging of the social pendulum to the other side has been tending to handicap Hindu woman unduly from fulfilling her destiny as a fragment of the Divine as well as man, it should be brought to the medium position by suitable changes in Hindu Law.

In the West, the recognition of only one life on earth for every individual, ushered into existence from the unknown and disappearing after death into the unknown,

has led in modern times, when religious influences weakened, to the logical consequence of making this physical existence as comfortable as possible, without recognition of more permanent results beyond. So each seeming failure in marriage relation must needs be repaired, even with the result of snapping that relationship, and it is never too late to mend, with full liberty to choose new partners. It is not surprising that we read recently that more than 17 per cent of marriages end in divorce and 35 per cent in judicial separation in America. While we are fighting against the custom of infant marriage in India and are striving to raise the marriageable age of girls, the West presents examples of the opposite extreme of very late marriages for both men and women.

The detailed application of the rules of the Hindu *Dharma Shastras* in the region of Prayaschita (expiation for violation) have gone into disuse. These rules have been displaced in the region of Vyavahâra (relating to property, crimes, etc.) to a considerable extent by the secular laws of the State. It is necessary that that portion of the Vyavahâra Kanda which is not yet displaced by the secular laws of the State and continues to be operative, and the portion relating to Achara, should be modified to suit the present times and in consonance with the basic principles above enunciated. If they are not so modified, the exigencies of the times will not leave them alone but will lead to modifications, not perhaps in accordance with those basic principles. Our modern Indian Legislatures contain representatives who own allegiance to different religions and racial cultures, and it is not expedient that those who because of their upbringing, sympathies and understanding, run counter to and fail to understand these basic ideals and who derive their origin from other religions and racial cultures should have a voice in bringing about such modifications.

We can apply the Hindu basic principles of life to various questions arising in modern life to which the author refers. The question of equal standard of morality for men and women is in the forefront in the West, inasmuch as men and women are considered entitled to identical

privileges, and the tendency is to drag down the standard of feminine morality to the level of that of man. But Hindu Smritis and Epic literature always speak of the special purity of woman as compared with man. Woman by her special functions has greater responsibility for the right evolution of the race, and the Hindu ethical ideals would insist that the standard of masculine morality be raised to that of woman rather than the reverse; the extremely unequal treatment which society accords to their respective lapses, especially from the standpoint of sexual morality, in the East as in the West, is due more to the man's fancied sense of superiority than to those ideals. Similarly man in Hindu society has appropriated to himself an unqualified right to discard his wife, which fortunately has not often been exercised. This needs to be balanced by introducing suitable limitations to his caprice and giving similar opportunities to woman as in ancient times.

The question of birth-control or the use of contraceptives (to which the author refers on pp. 216 and 223) will be approached differently from the standpoint of Hindu basic principles, and from the standpoint of the West with its belief in one life, and the logical sequel to make it both enjoyable and unburdensome. According to Hindu ideals, every desire or appetite of the body when disciplined is to fulfil certain noble purposes in Nature's economy. Hunger and thirst are to be indulged in for the body's sustenance. So sexual desire for the propagation of species. Hence "Brahmacharya" outside marriage relationship, and regulated intercourse inside for raising progeny (which is also deemed "Brahmacharya") are spoken of so very highly in Hindu *Shastras*. Just as the way of life illustrated in the saying, "Live to eat" (as opposed to the ideal implied in the saying "Eat to live") betrays an abnormal or a pathological condition, similarly the indulgence in sexual passion, avoiding the responsibility

of raising and rearing the offspring and the consequent use of contraceptives, is indicative of an abnormal condition. Therefore without bringing down the ideal of "Brahmacharya" whether outside or inside the married state, the existence of the abnormal condition and the consequent need for birth-control should be recognized, and the knowledge and application should be communicated in necessary cases under suitable conditions, and not as at present scattered broadcast without let or hindrance as if it were a holy evangel without which Humanity would go to ruin, and with an immense amount of literature let loose, without any restraint, amongst the young and impressionable tending to make their thoughts lewd and minds enfeebled—all this apart from the evil, spoken of by the author on page 216, of obtaining sex gratification without risk of parenthood. Thought is a creative power for good as well as for evil. It would be interesting to take topic after topic in the sphere of religion, ethics, sociology, and even politics to see how far these basic ideals of Hindu culture, which are also in a sense eternal verities for Humanity, throw light on their correct solutions, different from the empiric solutions which are arrived at in the stress of modern worldly life.

The Hindu Smriti, Epic, and Puranic literature is immense, and its contents relate to different epochs extending over great periods of time—they relate to history, philosophy, spiritual truths, fiction, romance, practical counsel based on worldly wisdom, folklore, local tradition and usage, tales of wonder, and even superstitious or fictitious beliefs. To classify and arrange the contents in suitable strata, and to give correct values to them from the modern critical and rational standpoint is a task at present only in its beginning. Any earnest attempt at that task such as the work before us is a valuable help on the way.

A. RANGASWAMI AIYAR

EVERYDAY OCCULTISM

By G. S. ARUNDALE¹

MY mind is perhaps quite naturally occupied with what we have been calling "Straight Theosophy," which is of course, the keynote of my work, and with regard to which one of our brethren wanted to know what I would then mean by "crooked" Theosophy. I had not thought of "crooked" Theosophy. When I think of "Straight" Theosophy, I think of Theosophy which is simple and pure and impersonal and true, especially as it is set forth in our classic literature. I had not been thinking of any Theosophy which I could term "crooked." I hardly think it is my business to start tying labels round the necks of other people's Theosophies. But what I have been considering is how to enable the average member of the Theosophical Society to see simply into that "straight" Theosophy. It is very easy with the toy of the mind, which is the plaything God gives to us up to a certain stage of the human part of the evolutionary process, to make things complicated, and you see people all over the world, philosophers, metaphysicians, making simple things complicated, and rejoicing, revelling in the complications. Even within the circumference of the Theosophical Society there are some members who enjoy making their Theosophy as complicated as they possibly can. Often,

the less we know about the subject, the more we are emboldened to talk about it, and the more we complicate it. As real knowledge grows, it simplifies.

Now I have said to myself, Theosophy is essentially simple. How can we so divert the attention of our members from the complexities, that at least they may have their foundation in the simplicities, and upon those simple foundations build a lasting superstructure? This is another way of saying: What are the first steps in occultism? Occultism is in fact nothing more than that which, for the time being, is not known. Occultism does not only mean some specific power which we have not yet developed, some specific knowledge of inner planes which we have not yet acquired. Occultism includes all that we do not know about everything, and not only that particular unknown which the Theosophist is in the habit of labelling as occultism. So that if we want to proceed from the known to the unknown immediately surrounding it, what is the quickest step? And to put this in a complicated way, what is the quickest method of developing Kundalini? Both questions have the same answer attached to them. People so often think that if they desire to develop Kundalini or some of those vital fluids and fires, it can

¹ Talk by the President, given at Adyar, May 12, 1935.

only be after some mysterious process has been undergone, and that the nature of such mysterious process is only to be found in some erudite or recondite book not accessible to the crowd or the multitude.

I am quite prepared to believe that in some erudite or recondite book there may be a number of ways given to develop this, that, or the other force so far latent, but I declare no less emphatically that the first steps in proceeding from the known to the unknown, the first steps in the development of the fire of Kundalini, are to be found in ordinary everyday life. That is the point which it is so vital to emphasize among members of The Theosophical Society; because we give much less attention to living and to life than we do to our intellectual studies and Theosophy, and we think we are effective Theosophists when we have a range of knowledge of Theosophical literature. We probably think we are drawing closer to the Elder Brethren the more we know in our minds about the Path, about consciousness, about the various special subjects with which Theosophy deals.

Now the fact of the matter is that if only we could realize it (and of course none of us do), there are short cuts to the unknown which every single individual could take without too much difficulty, wherever he is and at whatever particular stage of evolution he may be. Supposing each one of us desires to be a really efficient Theosophist, that is to say a Theosophist who uses the powers in him so efficiently that it will not be long before he

can be entrusted with powers which so far he does not possess. Now it may be said, you must have a *mens sana* dwelling in *corpore sano*. But the healthy body is not at once vital to efficient Theosophy, though sooner or later it is essential. What is finally essential is that you should be, and you in your surroundings should be, effective. But it is not easy to make ourselves effective. We feel ourselves to be more complicated than our surroundings. It seems much easier to make our surroundings more effective to start with.

Suppose, for example, you have been living a comparatively intricate life, as most people do. It is not easy to disentangle yourself from the intricacies into which you have drifted and in which you now live. But your surroundings are less personal, less intimate, less bound up in you. Therefore, begin with your surroundings. If you can make your surroundings effective and efficient, they will react upon you and stimulate you to acquire the personal efficiency you need. Now when I say you must make your surroundings effective, I mean everything which is round about you—what we miscall the inorganic things, the material things. These must be in their place and be doing their work, whatever the place and whatever the work may be. If round about you these material substances are living efficient lives, they will help to stir in you the desire to live an efficient life.

Supposing I were a kind of Inspector of Evolution in the outer world and had to go about from house to house, from room to

room, from place to place, and from person to person, to see how far each individual is pulling his evolutionary weight, my first consideration would be to look at the surroundings of the individual with whom I might for the moment be concerned. I should like to see his surroundings intimately, and watch how far these are busily at work in their place, pulling their weight. For if you can make other people and other things pull their weight you begin at last to pull your own. That is one of the advantages a lecturer has—he talks and talks and talks, he advises and advises and advises, and exhorts and exhorts and exhorts, until at last he begins to practise what he preaches from the very reiteration of his own precepts. If I have made any progress at all, it is in no small measure due to the fact that I have been telling other people to grow. There comes a time when, after giving so much advice, in desperation one swallows his own advice, and, like a man trying to swallow the sea, is finally drowned in it. At last you yourself, perhaps the last person of all, begin to take the advice which you have been giving for endless years.

Well, if you want to develop your Kundalini or if you want to set afire all the chakras, you will begin with those things which you can control with so little expense and so great convenience. My first step would be to see that your own particular dwelling, your own particular room, is as far as possible such that every object is in its place, has its place, does its work. Every picture hanging on

the walls, every ornament, every utensil of whatever kind, in drawing-room or in kitchen, every article of clothing, every book, will be where it should be, and how it should be. Even if there be apparent disorder, it will be an orderly disorder—a constructive disorder. It will not be carelessness. It will not be confusion. Where there is this orderliness there will be efficiency. The pictures will be efficient because they are doing their work in the right way. The ornaments will be efficient because they are in order. The utensils will be efficient because they will be in their due places. And because they are all efficiently at work they will be growing, and their own growth will help you to grow. They will react upon you so that you will grow with them. But if there be confusion and disorderliness and carelessness, then there will be stagnancy, and you will be stagnant because you have encouraged stagnation. It is not fair even to the most material object to imprison it so that it cannot grow as it should. It is not fair to imprison it in disorder and therefore in futility. It cannot grow itself and will impede you in your growth. In orderly surroundings is Kundalini born, and all those other forces so intriguing to the curious and to the ignorant. Great effects ever have their origins in little causes. And it is entirely useless for an individual to aspire to occultism unless he learns to become an occultist, unless his first step is to try to achieve orderliness in his surroundings and in himself.

One does not want, of course, to carry these ideas too far, but

they are fundamental to growth. As the individual's house is, as are the objects in the house, so is the individual. You can gauge the spiritual growth of an individual by the immediate surroundings in which he lives. It is not what he looks like outside. We all like to look nice outside. We shall have a nice bath and put on a nice turban and do puja and look well, to all external appearances. We shall stand forth before the world as efficient Theosophists, but when we go back into our rooms we disclose ourselves as we really are. If your wardrobe is wrong, you will sink to the level of the wrong wardrobe. But if everything is in its appointed place—all clothes for your wearing—then everything is on its evolutionary pathway. As you stand on the threshold of your room you can meditate on your room—this is as good a meditation as any other—and say: "This and that is right." You thus gain an exhilarating feeling that everything is working rhythmically, and combining to form a suitable order for the whole of the room.

Your books, for example, must be right. It is very hard on a book for it to be upside down. Supposing you were upside down in any way, you would soon find a considerable amount of inconvenience. Relatively, the book has its own discomfort. There you have a first step in occultism. **Get** the surroundings right, and they will force you to take the first step. You may not be able to be materially affected by your surroundings in this life, but if you have the surroundings right now, you have taken the first step which

will carry you on later—in your next incarnation.

The second step is to be as far as possible in a state of physical relaxation. If you are well, you can do it. If you are not well, you cannot do it so easily. Now this partly means the right use of *leisure*. You know somewhere or other you have an Ego, and somewhere or other (though probably you do not know it) you have a Monad, and those Monads and Egos are just as important as this little temporary personality which is down here for a time-purpose. But when we look at the average individual, he appears very much time-enslaved. He is set, "cribb'd, cabin'd and confined" by time; eternity knocks outside this time-ness in vain. The result is, of course, that the Ego, tired of knocking and of bruising his egoic knuckles on your fast-shut door, says: "Well, I cannot be bothered with you this incarnation", and as for the Monad, he does not even take the trouble to bruise his monadic knuckles, but simply shrugs his monadic shoulders: "It does not much matter one way or the other what that little creature down there is doing", the Monad says, and the Monad and the Ego may often be calling the personality down here by names which are not altogether polite.

Supposing you can forget yourself in a state of relaxation, when the body hangs loose, and when you have forgotten your normal everyday self in whatever way is most convenient to you. Then these doors, which are usually shut fast, from the fact that you live so much in terms of time,

automatically open and the Ego takes a look in, and perhaps even the Monad.

Now each individual has his own mode of relaxation. So far as physical relaxation is concerned it is to cease to be tense. I have two ways of forgetting myself. One is music, and the second is detective stories. Sometimes I am in the mood for music, and then I forget myself; and sometimes I am in the mood for blood and shooting and general gangsterism, and then I forget myself. You can hardly imagine that plunge into the sordid to be a mode of release, but for me it is. And sometimes when I relax, when I am in the throes of following a murderer who is trying to escape the incidence of his crime, I find that my consciousness has suddenly become a little larger than normal—the Ego has been looking in for a moment or two and has given me an idea. I will not say that the Monad comes in on those occasions, because he is a very haughty and aloof person and he thinks that to come right down here is a little *infra dig*. But the Ego comes, and so I have to put down my book; the murderer has to take care of himself, and I must get the idea down. The Ego is sparing of his suggestions, and if you do not pay attention to them reverently when he deigns to give them to you, then they vanish.

Now each one of you must determine his own mode of self-forgetfulness. It is when you have lost this self of yours awhile that your Ego begins to feel it worth the trouble to find you. You are not worth finding until you have lost

yourself. That is a very metaphysical utterance of course, but you know what I am trying to express. We are not very near to the Masters unless there is able to flow towards us, because of our self-forgetfulness, an intimation of Their own larger consciousness. If you think of the Hierarchy and you think of the Hierarchy's views as a whole on the various subjects which appertain to the lower world—how different their views are! We may be very definite, we may be very emphatic, we may be sure of this and that and the other, but if we are able to discover in any way what are the Masters' views, how different those are, how short-sighted we are, how narrow we are, how myopic our vision is, and what prejudices we have that make it difficult to draw near to the Masters' consciousness. We all have prejudices. We are all certain and clear about something. Well and good. We need prejudices in order to awaken ourselves to our own existence; but when we are awake we need prejudices no longer. You find so many people, even in The Theosophical Society, brimful of prejudices, absolutely certain about certain things, ideas, with an extraordinary belief in certain causes, with the result that while it is good that they should have these beliefs and should perhaps be certain, the Elder Brethren can only use them when their particular certainties are in harmony with the intentions of the Hierarchy. When those certainties are not in harmony with the views of the Hierarchy, then those particular brethren cannot be used.

What we want to reach is a point of freedom from prejudice, that we hold our causes so lightly that when the call comes for servers, for workers, for channels, we are ready to drop everything we have for the sake of whatever is wanted. That is a very important step on the path of occultism. The beginning is to have material objects round you talking as best they know how, with your help talking to you, saying to you: "Be at your highest stage of evolution, like us at our lower stage of evolution". They will add: "You help us to be in our place and do our work. Now help yourself; have your place, be in it; do your definite unique work."

Occultism, you see, begins with all the little things of life, with the recognition of the fact that the unimportant things are only so-called in ignorance. In truth, everything is important, vital, and of immediate concern to the would-be occultist. If you can have neatness round about you in all the so-called little things, if you can realize that time and trouble spent in having everything in perfect order round about you is time and trouble well expended, then you are laying the true foundations of occultism. If you look upon everything around you as significant in its own way; however trifling and negligible it may appear, then you are beginning at the beginning, which is the only way to begin. The difficulty is that so many would-be occultists are eager to develop powers they do not possess when they have not

yet learned to manage the powers they already have. Those who are the guardians of the occult forces are surely not so foolish as to be willing to confer upon people additional burden and responsibility when they are not yet able to fulfil the burdens and responsibilities already in their keeping. Yet so many people, living careless and inefficient lives, are quite ready to be endowed with powers which would only make the confusion worse confounded.

Therefore, let there be order, harmony, purpose, in all the trifling things of daily life. Let all the little details be given their due care. Let daily living be unhurried and deliberate. Let there be an absence of tenseness and a highly strung condition of being. Let there be a constant relaxation of nerves and heart and brain, let there be an ease of movement and gesture. So are the first steps in occultism taken which alone lead to safety on the razor path. I take for granted, of course, that vegetarianism is already the rule of living, and that emotional and mental storms are things of the past. But let there be no mistake about the fact that the foundations of occultism are not and can never be laid on the sands of forgetfulness of, indifference to, the little everyday matters and objects which form part of the apparent, though certainly not real, humdrumness of daily living. As you live in the intimacies and routine of homely life, so are you preparing for occultism.

THE VIRGIN BIRTH—HOW IT APPLIES IN CONDUCT

By H. L. S. WILKINSON

ALL of us who strive to serve with understanding in God's wonderful temple of this earth, must be aware that we are the offspring of something greater than our earthly parents, and that we have, in fact, two divine Parents; one a Heavenly Father invisible, the other a great Universal Mother, visible to us as Nature, being in fact the material universe in which we live and move and have our being. The All-Father is Spirit, invisible: the All-Mother is Matter, visible. These two, Spirit and Matter, unite in our bodies, which are temples of their nuptials. Every time we perform an action, moving matter from place to place, if we do the action skilfully and harmoniously, we are assisting at these nuptials; if bunglingly and with impatience, we are impeding them. We should hold the balance true between Spirit and Matter, not exalting the one or despising the other, but recognizing that both are divine, only different; one male, the other female.

The same takes place when we create anything beautiful in poetry, art, or music, or express ourselves in speech, provided it is done skilfully and beautifully. When all such actions are done perfectly, the nuptials between Spirit and Matter are consummated, and the Divine Child, Christ, or Horus, is born.

For this reason, the Perfect Man is the offspring of heaven and earth, having God for his Father, and Matter, or Maya, for his Mother. This is why all Christs are mythically represented as having no human father, but as begotten by God from the universal Virgin Mother, the "deep sea" of Matter. Each such Christ is a Redeemer of Matter, and in striving to become Christs, we ourselves are redeeming and perfecting Matter. . .

So we should never despise even the humblest action, but perform it skilfully and with intent, as an offering and a prayer, knowing that in so doing we are joining Heaven and Earth. As for discordant or ugly actions, all we can do is to ceaselessly work at them, striving to alter them and make them perfect. This particularly applies to irritable or impatient speech, and to nervous, or hesitating, or violent action. It necessitates deliberation and balance.

It is significant that Jesus is recorded to have said, when told that his mother and his brethren wished to speak with him, "Who is my mother and my brethren?" And then, stretching forth his hand to his disciples, "Behold my mother and my brethren! For whoso doeth the will of my Father which is in heaven, the same is my brother, and sister, and mother." This

shows that He was more sensible of His divine parentage than of his mere earthly ties of kindred. The *Upanishads* say the same thing. "Not for the sake of the wife or husband is the wife or husband dear, but for the sake of the Self is the wife or husband dear."

Evidently therefore, our mother Nature, or Maya, and our Father God are our true Parents, and the Virgin Birth has a real practical meaning for us all, and need no longer be ignored as an outworn theological dogma of no importance.

✍ WORLD-BROTHERHOOD

*My country is the world ;
My flag with stars impearled
Fills all the skies,
All the round earth I claim,
Peoples of every name ;
And all inspiring fame,
My heart would prize.*

*Mine are all lands and seas,
All flowers, shrubs and trees,
All life's design,
My heart within me thrills
For all uplifted hills,
And for all streams and rills ;
The world is mine.*

*And all men are my kin,
Since every man has been
Blood of my blood ;
I glory in the grace
And strength of every race
And joy in every trace
Of brotherhood.*

ANONYMOUS

THE LORD MOHAMMED

Prophet's Day was celebrated at Adyar on June 16 with a gathering in the Headquarters Hall of the Islamic branch of The Theosophical Society, at which a learned Muslim speaker, Mr. M. A. Azeem, stressed justice and harmony as the cardinal features of the Islamic faith. Dr. Arundale, from the chair, summed up with the thought of the immense importance of inter-religious, international and inter-racial justice and harmony as exemplified by the Lord Mohammed. In celebration of the Prophet, the President contributed the following article to a Muslim journal issued in Madras :

By G. S. ARUNDALE

NO effort is needed to write in praise of the Lord Mohammed. His whole life was marked not only by signs of greatness, but no less by signs of a very beautiful, a very deep, and a very simple spirituality. He was indeed a Man fit for the times in which he had to live, and for the work he had to do. He was supremely a Prophet, for he had to cry in a wilderness; and the *Qur'an* itself is less a book, more a mighty call to the generations which were to come after him and build the splendid culture and polity of Islam. The very word itself—Islam—suggests the basic foundation of the new spirit the Lord Mohammed was to release in special form—Peace, and a striving after Righteousness.

The supreme strength of Islam lies first in the fiery purity of the Lord himself, and second in the brushing aside of all complexities of thought, of all metaphysical

speculations, and in basing the great Islamic Call on the existence and the power of God, not on His nature. The result has been a compelling simplicity of conviction which has created and sustained the wonderful solidarity of the Mussalman people, and has made them one of the greatest brotherhoods in the world. Doubtless this solidarity has from time to time been marked by fanaticism, perhaps by ruthlessness. But nothing great can ever be accomplished without fanaticism; and largely an exalted fanaticism has been the cause of much of the priceless contribution of Islam to the world.

As in the case of all other faiths, Islam, as it is today, is by no means the true reflection of the teaching of the Lord Mohammed. The intervention of man is always prejudicial to the purity of the Message. But in the case of Islam the deflection has been on the whole less than in the case of most

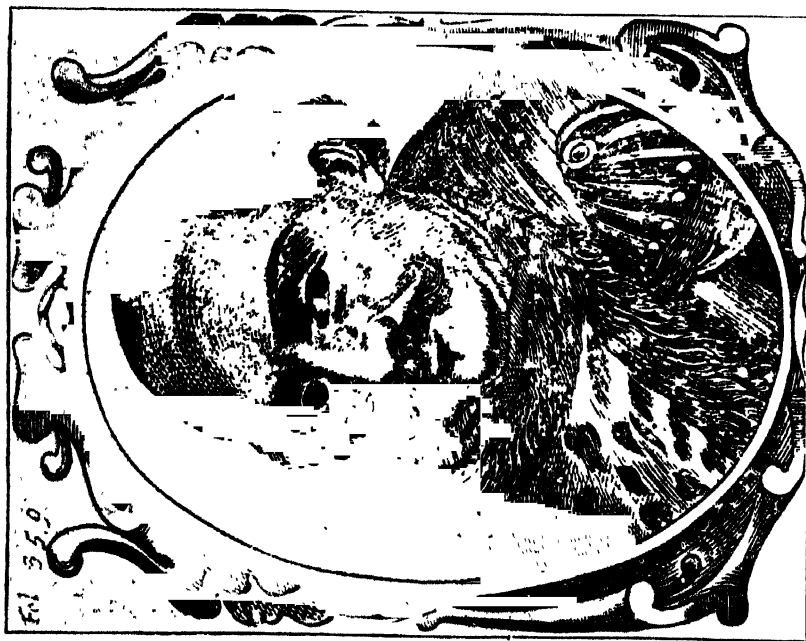
other faiths; and the average Mussalman of today exemplifies many of the characteristics on which the Founder of the Faith insisted. In him still resides the fighting spirit which at first was utilized to weld a variety of peoples into some semblance of a nation, to establish them upon a basis of the simple life, and in the outer world to fight the corruption which was making the spiritual life both empty and ridiculous. In him still resides the sense of solidarity which no distinctions of nationality, or race, or social position, can in the least degree affect. In him still resides a deep-rooted attachment to the creed set forth by the Prophet. In him still resides that unique religious spirit which keeps him far away from all religious polemics, and tunes him to the supreme note sounded by his faith—Mecca.

Nevertheless, to a student of the life of the Lord Mohammed, it seems of special urgency that there should be a great renaissance of absorption in the daily life of the Prophet. It is always stirring to read of the lives of the great and specially of the very great, the Lord Buddha, the Lord Sri Krishna, the Lord Sankaracharya, the Lord Christ, the Lord Mohammed. But the life of Islam's Progenitor seems particularly near to the everyday individual. He shows us how simplicity is of the very essence of right living. He reveals to us how heaven and earth are in fact one, even down here on earth, for those who at last have learned that earth is heaven, for those who have entered heaven. He reveals to us the beauty of charity, the glory of compassion. He causes us to

realize that in the sight of God there is no distinction between man and beast. "There is no beast on earth," says *Al Qur'an*, "nor bird which flieth with its wings, but the same is a people like unto you, unto the Lord shall they return." He insists upon the control of the passions, upon reverence for life, upon the sense of responsibility for thought, for feeling, for actions, and for speech. Yet, through all these insistencies, there is no dogmatism, no threat of penalty for non-observance of his precepts, only as Amcer Ali Syed says in *The Spirit of Islam*, an appeal . . . to the inner consciousness of man, to his intuitive reason alone.

"His hand was the most generous, his breast the most courageous, his tongue the most truthful; he was the most faithful protector of those whom he protected; the sweetest and most agreeable in conversation; those who saw him were suddenly filled with reverence: those who came near him loved him; they who described him would say: 'I have never seen his like, either before or after'. He was of great taciturnity; and when he spoke, he spoke with emphasis and deliberation, and no one could ever forget what he said . . . He would stop in the streets listening to the sorrows of the humblest . . . he would go to the houses of the lowliest to console the afflicted and to comfort the heart-broken . . . his conduct towards the bitterest of his enemies was marked by a noble clemency and forbearance."

What need have we of the teachings of these Fire-Pillars of



HUNYADI JANOS
Governor of Hungary
(From an old Dutch tolbo)



CHRISTIAN ROSENCREUTZ
Founder of the Rosicrucian Order
(From an old engraving)

THE INTIMATE LINK BETWEEN THESE TWO LIVES IS DESCRIBED IN THE LETTERPRESS ON PAGE 469.

life, what need have we of all the fussy religious tortuosities born of the ignorance of man, when we have their daily lives, their daily actions, their daily speech. Back to the personality of the Christ I say to the Christians. Back to the personality of the Buddha I say to the Buddhists. Back to the personalities of your mighty Teachers I say to the Hindus. Back to the personality of the Lord Zarathushtra I say to the Parsis. Back to the splendid example of the life on earth here

of the Lord Mohammed I would say to Mussalmans. It is always the life which inspires the teaching, and the teaching exists but to lead to the life. Because the Lord Mohammed lived greatly, his teachings are alive today. But these teachings must lead his followers back to his life, not away from it.

May each Mussalman become in increasing measure a true devotee of his Lord by growing like him in power, in wisdom, in understanding and in compassion.

THE EARTH GODS

*We, upon the heights, in man's sleep dream our dreams.
We urge his days to part from the valley of twilights
And seek their fullness upon the hills.
Our hands direct the tempests that sweep the world
And summon man from sterile peace to fertile strife,
And on to triumph.
In our eyes is the vision that turns man's soul to flame,
And leads him to exalted loneliness and rebellious prophecy,
And on to crucifixion.*

KAHLIL GIBRAN

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JOHN HUNYADI AND HIS CASTLE

Hunyadi Janos, the "Scourge of the Turks," made possible the Revival of Learning in Europe. The Elder Brethren had planned it, but for the first half of the 15th century Their plans were threatened by the spread of the Empire of the Turks into Europe. To Hunyadi, more than to any other man, Europe owes it that the danger was averted. The story of his ancestral castle is told here by Mme. Rathonyi, and some fascinating highlights of his life by Mr. Hamerster.

I

BY ELIZABETH DE RATHONYI

HUNGARY was once full of the most beautiful castles, resembling perhaps Normandy. The tragic fate of the country has led to most of them being irretrievably lost. A heap of stones here, a crumbling wall there, is all that is left of their erstwhile glory. Sometimes only a name and a few documents preserve their memory. What was spared by the terrible warfare and despotic domination was, mostly for practical reasons, altered and rebuilt to such an extent that the original lines, the artistic values and beauty, can hardly be traced even by the expert.

The Castle Hunyad has been more fortunate than its brothers. It also had to face innumerable assaults, it was often a prey to fires. It housed for many years offices with their officials who had no regard for art. Yet it preserved so much of the old splendour that its restoration was still possible and was very successfully effected.

And to this day the Castle Hunyad stands unshaken on the summit of the steep chalky rock, to proclaim the glorious name of one of Hungary's greatest heroes, Hunyadi János.

Before the period of János Hunyadi (1430) the Castle was just a simple fortification, an outpost to guard the country against the frequent assaults of Turkey and of other Balkan nations. The outer walls can still be traced here and there, running in an egg-shaped form around the present Castle. Within these walls there surely stood a big tower, and living accommodation and provision for arms and ammunition; but the later building effaced all traces of these.

The Castle is first mentioned in the ancient archives under the reign of King Béla IV of Hungary (1235-1270).

In the fourteenth century Serb, the first known ancestor of the Hunyadi family, received the

Castle Hunyad as a donation from the King. He was raised to the ranks of the Hungarian nobility, and then took the name of Hunyadi, derived from that of the Castle. King Sigismund sanctioned the donation in 1409, when Vojk (otherwise Both), son of Serb, became knight at his court; but it was his eldest son, János Hunyadi, whose fame raised the family to its later grandeur. His origin is somewhat wrapped in mystery. According to some historians he is supposed to have been the natural son of King Sigismund by a Wallach peasant girl. Others (Samuel Décsy, *Osmographia*) maintain that he was the lawful son of King Sigismund and Queen Mary, and was born in Dalmatia. Some state that he was a descendant of the Scaliger family of Verona, and yet others (Daniel Cornides) that he was a descendant of the Korvin family of Poland. The date of his birth is equally unknown. It is variously given as 1390, 1393, 1394, 1401, 1425.

János Hunyadi began the rebuilding of the castle in the year 1430. The work of rebuilding lasted throughout his lifetime, and was continued after his death by his wife Erzsébet Szilágyi, and later by his second son Mátyás, who became King of Hungary. Making use of the old walls, they erected a sumptuous castle, worthy of their great name. The chief parts of the Castle were built by János Hunyadi. These are: the Chapel, the Palace Wing with the balconies and galleries, where also the Knights' Hall is situated, the great tower called "The Nebojsza Tower". (literally "Fear not")

and all the bulwarks and battlements.

The Knights' Hall was the chief ornament of the palace. It is divided by two rows of marble columns; in the pavement were inserted the crests and coats-of-arms of the Hunyadi-Szilágyi family, and of the kingdom of Hungary. The pavement consists of square slabs of black and white marble.

After the death of János Hunyadi the work was carried on by his second son, Mátyás Hunyadi. He had the north-east wing built, the tower over the entrance gate, and the great bridge, all of which were designed by Italian architects.

His natural son, Prince János Korvin, succeeded King Mátyás in the possession of the Castle. After his death the family became extinct, and the Castle returned into the possession of the Crown.

From the year 1526 onwards, it changed hands many times, and it resisted innumerable assaults. In the seventeenth century it was the property of Gábor Bethlen, who had it restored, and for a time it remained in the hands of the Princes of Transylvania. Later, it came into the possession of the Hungarian Treasury, and gradually decayed, until at last it was once more restored by the Hungarian State in 1907; but the work was never quite completed.

A copy of a section of the original castle Vajda Hunyad is to be seen in Budapest. It was erected, with other models of historical Hungarian buildings, at the time of the Millennial Exhibition in 1896.

I will end with a poem, written by one of our great national poets,

Francis Kazinczy, in the year 1816, when on a tour in Transylvania he visited the Castle of Vajda Hunyad. Kazinczy was an eager exponent of the spiritual revolution unfolding in Europe at the end of the eighteenth and the beginning of the nineteenth century. He suffered imprisonment for his ideals. And it is an interesting fact that he was both a Freemason and a Rosicrucian.

TO THE CASTLE OF VAJDA HUNYAD

Thou rock! Unshakable like the arm and soul of thy builder.¹
 Great like him, great like his comrades, like his son great!
 Where is thy lord? Where is his Mátyás? Whither has László gone?²
 Where is the erstwhile splendour, where is the erstwhile clamour?
 They are no more!—thus howls the sepulchral silence within thy walls.
 Are they no more? But ah! what's this? Behold, thy gates are opening!
 Behold, Capistran's³ banner is flying in the wind!
 See, he is setting out, and is leading his army to victory.
 The tárogató,⁴ the whistles, the trumpets are sounding, and now
 In his silent anger, the Hero himself comes marching forth.
 Around him, from right to left, László frisks his steed,
 Receiving and carrying out his father's orders.
 Oh rock! what art thou, and what hast thou been of old! I shiver. The faithful
 Understands the sacred vision, and awakens from his sleep.

¹ John Hunyadi.

² The two sons of Hunyadi. The younger, Matthew, later became king of Hungary.

³ Crusader, Hunyadi's great general in his warfare with the Turks.

⁴ Hungarian musical instrument.

II

By A. J. HAMERSTER

The interest which the Castle of Vajda Hunyad has for Theosophists, lies in the fact that John Hunyadi, who rebuilt it on such a splendid scale, is said by Annie Besant to have been one of the former incarnations of him, who to Theosophists is known as the Hungarian Master—or the Count de Saint Germain, of Hungarian extraction, namely of the reigning House of Rákóczi.

There is, however, some difficulty about the birth of Hunyadi, for when his dates are compared with those of Christian Rosencreutz, who is said by the same authority

to have been the next previous incarnation of the Master—then still a pupil of a high degree—they will be found to overlap each other. According to tradition—as recorded in the 17th century Rosicrucian pamphlet, the *Confessio Fraternitatis* (1615), ascribed to John Valentin Andrea (1586-1654), who is held by some to be a mask of Francis Bacon (1561-1626)—Christian Rosencreutz died when he was 106 years old, having been born in 1378. This would fix his passing away in the year 1484.¹ History, on the other hand, generally places John Hunyadi's birth in

¹ The foot-notes are at the end of the article.

the year 1387, and his death in 1456. The later life would thus fall entirely within the compass of the former. This difficulty has been explained by Annie Besant in the following way. To an article in *THE THEOSOPHIST* of October 1907, p. 40, in which someone had written: "The death of Rosencreutz is said to have occurred in 1460,"² she added the footnote: "An error; he passed into a new (adult) body, and died in that about the middle of the fifteenth century." And two pages further on, in another footnote, she remarks: "There was a close relation between Christian Rosencreutz and the great Lord Bacon."

ROSENCREUTZ BECOMES HUNYADI

Having had it pointed out to her that there was some ambiguity in the wording of her first note, Annie Besant explained her meaning more fully and clearly in "The Watch-Tower" of *THE THEOSOPHIST* for February, 1908, p. 387, as follows: "The wording of my note on the death of Rosencreutz was very clumsy; I *meant* to say—but did not say, *mea culpa*—that the date was not accurate for the death of the body called Rosencreutz, the founder of the Rosicrucian Order. He left that body in A.D. 1407, and passed into an adult body, and thus was no longer known as Rosencreutz but as another person—in fact, as the famous warrior Hunyadi János, the Transylvanian, the terror of the invading Turks (born at Hőnyod, 1387). Hunyadi János, a youth of 20, was charging against a

hostile troop, engaged apparently in some sort of foray which was threatening to cut off his return to his castle, and his horse carrying him ahead of his own men, he was surrounded, struck down, and left for dead. Fortunately the axe, which gave him the apparently fatal blow, turned in its descent, and stunned him, without cutting open his head. He fell under his horse, which was pierced by a javelin, and the body of the animal sheltered his master from the trampling hoofs of friend and foe alike. The senseless body, bereft of its Ego-owner, was taken possession of by him who had been called Rosencreutz, and the fiery youth developed into the famous general, and after the death of Ladislaus I, of Poland, became Regent of Hungary. The great and wise Ego passed out of this Transylvanian body in A.D. 1456, or, as I said, about the middle of the fifteenth century. That is the full explanation. I tried to be very terse, and only succeeded in being obscure! I am obliged to the reviewer for calling my attention to the fault."

Taking the traditional date of birth of Christian Rosencreutz as 1378, he would have been only twenty-nine years old when stepping over into the body of John Hunyadi in 1407, whereas I think it a creditable tradition, considering his many travels, including some to the East, which describes him as more than a centenarian at the time of his death. The only extant picture, said to represent him, depicts him also as a very old man with a long white beard reaching down his breast. We are therefore justified, I think, in

pushing the traditional date of his birth back to somewhere about the year 1300. I need not relate that ordinary historical research does not recognize the existence of Christian Rosencreutz as a real personage, neither does it acknowledge the existence of a Rosicrucian movement prior to the seventeenth century.

In *The Hidden Side of Christian Festivals* (p. 307), C. W. Leadbeater gives the date of birth into the Hunyadi body tentatively as "some fifty years later [after 1375] or a little more than that," and in *The Lives of Alcyone* (vol. II, p. 730), it is also given as 1425. But we must not forget that C. W. Leadbeater also confesses that "I have not seen anything myself of that [Hunyadi's] life." However that may be, it is a curious fact, noted by Mme. de Ráthonyi, that history seems to give the date of Hunyadi's birth variously as lying between 1390 and 1425. Can it be that, somehow or other, perhaps whispered by the resurrected youth himself, that he was a new man, a new ego, not to be confused with the former occupant of the body, who had really died, that is to say, had severed his connection with that body; can it be, I repeat, that some such secret talk, corroborated perhaps by the observations of those around him as regards differences in character and temperament, has been handed down orally and found expression in the later dates given of his birth?

PIONEER OF THE RENAISSANCE

Some other interesting points, which I might as well mention

here, for completeness' sake, are afforded by the personalities of his nearest relatives. For we are told that his wife, Elizabeth Szilágyi, in her last incarnation was Isabel Cooper-Oakley, who was the first in the present century to write an extensive biography in vindication of her Master, the Count de Saint Germain. And Hunyadi's two sons, László and Matthew, were reborn in the nineteenth century as two other not less known Theosophists, the one an Italian, the other an Englishman.

It was C. Jinarajadasa who, more than a quarter of a century ago, first recorded this result of clairvoyant investigation, together with an interesting view of the real function of Hunyadi in Europe's political and spiritual development. This is what he wrote: "They [The Elder Brothers] had planned the revival of learning, to follow the thousand years of the dark [middle] ages. But from 1400 to 1450 all these plans were threatened by the spread of the empire of the Turks into Europe. The Turks had their rôle to play, but that eastwards and southwards, to Persia, India, Turkestan, Tartary and Africa. 'To Hunyadi, more than to any other one man, Europe owes it that the danger was averted' (*New International Encyclopædia*, 1907). Did he foresee that his wife and son would in the twentieth century partake with him in the revival of the greatest of all sciences, Theosophy?"³

Pictures of the different parts of the Castle of Vajda Hunyad, mentioned by Mme. de Ráthonyi,

as for example the Chapel, the Knight's Hall, the Great Gate Tower, with some others, and a general ground-plan of the Castle, are reproduced with the fuller article on the same subject from an unknown pen, in *THE THEOSOPHIST* of October, 1914, pp. 72-86. Articles on John Hunyadi by Major C. G. M. Adam, and Miss E. Abbot, the faithful co-worker of Isabel Cooper-Oakley, will be found in *THE THEOSOPHIST* for November, 1913, pp. 287-294, and in the recent numbers of *St. Michael's News* of September, 1934-April, 1935.

In conclusion I may be allowed to quote the closing paragraph of the article on Hunyadi in *The Encyclopædia Britannica*, by Robert Nisbet Bain, as a splendid tribute to his greatness: "Hunyadi was one of Christendom's most glorious champions, and also a great statesman. He revolutionized the insufficiency and the unreliability of the feudal levies, and was one of the first to employ a regular army on a large scale. A man of average education, he owed his influence partly to his natural genius and partly to the transparent integrity and nobility of his character."

THE MASTER'S INVENTIONS

In connection with Hunyadi's first introduction into European warfare of standing armies, (mentioned in the second sentence of *The Encyclopædia Britannica* paragraph) it will probably interest the student to hear that, in the still earlier incarnation as Roger Bacon, the Master was the discoverer of

gunpowder, and in the later incarnation as the Count de Saint Germain, he was the original inventor of quickfire-guns.

On December 24, 1759, the Danish Ambassador at Paris, Count Wedell-Frys, sent on to the Danish Minister of Foreign Affairs at Copenhagen, Count Bernstorff, a "Memorandum", in which the Count de Saint Germain offered to the King of Denmark some of his new inventions—steamboat, quickfire-gun and steam-draining-mill. After having first spoken of the steamboat, he goes on to say: "I have enriched this wonderful invention with a cannon that does not recoil and consequently has no need of a carriage on wheels. It is fired ten times as quick as another in the same time, it does not at all become hot, it wears for ever, it can sight and cut in two a thread or a hair, and it needs only one person to serve it with an incredible speed. Besides, it shoots farther, occupies less space and has several other great advantages."

Count Fredell Wys apparently was shown by the Count a model of this cannon of a small size, for in his accompanying letter he writes: "He has indeed shown me . . . the invention of the cannon which he mentions in his letter, and in this small size it seems admirable, but I do not know, Monsieur, if in its proper size it will be practicable." Count Bernstorff declined the offer.⁴

WAR AND MORALS

When lecturing on the former lives of the Hungarian Master, and

mentioning these curious inventions of the Count, I have invariably been questioned by the audience, as to how they were to be reconciled with the spiritual height to which the Masters are said to have attained, from which lofty pinnacle, it was implicitly assumed, war and war's paraphernalia would never be tolerated or sanctioned. But is it in reality a question of tolerance or sanction? Is it not rather a question of inevitability, of nature, and of evolution? Without presuming to offer a final solution or reconciliation of the problems of war and warfare with the problems of morals and spirituality, I may perhaps point out that strife and fighting seem at any rate a necessary means to get at things, even *spiritual* things, which opposing forces deny us. And as such, the Masters guiding evolution have to acknowledge, accept and contend with them as realities. If this be true, then the next step is, of course, for them to see to it that the fighting shall be as effective as possible, so as to overcome the opposing forces, and not to succumb or to give way to them.

Read in the *Occult Commentary* how the "divine instructors" have to "keep mankind from becoming one half the exterminator of the other"; read in *The Secret Doctrine* or in *Man: Whence, How and*

Whither, the account of the fight between the "Lords of the Dark Face" and the "Lords of the Dazzling Face" in ancient Atlantis; how Vaivasvata Manu led out the countless hordes of his different Sub-Races from the hills and plains of central Asia, to India, Persia,¹ Arabia, Egypt, North Africa and Europe—and who will doubt but that He and His Lieutenants of the Great White Brotherhood had taken the utmost care to provide their warriors with the best weapons available, and contributed their share, when necessary, to the perfection of these implements of war. No, that is not the difficulty of the problem of war and peace, as I see it. There shall be war and the implements of war, as long as there is evil, egotism, oppression, exploitation, tyranny, extortion, to be opposed and contended with for the victory of the good. Arjuna on the Field of Kurukshetra *has* to fight, to the best of his abilities and with the best of weapons, given to him as boons by the Gods and the Holy Rishis. Again, to me the problem is not whether there shall be war and fighting for each of us—there is no question about that!—but whether it shall find us on the side of the Lords of the Dark Face, or on that of the Lords of the Dazzling Face.

¹ Cf. Waite's *Real History of the Rosicrucians*, London 1887, p. 91

² This date is without foundation

³ *The Theosophic Messenger*, September, 1909, p. 562. See also *The Lives of Alcyone*, Vol. II, p. 730. The corresponding "star-names" of the

three individualities are Clio, Leo and Sextans; of the Master it is Venus.

⁴ Langeveld, pp. 290-292. The extract above from Count Fredell Wys' letter is not in Langeveld, and is taken from a copy in my own possession. The original correspondence is in the Royal Archives at Copenhagen.

A THEOSOPHICAL FORUM

H. P. Blavatsky was asked : " Is Suicide a Crime ? " She was then editing this journal, and in the August 1882 issue she gave an even more emphatic answer than that (No. 1) which appeared in our June issue. We have made a digest of her reply, eliminating non-essentials relevant to other points raised by her inquirer.

The answer (No. 15) concerning time as the fourth dimension of the astral plane was contributed by the Theosophical Research Centre, London, a group of scholarly students who have already published several original works. The President (Dr. Arundale) has given his patronage to their Centre. The " T. R. C. " will contribute regularly to this Forum.

IS SUICIDE A CRIME ?

1a. " Inquirer " : Viewed in its general aspect, suicide seems sound enough, satisfies our instincts of the Moral Law of the Universe, and fits in with our ordinary ideas as well as those we have derived from science. I maintain that in some cases self-sacrifice is not only justifiable, but also morally desirable, and that the result of such self-sacrifice cannot possibly be bad.

" Inquirer " is not an Occultist, hence his assertion that in some cases suicide " is not only justifiable, but also morally desirable. " No more than murder, is it ever justifiable, however desirable it may sometimes appear. The Occultist, who looks at the origin and the ultimate end of things, teaches that the individual who affirms that any man, under whatsoever circumstances, is called to put an end to his life, is guilty of as great an offence and of as pernicious a piece of sophistry, as

the nation that assumes a right to kill in war thousands of innocent people under the pretext of avenging the wrong done to one. All such reasonings are the fruits of *Avidya* mistaken for philosophy and wisdom. There is but one general law or rule for all suicides. But there is hope for certain suicides, and even in many cases a REWARD if LIFE WAS SACRIFICED TO SAVE OTHER LIVES *and there was no other alternative for it.*

No man, we repeat, has a right to put an end to his existence simply because it is useless. As well argue the necessity of inciting to suicide all the incurable invalids and cripples who are a constant source of misery to their families ; and preach the moral beauty of that law among some of the savage tribes of the South Sea Islanders, in obedience to which they put to death, with warlike honours, their old men and women. There is a vast difference between the man who parts with his life in

sheer disgust at constant failure to do good, out of despair of ever being useful, or even out of dread to do injury to his fellow-men by remaining alive; and one who gives it up voluntarily to save the lives either committed to his charge or dear to him. One is a half insane misanthrope—the other, a hero and a martyr. One *takes* away his life, the other *offers* it in sacrifice to philanthropy and to his duty. The captain who remains alone on board of a sinking ship; the man who gives up his place in a boat that *will* not hold all, in favour of younger and weaker beings; the physician, the sister of charity, and the nurse who stir not from the bedside of patients dying of an infectious fever; the man of science who wastes his life in brain-work and fatigue and *knows* he is so wasting it and yet is offering it day after day and night after night in order to discover some great law of the universe, the discovery of which may bring in its results some great boon to mankind; the mother who throws herself before the wild beast that attacks her children, to screen and give them the time to fly; all these *are not suicide*. The impulse which prompts them thus to contravene the first great law of animated nature—the first instinctive impulse of which is to preserve life—is grand and noble. And, though all these *will* have to live in the *Kama Loka* their appointed life-term, they are yet admired by all, and their memory will live honoured among the living for a still longer period. We all wish that, upon similar occasions, we may have courage so to die. There is far more courage

needed to live than to die in most cases. Anything is better than committing suicide, the most dastardly and cowardly of all actions, unless the *felo de se* is resorted to in a fit of insanity.—H.P.B., THE THEOSOPHIST, August, 1882 (digest).

MAN'S CRUELTY TO ANIMALS

4a. What worries me is man's cruelty towards animals, and vivisection especially. Why must animals suffer these terrible things? Etc.

A. J. H., in his reply to the above question in the June issue, which specifically was "Man's cruelty towards animals, and vivisection especially", sailed away into a disquisition on pain and suffering *per se*.

It is a novel conception, at least where I am concerned, that "pain and suffering may work *preventively*, (and) may keep one in future from inflicting them on others." If this was meant to apply to the animals who are now the victims of cruelty, then I venture to say that it is irrelevant; if it was put forward as a reasonable explanation or hypothesis, does it not seem somewhat like saying that in a universe of law, an effect may precede a cause?

Karma, strictly speaking, has nothing to do with our ideas of prevention of, or punishment for, cruelty. The "corrective power of pain" is, I submit, beside the point when dealing with karmic law. The corrective power resides not in the law, but in our reaction to it. Karma is *Law in Operation*. As C. W. Leadbeater always insisted, there is no good or bad

karma, and there is no preventive or corrective karma.

Cruelty is the infliction of unnecessary pain or suffering. When it is inflicted upon those who are weaker, as in the case of children or animals, the cruelty is greater. Cruelty, in this sense, in most civilized countries, is regarded as criminal and illegal. It is clearly our duty to work so as to change and educate individual and public opinion and make the cruelties of to-day as obsolete as the bear-pit and the public hanging, drawing and quartering of Elizabethan times in England. That seems clear whatever theories we may hold as to the ultimate cause of suffering in the animal kingdom.

Perhaps we should make some distinction between the suffering that seems to accompany and is incidental to evolution in the animal kingdom, and the infliction of unnecessary cruelty and suffering upon animals and birds by human beings. It is the latter problem that seems to be uppermost in the mind of the questioner, who asks, further, "What bad karma can a dog or a mouse have acquired by past deeds?" In other words, in what way have the dog or mouse infringed karmic law?

Various answers are given by members of The Theosophical Society to this question. Even conflicting answers are sometimes given—which is as it should be in our Society. What we have to do is to give clear and explicit reasons in support of our standpoints and statements. My own view—as I see things at present—is that animals can infringe or "tip the balance" of law only in so far as

they are approaching individualization, and are therefore presumed to act from something like choice.

Dr. Besant (on page 98 of *Talks on the Path of Occultism*) has the following statement: "The animal, at the lower end of the scale, obeys (the law) perfectly, unconsciously; the Master at the upper end of it obeys perfectly, consciously; and we all stand somewhere between the two."

On page 232 of the same book, C. W. Leadbeater states: "The Master makes no karma, either good or ill."

The sub-human kingdom and the super-human kingdom have this much evidently in common—that the members of them, generally speaking, do not make karma. As above, so below.

I have an impression that Dr. Besant once suggested—I have not the reference just now—that an animal may individualize in one of the wrong ways, through cruelty and fear, and follow a left-hand path throughout his human evolution.¹ That seems rough on the particular human being, especially in view of the helplessness of the animal in the matter. I may be wrong, but I think that Dr. Besant suggested that the karmic causes for the cruelty and suffering lay behind and were set in motion on a previous Chain or System. Will any student please correct this impression if I am wrong? It is, however, clear that without some antecedent cause there cannot be an effect. Where and when those causes were set in motion we have no knowledge, and we can in this

¹ *Man: Whence, How and Whither?* page 38.—ED.

matter, as in many others, in relation to evolution in the sub-human kingdoms, cheerfully admit our ignorance.

Humanity must now for the sake of its own safe and smooth advancement stop inflicting unnecessary pain and suffering upon animals and birds. The more we know, the more organized the mental power that is behind scientific, systematic and commercialized cruelties where animals are concerned, the more monumentally does our so-called "bad" karma heap up and impede our path as a humanity. That seems to me to be axiomatic. Vivisection, having keen and powerful mental energy behind it, is probably, unit for unit, twenty-five times worse in its effects than cruelty that is the outcome of impulse or emotion. In any case cruelty is unclean, ugly and anti-human.

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THE TIME DIMENSION

15. *It has been suggested that the astral world is a world of four dimensions. It is now common practice to speak of time as the fourth dimension. Is the fourth dimension of the astral plane the same as this time dimension?*

The idea of the fourth dimension as originally developed by mathematicians, notably Hinton, referred definitely to a *spatial* dimension. The same term has been employed, notably by Einstein, to signify a *durational* dimension, but these are really distinct ideas and it is unfortunate that confusion has

been caused by the use of the same number for both. Descriptions of the astral plane fit in very well with the theory that it is a four-dimensional world in the spatial sense. This is confirmed by C. W. Leadbeater who points out, *The Other Side of Death*, pp. 112-114, 122, that many of the properties of a world of four spatial dimensions, which can be deduced mathematically, agree exactly with astral plane phenomena.

For example every part of a two-dimensional world, such as a flat table top, can be seen by a three-dimensional being at one and the same time. Geometrically it can be shown that in a similar way four-dimensional sight would open up the physical three-dimensional world and a box, for instance, would be cognized on all six surfaces, inside and outside, at one glance. This agrees with experiences of astral sight.

As regards duration, a two-dimensional being could experience this and might call time the third dimension. Astral entities likewise experience duration (*Textbook of Theosophy*, p. 75) and might describe time as the fifth dimension. It would be less confusing, in our present state of knowledge, to assign no number to duration, but to refer specifically to the "time dimension". We incline to the view that although at some level of consciousness time may be cognized as a spatial dimension analogous to length, breadth and height, this would be considerably beyond the astral level. C. W. Leadbeater says categorically, *Clairvoyance*, p. 138: "Time is not in reality the fourth dimension at all;

yet to regard the problem from the point of view of time is some slight help towards understanding it." He hints, moreover, that on the buddhic plane the sense of time becomes spatial in character.

T. R. C. (England)

GUIDANCE FROM "ON HIGH"

16. May one expect to receive guidance which is above and beyond one's personal judgment?

Of course one can. If you want to go into the country of the great you must try to stimulate a little your own greatness, and share that with others who are less great than you are. You are greater than those who are less great, and if you will share your own greater greatness, then you will receive from those above you that greatness which is greater than your own. Try to become like them.

Are not our images of heroism rather liable to crumble into dry dust if we lean on them too heavily?

You must know *how* to lean. The science of leaning is very important! Your hero may have his weaknesses, but you do not bother about those. In some sense you are rather thankful for his weaknesses because they make him a little nearer to you. They are his business and not yours, and you look at him and rejoice in him for his splendid inspiring power, and after all, who is perfect? —G. S. A.

MIND AND FEELING

17. What did Madame Blavatsky mean when she said: "The

Mind is the Slayer of the Real. Let the Disciple slay the slayer"?

All that is sure is she did *not* mean that one must not think! Analytical thought *by itself* is a form of chaos, because it depends upon comparisons, whereas the heart needs union. Therefore the intellectual faculties are the enemies of monism, and always end up in differentiation. Anyone who surrenders to that is dead spiritually. Anyone who resists may possibly achieve. She did not mean by "mind" mind alone. She meant the cravings of the psyche, which are disintegrating. "Manas", sometimes translated "mind", means rather "psyche". What she tried to teach was that one should be a profound and active thinker, but that mind should be subordinate to feeling.—F. K.

FEAR OF DEATH

18. I am told that yoga is impossible to a person who has not overcome the fear of death: does that mean the animal fear of death or the unwillingness to cease living?

Yoga cannot be reached without perfect serenity, and serenity is irreconcilable with fear. A mass of people live in dread of death: they fear they have done those things they ought not to have done; that they will have to face the Judgment Seat; that they may be completely obliterated; that they will be separated from those they love. It is the dim uncertainty that makes a man afraid. Replace this doubt with definite knowledge of conditions in the astral world, and he regains confidence, and is prepared to face the future with

equanimity. Fear and anxiety can have no place where everything is seen to be ordered by the one divine Power, by the one Love. It is this love which casteth out fear, and brings serenity. "For the sage enthroned in yoga, serenity is called the means," the *Gita* says. In other words, living in the Eternal. Here is the sheet-anchor of life, which holds the soul through all storms. Dwelling in the Eternal—Yoga—brings that internal peace which passes understanding, and in which "animal fear of death" is non-existent.

J. L. D.

WHAT IS A THEOSOPHIST?

19. *What is a Theosophist?*

Who can say? One can have opinions, that is all. In my opinion, first of all, a Theosophist is determined by a total way of life. It is not a state of mind by itself, though that is important; it is not an attitude of heart, though that is important too. Neither is it physical conduct, though that is supremely important. A person might be a *member of The Society* for fifty years, and do wonderful things for humanity, yet the heart and mind might be much as they were at the beginning. Such service is wonderful, but it is not enough. A person may have a warm heart, a real love for men, beasts and gods, but that is not all. Or he may know everything in the books,

and be a perfect encyclopædia of information, without being a Theosophist. But if a person had all that in a strange amalgam of his own, he would have an adjustment to life itself which could be called Theosophical. It is a question of many things—self-control, warmth, serviceability, keen intellectual appreciation, vivid independence, and a tremendous sense of destiny—one's own as well as that of The Society.—F.K.

WOMANHOOD

20. *You wrote an article two years ago in which you said you believed that womanhood would save the world. Do you still believe that?*

As I ought to have said in that article, everywhere I go the women are superior to the men. The man compared with the woman is on the average cruder and looks cruder than the woman. In India it is the Indian woman who is leading the Indian man to achieve India's freedom.—G. S. A.

QUESTIONS FOR SEPTEMBER

What are the causes of the death of children before they reach maturity?

Are the events of our lives photographed on to the permanent atom?

Supposing we all turned Esoteric Theosophists, how should we continue our species?

Is foeticide a crime?

COMMERCIALISING FRIENDSHIP

By G. S. ARUNDALE

WHAT peculiar views some people have as regards friendship. It would seem, from some standpoints, that friendship depends upon getting as well as upon giving, and that if there be no getting giving must cease, and friendship too.

I have just received a letter from a friend to the effect that one of my friends is in fact proving my worst enemy, that this individual is constantly depreciating me behind my back, is using my friendship for personal ends, and is leading me into all sorts of questionable activities.

What on earth has all this to do with my friendship for the individual concerned? Am I friends with him, let us say, for what I can get from him, or am I friends with him because I want to be, entirely irrespective of his attitude towards me, or am I friends with him in a bargaining spirit, as who should say: Let us form a company, to which you will contribute a certain amount of friendship, and to which I will also contribute a certain amount; and let it be understood that this pooled friendship shall cease the moment one or the other of us ceases to be friendly to the other?

It is said that it takes two to make a quarrel. Of course not. It only takes one. A may quite well be quarrelling with B, even though B may not be quarrelling

with A. Similarly, it only takes a single individual to form a friendship. The attitude of the individual with whom he forms the friendship is of no importance at all.

What does it matter to me how my friend behaves! I confer upon him my friendship, not for what I can get but for what I can give. And when people tell me they wish I could realize that So-and-So is not my friend at all, but in fact an unscrupulous enemy, I am left entirely cold. He may regard me with feelings the reverse of friendly. He may be actively working against me, undermining me in all possible ways. But after all that is his business. I may be regarded as a fool for conferring upon him my friendship. I may be led into all manner of difficulties because I trust him and give him outward and visible signs of my feelings for him. Am I therefore to withdraw my friendship, because I do not get friendship in return?

It is, of course, quite true that the result may sometimes be an injury to the work, because I allow my friendship to blind me to my duty. I may, through the coloured glasses of friendship, see that which is not yet there, and not see that which unfortunately is there. I must be very careful to guard against the inclinations of friendship distorting the lines of duty. And there will be those to say: This is exactly what

we mean! You are allowing your friendship to blind you to facts. We do not mind your being friends with a person, but we do mind your failing in your duty because of this friendship.

I demur in a measure to this argument. It may be that I do not see an individual's faults as clearly as others may be seeing these, because of my friendship. But it is also the fact that my very friendship may help me to judge an individual more truly, especially if my friendship is designed to be helpful rather than commercial.

With me friendship means standing by my friend through thick and thin. It means trying to know him so well that I am aware of his weaknesses as well as I am aware of his strength. It means a friendship absolutely unconcerned with the question as to the kind of individual he may be. He is congenial to me, be the reasons therefor what they may. Hence friendship, now and, so far as I can judge, forever more. It means, this friendship, that I must do all I possibly can to help him to minimize his weaknesses, transmute them into their corresponding qualities, and encourage his strength and his mastery over it. I must be a real helper to him, or I am no true friend, only that kind of superficial friend who deserts the object of his friendship the moment he finds there is no return, or not the return he requires.

What have I to do with whether or not he feels friendship for me? What have I to do with his behaviour towards me? Supposing

that he does constantly betray me, injure me, defame me behind my back. What on earth does that matter to me? I would rather he did not do all these things. But they surely cannot for a moment affect friendship which has any pretension to reality.

No doubt, from the standpoint of my duty, it may be necessary for me to know of his lack of friendship and of its expressions. I must not allow my friendship to lead me into weakness. Neither must I, however, allow the criticism of others to lead me into injustice. Those who inform me that So-and-So is not my friend, giving me chapter and verse, are themselves, having no friendship for my friend, likely to err on the side of injustice and unfairness. Fortunately, the individual concerned has in me a friend, and he can rely upon me to know him better than his critics. People who are constantly criticizing certain other people are almost certainly misjudging them, are giving them an unfair deal. And people who very obviously have prejudices, as when they say—"I never did like So-and-So", are people who are not to be trusted for wisdom blended with understanding, which are two of friendship's principal ingredients.

There ought to be much more real friendship in the world, friendship which is not dependent upon any circumstances whatever. I received a letter from a friend the other day abusing me right and left for some mistake I am supposed to have committed. And this individual's friendship has been withdrawn from me

because, having been weighed in the balances, I have been found wanting. And curiously enough, there is reference at the end of the letter to the friendship that once there was. My reply was, of course, as friendly as always, expressing wonder that my alleged wrongdoing was so severely condemned. One would have thought that I needed all the more friendship in the midst of my wrongdoing. But no; I must have all the less. There seem to be friends—can one really give them this sacred name—who, like rats, desert sinking ships, or ships that are sailing in “wrong” directions. What a travesty of friendship! How commercial and businesslike!

Evidently there are people in the world who have certain standards by which they measure their friends from time to time. And woe to those friends who at any time fall below these stan-

dards! Out they must go. Let them be kicked out regardless of the injury such outkicking may inflict upon them. The main thing is to shake them off, lest, presumably, they contaminate.

I hope and pray that my friendship is becoming of another texture. I am happy, of course, that my friends should be all that is fine and wonderful. But that is their business. And God forbid that I should want them to behave after my own standards and patterns, whatever these may be. If they choose to return illwill for my goodwill, so be it. They need my friendship all the more. If they be falling into difficulties and dangers and possibly disgrace, they have all the more need of my friendship. Everybody needs as many friends as he can have, all the more if life be growing hard for him. And a real friend gives his friendship for ever, anything less is traitorous.

CULTURE

*Can rules or tutors educate
The semigod whom we await?
He must be musical,
Tremulous, impressional,
Alive to gentle influence
Of landscape and of sky,
And tender to the spirit-touch
Of man's or maiden's eye:
But, to his native centre fast,
Shall into Future fuse the Past,
And the world's flowing fates in his
own mould recast.*

EMERSON

EUROPEAN SOLIDARITY

PRESIDENT'S MESSAGE TO THE EUROPEAN CONGRESS

"A solid array of Theosophists covering the whole of Europe would do much to help to prevent war, to minimize its evils, and to heal its wounds," Dr. Arundale says in a Presidential Message to the European Federation Congress held at Amsterdam, July 24 to 30. Just as Europe is the chief storm-centre of the world, so is it "potentially the chief peace-centre." The river of international comradeship must, he urges, be directed against the "muddy stream of suspicion, mistrust, hatred, misunderstanding." The Message reads:

I SEND very special greetings of goodwill and brotherly greeting to the Congress of Sections of The Theosophical Society in Europe.

Europe is in many ways the chief storm-centre of the world, but being such it is no less, at least potentially, the chief peace-centre of the world.

I think, therefore, that in Europe there is special work incumbent upon members of our Society who live in one or another of Europe's constituent nations.

First and foremost, of course, the great teachings of Theosophy must be spread far and wide. In these teachings lies the antidote to all the present depression, no matter what form it takes. Far more potent than any outer world scheme, however brilliantly conceived and scientifically based, is that Theosophy which strikes at the very roots themselves of all the ills from which the world is suffering—lack of wisdom and the consequent lack of character. No doubt there are many schemes which will act as palliatives and lessen the devastations of the disease. But there is no *cure* for the fruits of ignorance save knowledge, and it is knowledge which Theosophy brings as its gift to the world. Often, some clever scheme may seem to promise quicker relief, largely because it is couched in the terms of the disease itself. But the simple, yet profoundly true, fact is that only a

change of heart can produce a change of body. And Theosophy's appeal is direct to the very blood-stream of living.

No less urgent, however, is the spread of international solidarity. Against the forces arrayed on the side of war must be solidly arrayed the champions of peace and goodwill. Every member of The Theosophical Society throughout Europe should be an unbreakable link of goodwill between his own country and all others; and against the muddy stream of suspicion, distrust, hatred, misunderstanding, he should direct the pure, and finally to be triumphant, river of international comradeship.

Each European nation has its own genius, its own fine soul, its work to do for itself, its mission to the world. Each nation has its own individual lessons to learn, and its own individual teachings to give. Other nations must learn to understand, even though they cannot necessarily be expected to approve. Each nation is working out its destiny as best it can, and has its own special problems to solve. Each nation has its own weaknesses. But each nation, too, has its own strength.

Theosophists in Europe must be the cement binding into one great structure these varied national bricks. A solid array of Theosophists covering the whole of Europe would do much to help to

prevent war, to minimize its evils, and to heal its wounds. Theosophists are universal friends, and their friendship can be relied on to stand all strain.

Wherever there is a country uninhabited by members of The Theosophical Society there is danger; and I am sure that the European Federation recognizes to the full the importance of establishing nuclei of members wherever there are none. I am sure also that the European Federation is anxious to help every Section which, under the stress of the times in which we are living, finds difficulty in maintaining its strength. A Solidarity Fund, to be administered by the European Federation in support of the above purposes, is urgently needed.

I hope Adyar may be privileged to receive on the occasion of the Diamond Jubilee International Convention a number of representatives of our Sections in Europe. They will be returning home,

but will go forth again into the outer world enriched by the unique gifts Adyar bestows upon all who come to her as to the great source of The Society's strength and purpose.

In the meantime, and until I have the happiness of meeting many of you next year, let us all remember that this is one of the very great periods of The Society's life, and that under the potent auspices of the Diamond Jubilee Year we can with comparative ease dig deep wells of wisdom and of power whence in the years to come shall flow mighty streams of life for the fructifying of our Society. Now lies before us one of the greatest of opportunities. Let us seize it ardently.

In the service of Straight Theosophy and of internal solidarity,

George S. Arundale

VITAL MESSAGES TO SECTIONS

Several European Sections held Diamond Jubilee Conventions this summer, orienting their programmes to the 60th anniversary celebrations to be held at Adyar in December. England, Belgium, Sweden, Holland—to all of these the President sent special Messages, but in every national Message there is some note of international value. "We must be ardent protagonists of Theosophy," Dr. Arundale says to England; Belgium's sacrifice has won her a glorious future; "Friendship is the supreme beauty of life," he says to Holland, "but good friendship is impossible unless it is based on wisdom." Last month we published the Message to Sweden: the others follow here:

THE PRESIDENT'S MESSAGE TO ENGLAND

INCREASING THE WORLD'S HAPPINESS

I GREET in all friendship the members of The Theosophical Society in England in Convention assembled. I sincerely trust that as a result of their deliberations the cause of Theosophy in Britain may gain both strength and increasing public ap-

preciation. The year 1935 is marked by two events of major importance—the Silver Jubilee of His Majesty the King-Emperor, and the Diamond Jubilee of The Theosophical Society. Each event is an occasion for deep rejoicing, and no less

an occasion for a special blessing from Those who form the true Government of the world.

It is the duty of those who are aware of the real significance of such events as these to take the fullest advantage of the added release of power for which each is a channel, so that because of the two Jubilees the happiness and prosperity of the world may increase.

Under the benediction of these significant happenings the English Convention meets. The splendour of the Silver Jubilee still hovers over the whole Empire, and all altruistic activity will thereby receive added impetus and wider influence.

The English Convention of 1935, therefore, Diamond Jubilee Convention as it also is, should be fruitful of great results, particularly if its daily intent be the ever-increasing spread of the truths of Theosophy, that both the individual and the community may learn how to live in more beautiful accord with the purpose of Life.

I hope that the literature of the Straight Theosophy Campaign may be suggestive in this direction, though in each locality it will need modification to suit local needs.

Completing my first year of office as President of The Theosophical Society, I feel more strongly than ever that my foremost duty to our membership lies in promoting to the utmost a great Theosophical Solidarity, all the purer for the differences which compose it, and an intense recognition on the part of the membership as a

whole that in a knowledge of the Science of Theosophy alone lies the key to those prison doors of ignorance, unhappiness and depression, which still seem for the most part fast closed to our release.

Among ourselves we must be the best of friends. We may differ radically. We may have all sorts of doubts as to the hallmark of the Theosophy some of our brethren profess. But the acid test of one who really knows his Theosophy is not a manner of belief but a catholicity of understanding. A member of the Theosophical Society who does not know how to be a friend to a brother Theosophist from whom he may differ profoundly is less of a Theosophist than he might be, even though he may have the privilege of membership of The Society.

To the outer world we must be ardent protagonists of Theosophy, so that people round about us may have good reason to know that we are not ashamed of our Theosophy, but on the contrary believe in it ardently and do not hesitate to apply it to the solution of each and every problem which confronts the life of today.

The best of wishes to all, and the hope that a strong contingent may represent England at the Diamond Jubilee International Convention at Adyar, for which a really Theosophical programme is in preparation.

GEORGE S. ARUNDALE

" A GREAT RECORD OF SACRIFICE "

MESSAGE TO BELGIUM

Belgium has paid the price "to the uttermost" and won a future of no little splendour, the President says in a Message to the Belgian Convention dispatched from Adyar on June 1st :

(1) I send my very brotherly greetings to my brethren of the Belgian Section of The Theosophical Society. Each Section of our Society has both great responsibility and great opportunity towards the country it represents at the Court of the Great White Lodge, the Inner and Real

Government of the World. Primarily, it is responsible in no small measure for the brotherly solidarity obtaining in the country as among the various sects, communities, and other divisions. Secondly, it is responsible for such dissemination of Truth as its nationals may be able to accept. In the third place, it has no small concern with helping towards a solution of the prevailing problems. Fourthly, it has a responsibility as regards the relation of its country to the international situation.

(2) The opportunity of the Section lies first in the extent to which The Theosophical Society itself is a solidarity, is a real brotherhood; and secondarily in the extent to which each member possesses Theosophy—the eternal Science of Life. With Theosophy and solidarity every member can be a power in the land, however obscure and impotent he may outwardly appear. The position an individual holds matters less. His apparent capacity matters less. His apparent influence matters less. But the fact that he belongs to a veritable brotherhood, and the fact that he is in possession of splendid and potent truths, these give him power which he is in duty bound to use on one plane or on another.

(3) Your Section has good reason to be proud of many fine workers, and of many faithful workers, which is even more valuable. Your country has a great record of sacrifice to its credit. Your Royal family is honoured throughout the world,

I might even say it is loved. Thus have you many great assets. And you have many liabilities, for small though Belgium may be, and composed of many divergent elements, there is a future before you of no little splendour, as is before certain other countries also, if all men, women, and above all youth, with patriotism and brotherhood in their hearts, wisdom in their minds, and self-sacrificing determination in their wills, will dedicate themselves to the making for their Motherland a garden of peace and prosperity. The right to make this great attempt has indeed been won at great price. But the price has been paid to the uttermost, and now is the time for beginning to reap a glorious harvest.

Many members of The Theosophical Society in Belgium lead the way, and thus stand confident before the Court of the Great White Lodge.

GEORGE S. ARUNDALE

“FRIENDSHIP FIRST AND FOREMOST”

MESSAGE TO HOLLAND

Dear Brethren Theosophically responsible for Holland:

May I send you my very brotherly greetings on the occasion of your annual Convention? I have, as I am sure you all know, the happiest memories of your enticing country and of the generous understanding I have always received from you all. You have had a wonderful history. You have before you a wonderful future. And both Theosophy and The Theosophical Society have taken strong root in your midst. But this is not, of course, in any way astonishing, for among your many virtues is that of thoroughness. So when some of you decided many years ago to establish our Society in Holland, established it was, and splendidly. In many parts of your country there are fine quarters for our movement. And what country in Europe can boast of a Headquarters more dignified and impressive than Holland?

I hope you approve of my insistent stress on Theosophy pure and simple as

the principal objective for our members, and no less on mutual friendship despite all differences of Theosophical opinion. We must all be good friends first and foremost, for friendship is the supreme beauty of life. But good friendship is impossible unless it is based on wisdom, for wisdom alone can cause friendship to endure and grow.

Fortunate indeed we are in that we have the wisdom, for Theosophy comes straight to us from wisdom's well undistorted, even though perhaps a little coloured, by the agents through whom it reaches us. We have no excuse whatever for not being friends with each other, for the ingredients of friendship are ours.

I trust that you may be able to send more than one representative to the Diamond Jubilee International Convention to be held at Adyar in December next. If your General Secretary could come he would be particularly welcome, for he is well-known for devotion to Theosophy and its Society. I should be very happy, too,

if a young Theosophist could represent Holland both at the International Convention and at the Youth Convention and Youth Parliament which are taking place at about the same time. I know the difficulties; but it may be that you will be able to surmount them.

In any case, I am looking forward eagerly to the time, next year, when I shall once again stand on the soil of the land I love so much.

GEORGE S. ARUNDALE.

ENTRE NOUS

THE APPLE OF DISCORD

"INDIA has been the Apple of Discord between the European nations for some centuries now," Dr. Bhagavan Das said in the Legislative Assembly debate on the Finance Bill at New Delhi in March. "If India is helped to substantial self-government by Britain, she will cease to be an apple of discord, and will become the grateful friend and firm ally of Britain, an inseparable member of a British-Indian Commonwealth, and a very Fountain of Peace for all the world." Happily for India the venerable pundit is applying the fruits of his philosophy to the political situation as he finds it as a legislator, urging the need for mutual trust between Britain and India, and a genuine affection on the part of the "principals in Britain" for the Indian people. Britain's internal and external tribulations he attributes to her mistreatment of India. "Hindus, dividing themselves into thousands of exclusive castes, Muslims splitting themselves into scores of sects, are paying the penalty by being enslaved. The British . . . presumably intended to uplift them, have misconceived their mission . . . Britain would be saved great danger if she would sincerely put India on the way to substantial self-government, and Inter-dependence with Britain on equal and honourable terms. That is what Independence really means. For, in the strict sense, *complete independence* is a *complete myth*. No nation, the most powerful, is completely independent of its neighbours. The ancient language of this land has no word for *in-dependence*; it has many for *self-dependence* and *self-government*." Dr. Bhagavan Das wraps up India's fate with the world's fate, and

predicts, if Britain does not help India to substantial self-government, "another and worse world-war," and before long. "European friends have told me that they, or their grown-up sons, may be whirled away, any day, into the jaws of this advancing Horror. Germany's recent decision to rearm seems to have caused worry everywhere, presumably in the army circles here also." That is a conditional prophecy, and Britain may yet falsify it. Dr. Bhagavan Das, let us add, is a sage who is not only staunch for Theosophy but has great honour in his own country.

* * *

ANTEDILUVIAN AEROPLANES

"I have often wondered if Rider Haggard was a Theosophist," writes a Birmingham correspondent, who is reminded of *When the World Shook*, a Rider Haggard story, by the paragraph in "Entre Nous" (May issue) regarding the discovery of Aztec aviation relics in Mexico. "Much of this book is pure Theosophy, and on the Pacific island with which the story deals, are found the remains of pre-historic aeroplanes," adds my correspondent.

* * *

RAKOCZI POSTAGE STAMPS

In the Adyar Library are on exhibit five beautiful Hungarian postage stamps bearing the portrait of Prince Francis II of Transylvania, the famous Hungarian patriot who led his people against the tyranny of the Hapsburg dynasty. He was banished from Hungary, and died at Rodosto, a Turkish village on the Sea of Marmora, on March 8th, 1735. Some there are who believe that

he reappeared a little later as the Count de St. Germain. The historical documents, however, tell us that the Count de St. Germain himself has on several occasions declared himself to be the son of Francis II Rakoczi, namely a third son, his two brothers being George and Joseph, the latter being the elder of the two. Portraits of Prince Francis II and of George and Joseph appeared in the November 1934 THEOSOPHIST illustrating an article by Mr. A. J. Hamerster. Two large postmarks on the stamps show part of the house in which Prince Francis II lived at Rodosto. In 1905 with much pomp and ceremony he was taken to his last resting-place in the old cathedral town of Kosice in Hungary, but the war gave his grave to another land, for Kosice is now in Czechoslovakia, and he is an exile once again.

The stamps were issued by the Hungarian Government for one day only, and this set was kindly sent to Adyar by Miss Selever of Hungary.

A STATESMAN—THEOSOPHIST

Felicitations to Mrs. Bessie M. Rischbieth, an honored member of the Perth Lodge, on being admitted to the Order of the British Empire. She is an outstanding figure in Australia's political life, having been president of the Australian Federation of Women Voters since she formed it in 1921 to link up women's organizations in the various States on the common platform of equal citizenship. This work has brought her into touch with international affairs, and recently she attended the Congress of the International Alliance for Suffrage and Equal Citizenship held at Istanbul in Turkey. Now the Prime Minister of Australia has appointed her Australia's woman delegate to the League of Nations Assembly at Geneva in September. Mrs. Rischbieth is an outstanding figure in the life of Australia and has a remarkable record of work to her credit.

J. L. D.

OCCULTISM IN ART

DR. JAMES H. COUSINS writes: Over twenty years ago the pages of THE THEOSOPHIST occasionally presented writings on the occult bases of the arts that promised much inspiration and help in the then vaguely suggested work of "theosophising the arts." The writings referred to seemed to offer the original material out of which a truer aesthetic than that of the intellectual philosophers might be constructed. They were referred to editorially by Dr. Annie Besant in THE THEOSOPHIST of October 1914 as "breathings from a higher sphere—the Deva life—through an instrument of rare sensitiveness." That instrument was Miss Maud MacCarthy, a young Irishwoman who, as a child violinist, had held audiences enraptured, as I had seen her do in the Ulster Hall, Belfast, when I was a lad and she a little girl of about twelve.

In the unfoldment of an ego born with the hunger for reality and with recognizable capacity for original reception of intimations thereof, Miss MacCarthy came on Theosophy and was for a short time

a member of The Society. She naturally became interested in the bearings of occultism on the arts, and, being a born discoverer, began discovering. The results began to appear in THE THEOSOPHIST, and their significance to occultism and the arts led me to seek the acquaintance of the author, or rather transmitter, of them. I met her in London in 1914, when she was the moving spirit in the Brotherhood of Arts, one of the recurrent efforts at approaching the arts in the Theosophical spirit. Since then I met her in Paris when she was applying her music therapeutic, and have maintained a sparse correspondence with her.

I am reminded of the writings referred to by the appearance of a book of which and its implications I feel I must say something apart from what a reviewer may say. The book is entitled: *Music To-day: Its Heritage from the Past and Legacy to the Future*, (Ivor Nicholson and Watson, London). The authorship of the book is properly attributed to John Foulds (and I shall anticipate a review

by paying here my own tribute to its literary virility), but the occult basis of the book is cordially acknowledged by the author to have been laid by Miss Maud MacCarthy, with the addendum that "the teacher does not always agree with the methods and statements of the pupil."

Music To-day is a presentation of ideas concerning the occult sources and channels of musical inspiration, convincing to those who have had some actual experience of the reality behind creative art, and calculated by the argumentative method of its presentation to appeal to the minds of searchers, and to help them by the lighting up and facing more truly truthwards of their own discoveries and glimpses of what lies behind their experiences.

I met Mr. Foulds in 1914, at a special meeting of the Liverpool Lodge of The Theosophical Society, when he was violoncellist in the famous Hallé Orchestra of Manchester. Mrs. Cousins, herself a musician, and I were delighted to find in him not only a fine player but a composer and scholar, and an eager student and applicant of Theosophical ideas to his art. Incidentally he was the double of W. B. Yeats, which meant that he was a most distinctive personality. He is now known to the world as the composer of the colossal *Requiem* that filled the Albert Hall and Queen's Hall in London on four successive Armistice celebrations. Some

of his lesser works are on gramophone records.

Music To-day, studied along with Cyril Scott's historico-occult book, *The Influence of Music on History and Morals*, (published by The Theosophical Publishing House, London, 1928) indicates that a new era in musical exposition has opened. Indeed if *Song and Its Fountains*, by AE (MacMillan, 1932) and certain 'essays in the collected works of W. B. Yeats (MacMillan), both early members of The Theosophical Society are also read, together with the writings of Nicholas Roerich (whose masterpiece, "The Messenger", was personally presented by him to the Blavatsky Museum, Adyar, in 1924), Jean Delville (one of Europe's greatest painters, and, when I last met him, a prominent member of The Theosophical Society in Belgium), the life of Scriabine (who was thinking of coming out to Adyar when death overtook him in 1915), the architectural studies of Claude Bragdon, whose lectures for the Theosophical Lodges in New York are always occasions of illumination, it will be realized that the whole matter of creative art is moving towards a drastic revaluation. Hints of this are to be found in the statements of other creators in the arts, and a gathering together of these would make a profoundly valuable contribution to the coming new aesthetic based on occult experience.

THE PATH

FROM the bright glamour of the world lies hidden
 The ancient Path which saints and sages tread,
 Onward and upward to that Quest are bidden
 All those who patiently by Life are led.

Through sorrows deep and utmost self-surrender,
 Through Calvary of pain and grievous loss,
 Unto the Heights, where shines the gleaming Splendour,
 The Christ triumphant reigning from the Cross.

Lord of Compassion, to Thy world Thou givest
 Thy love supernal, boundless as the sea,
 Can we Thy children, unto whom Thou livest,
 Refuse the offering of ourselves to Thee?

—VIOLET KATHERINE MADDOX.

SCIENCE NOTES

By WHATELY CARINGTON

VI—EXPERIMENTS IN PRECOGNITION

FROM the earliest times, the possibility of foretelling the future has greatly exercised the imagination of mankind, so that history and contemporary life alike are full of accounts of oracles and prophecies, of premonitions and veridical dreams. The question of the theoretical possibility of such precognitions has been debated no less vigorously than the alleged facts of their occurrence; but, so far as I know, there has been no attempt at systematic investigation, apart from the collection and critical study—in a rather “literary” sense—of recorded incidents.

Remembering the immortal words of Hunter to Jenner: “Why think? Why not try the experiment?”, I resolved to inquire as exactly as possible whether any sign of precognitive ability, so freely reported on a grand scale among the few, could be found on a small scale among the many. I accordingly organized, with the aid of various members of the Society for Psychical Research, an experiment consisting in guessing the result of throwing an ordinary six-sided die, *before the die was thrown*. Of such guesses a total of 52,410 were recorded, so that the experiment was on a fairly large scale, and I have just

completed a preliminary analysis of the data obtained.

Since a die has six sides, any one of which is just about as likely to be uppermost after the throw as any other, the *a priori* chance of making a successful guess if no precognitive ability is involved is $1/6$; so that in 52,410 throws we should expect 8,735 successes. Actually, 8,944 were recorded—an excess of 207 over expectation. But no fewer than 407 successes were obtained by a single subject in the course of doing a “set” of 1,200 throws. This was so spectacular an achievement as to be clearly *hors concours*, for one reason or another, and it was accordingly necessary to concentrate, in the first instance, on the other 51,210 guesses contributed by the rank and file of the participants.

These scored 8,535 successes, which is exactly the expected number, so that the evidence of precognitive ability here is *nil*. It is true that the participants varied considerably in their scoring, some giving results a good deal better than expectation, while others did a good deal worse; but this is what one would expect if chance only were at work, and statistical analysis showed that the variation between subjects was, on the whole,

insignificant. There was, however, a strong suggestion that "fresh" sets—*i.e.*, the first attempts at doing the 1,200 guesses which made a "set"—were definitely more variable than "non-fresh". *This, if confirmed, would mean that there was a precognitive faculty of a sort, involved, but it was as likely to work the wrong way as the right and so lead to a low score instead of a high.*

This seemed a trifle surprising, but it encouraged me to push the analysis deeper. I accordingly began to study, not the gross *number* of successes, but their *grouping*. It is easy to understand that if the fact of scoring a success were to make the guesser more likely to succeed the next time, and *vice versa*, then the successes would tend to pack together in twos, threes, etc., and the number of isolated, "singleton" successes would be smaller than if chance alone were at work; the opposite effect, of course, would unduly increase the number of singletons. It is not very difficult to calculate the number of singletons to be expected in a group of n guesses containing s successes, or to find the probability of this number being exceeded, or the reverse, to any given extent as the result of chance alone.

When I worked out the relevant figures, I found that the grouping was abnormal to an extent that would occur by chance only about once in ten million such experiments (of 51,210 guesses), so that some factor other than chance is clearly at work. The laborious, but effective, application of a differential method showed that

the effect could not plausibly be ascribed to any peculiarities of distribution of guesses or throws as such, and it is not of a kind for which careless scoring (or even systematic mis-scoring) could account. I accordingly conclude something of a genuinely precognitive character is going on, but—to cut a long story very short—that the difference between a good precognizer and a bad one is that the former succeeds in making the desired use of such subconscious awareness as he may have, while the latter muddles it, or even—by a kind of reversal of effort—actively misapplies it. The suggestion is that, somewhere deep in the subconscious, let us say, there is some kind of "contact" with (the most probable form of) futurity, but that as the impression rises to consciousness it is liable to be affected by very many factors which may distort or obscure it, so that—to speak colloquially—it is just about as likely to reach the surface upside down as right way up. Assuming something of this kind to occur in a fair proportion of cases and "pure chance" to be responsible for the remainder, the observed facts would be covered in outline, though much necessarily remains obscure.

I venture to believe that, although very much more work is needed by way of confirmation and extension, this experiment marks a definite step forward towards putting the whole subject on a new and reliable basis; further, that experiments such as these are calculated to throw much light on the fundamental relationships between Consciousness, Space and

Time (not to mention Matter), though it may be premature to speculate as to just what the outcome may be.

From the more strictly Theosophical standpoint, perhaps the most interesting inference to be drawn (very tentatively) from the work is that precognitive ability (and by analogy "clairvoyance" generally) is not a kind of "magic gift", or even a condition to be laboriously achieved by specific efforts *ad hoc*; but rather a state potentially normal for human consciousness, and rendered inoperative in most of us by those turbulences and conflicts which disturb our contact with that

Universal Consciousness in which, as I believe, even such trivialities as thrown dice have their being.

The experimental results suggest that we are not dealing with a "protopathic", all-or-none question: Why can some people "foretell the future" and others not? but with that of what factors prevent and pervert the utilization of a kind of extension of consciousness in which all probably share in varying degree.¹

¹ The foregoing very brief account necessarily omits many points of technical importance and some of general interest. Details will be found in the June *Journal* of the Society for Psychical Research, and I hope to have a few reprints to spare for anyone who may be specially interested.

EVOLUTION

*WHEN you were a tadpole and I was a fish,
In the Paleozoic time,
And side by side on the ebbing tide
We sprawled through the ooze and slime,
Or skittered with many a caudal flip
Through the depths of the Cambrian fen,
My heart was rife with the joy of life,
For I loved you even then.*

*Mindless we lived and mindless we loved,
And mindless at last we died,
And deep in a rift of the Caradoc drift
We slumbered side by side;
The world turned on in the lathe of time,
The hot lands heaved amain,
Till we caught our breath from the womb of death,
And crept into life again.*

*We were amphibians scaled and tailed,
 And drab as a dead man's hand,
 We coiled at ease 'neath the dripping trees,
 Or tailed through the mud and sand,
 Croaking and blind, with our three-clawed feet
 Writing a language dumb,
 With never a spark in the empty dark
 To hint at a life to come.*

*Yet happy we lived, and happy we loved,
 And happy we died once more,
 Our forms were rolled in the clinging mould
 Of a Neocomian shore.
 The eons came, and the eons fled,
 And the sleep that wrapped us fast
 Was riven away in a newer day,
 And the night of death was past.*

*When light and swift through the jungle trees
 We swung in our airy flights,
 Or breathed in the balms of the fronded palms,
 In the hush of the moonless nights,
 And oh! what beautiful years were these,
 When our hearts clung each to each,
 When life was filled, and our senses thrilled
 In the first faint dawn of speech.*

*Thus life by life, and love by love,
 We passed through the cycles strange,
 And breath by breath, and death by death,
 We followed the chain of change,
 Till there came a time in the law of life
 When over the nursing sod
 The shadows broke, and the soul awoke
 In a strange, dim dream of god.*

*God wrought our souls from the Tremadoc beds
 And furnished them wings to fly,
 He sowed our spawn in the world's dim dawn,
 And I know that it shall not die.*

The poem "Evolution" is ascribed to Mr. Langdon Smith, and appeared originally in *The New York Herald*, in 1895.

THEOSOPHY AND FRIENDSHIP

THE SECOND YEAR'S OBJECTIVE .

ANNIVERSARY CELEBRATIONS AT ADYAR

"The first work of this President of The Theosophical Society is to promote Friendliness and Goodwill.

"If I am emphasizing the spirit of Theosophy and this spirit of Friendship, it is because our Elder Brethren and our President-Mother wish that these shall constitute my programme. Their wish, her wish, is my law."

GEORGE S. ARUNDALE

DR. ARUNDALE made it clear at the anniversary celebrations at Adyar on June 21st that he and the whole Theosophical Society with him are working for Friendship. "The supreme purpose of our Society, the main reason for its descent from the Giver of all Gifts, is to make Friendship more alive throughout the world," he affirmed. That is his objective for the second year of his presidential term.

The anniversary was a splendid and happy occasion. The Young Theosophists were the first to offer congratulations, meeting and garlanding the President and Shrimati Rukmini in the great hall at 7 a.m. and presenting an Address pledging their co-operation. In the afternoon the President and Shrimati Rukmini attended a tree-planting ceremony at Damodar Gardens; at 6 p.m. the President entertained at the Bhojanasala 600 people, workers in the compound and their families; and in the evening he and Shrimati Rukmini were guests of honour at an entertainment at Blavatsky Gardens.

Adyar residents filled the Blavatsky Hall at 7.30 p.m. Decorated with foliage, and with a drop-ceiling comprising the flags of all countries, it was a delightful place for a party. About fifty people were seated round the walls on chairs, and about a hundred more sat on the floor in true Indian fashion. Dr. and Mrs. Arundale occupied the stage.

Dr. Srinivasa Murti (Recording Secretary), speaking not only for himself but also, for "forty-six or forty-seven countries" organized within The Theosophical Society, offered their congratulations and many happy returns of the day. "Our one desire," he assured the President, "is to forward your plan, as members of a world-wide organization. Most organizations are driven by compulsion. But on The Theosophical Society there is no compulsion, and it is because of this lack of compulsion that we have the zest and the zeal which compel us to do the best we can for this organization."

Then followed the heads or representatives of departments, briefly offering congratulations :

Mr. A. J. Hamerster, Treasurer and Sirius Club.

Mr. Sitarama Shastri, Vasanta Press.

Mr. M. Subramania Iyer, Theosophical Publishing House.

Dr. Kamath, President, Adyar Lodge.

Mr. J. L. Davidge, Press and Publicity.

Mrs. Stutterheim, Leadbeater Chambers and residents.

Shrimati Bhagirathi Sri Ram, Baby Welcome.

Mr. Zuurman, Engineering Department.

Mr. Subbaramayya, Bhojanasala.

Mr. Vedantam, Garden Department.

Mr. M. Krishnan, Boy Scouts and Olcott Harijan Free School.

Mr. N. Yagneswara Shāstry, Adyar Players.

Mr. Shankara Menon, Besant Memorial School.

Mr. Felix Layton, Vasanta Youth Lodge and Round Table.

Mr. N. Sundram, Adyar Stores.

Mrs. A. L. Hamerster, Headquarters Service Committee, who arranged the entertainment.

THE PRESIDENT REPLIES

The President in reply said :

Mrs. Hamerster and the long procession of kindly friends who represent departments : to you all my very sincere thanks for this happy occasion, and for the very many kind things which you have all quite naturally said about me on such an occasion.

I do not say that the work of a President of the Theosophical Society is always smooth-going. There are 46 or 47 Sections, as the Recording Secretary has told you, and in these 46 or 47 Sections there must necessarily be varied opinions as to how The Theosophical Society should do its work. But I have, throughout the preceding year, received the most kindly co-operation from one and all, and my first year of office has thus been made easy and happy.

On the whole, I think, we have had a successful year. The membership in The Society is definitely on the increase in, practically speaking, every Section. The resignations are definitely on the decrease ; and everywhere there is a feeling that The Society must now come back, as it were, to its great foundations of Theosophy as given to us by

Madame Blavatsky and by her successors ; and that on these great foundations it is our business in the immediate future to take our stand. I am determined that so far as my Presidentship is concerned, I shall do everything I can to urge throughout The Society that Straight Theosophy shall be the greatest preoccupation of every Lodge and of The Society as a whole.

Then we have to brush away all those clouds of misunderstanding and discord which exist here and there in the physical world. There is no reason for them. The first work of this President of The Theosophical Society is to promote friendliness and goodwill. The kind of Theosophy which an individual member believes is his business. But equally his business is friendship, and I am trying to make clear to any who have been somewhat aloof, and who have been particularly critical of the regime of our beloved President-Mother, that they must rise above the spirit of individualistic and annoyed criticism, placing friendship before it, and making all the criticisms they have to make in a spirit of friendship and even in a spirit of appreciation of every

man's point of view, which is sure to be as fine a point of view in its own way as the critic thinks his to be so fine and so true in his way.

It is hard work to do this because too often we erect our own ideals and expect other people to worship them as we ourselves worship them. But I think the next year will not pass without the sweeping away of this discord and the establishing of The Society both on the basis of Straight Blavatsky-Besant-Leadbearer Theosophy, and also on the basis of a very sincere mutual friendship. After all, one might let the Blavatsky-Besant-Leadbearer Theosophy go, provided friendship remains. There is nothing that matters for our Theosophical Society more than friendship. The first Object is vital. The second and third Objects are subordinate, though correlative in fact. We must establish ourselves on those foundations, because there is great work for our Society as such to do during the next ten years or so, and it is my business to see to it that The Society is passed on to my successor strong and ready for the work that the Masters will be giving to it in due course.

I should like you to realize that our contact with the Elder Brethren, our contact with our beloved President-Mother, our contact with

Bishop Leadbeater—all these remain. Sometimes people think that because these great brethren have temporarily disappeared from the physical plane, therefore there are no more links to the Elder Brethren. We do not talk today as much as it may have been proper and right to talk some years ago as regards these inner matters. But the links remain. And if I am emphasizing the spirit of Theosophy and this spirit of friendship, it is because our Elder Brethren and our President-Mother wish that these shall constitute my programme. Their wish, her wish, is my law, and anything I do is done in Their name and with her help, with such guidance as They are able to give to this comparatively weak vessel. So long as I try to remain true to Them, there is no danger to The Society. Should it happen that I cease to be true, I hope I shall quickly disappear. Let us now look forward to our Diamond Jubilee International Convention and to a great strengthening of our beloved Society in mutual comradeship.

Very kind friends, who make my work so happy, God be with you till we meet on the 21st of June, 1936.

Then there were refreshments, music, and conjuring by a professional whose tricks were really mystifying.

(The Young Theosophists' Address and the President's Reply follow on page 496.)

YOUTH'S ADDRESS

THE ARCHETYPAL LODGE

The Young Theosophists who waited upon Dr. Arundale and Shrimati Rukmini presented an Address which read :

DR. GEORGE S. ARUNDALE, PRESIDENT OF THE
THEOSOPHICAL SOCIETY

DEAR SIR,

On this happy occasion, the anniversary of your inauguration as President of The Theosophical Society, the members of the Vasanta Youth Lodge wish to convey to you their deep sense of gratitude for the splendid work you have done for Theosophy, and particularly for Youth throughout the Theosophical Society and the whole world. We hope, in thus greeting you with gratitude and a promise to renew our efforts for youth work in the future, that in some small way we may be representatives of the Youth of the World, who are unable to pay their respects to you personally. From all over the world streams of gratitude are flowing to you from enthusiastic workers.

We are also specially appreciative of the co-operation of Shrimati Rukmini Devi and the inspiration which she brings into our midst.

The Vasanta Youth Lodge has endeavoured in the past to work in accord

with your splendid plans for the Youth of the Theosophical Society. We are trying to make our Lodge the archetypal Youth Lodge for the world and to make good use of the tremendous opportunity which is ours because we live at the centre of the Theosophical world.

We believe that the best way to thank you for your gracious and inspiring help is by working for the Cause to which you have given so much. We therefore take this opportunity to pledge to you our determination to work for Theosophy among Youth, and to co-operate with you in every possible way to make The Society which you so nobly lead a shining sword in the hands of The Elder Brethren.

With hearty congratulations on your "presidential birthday" and wishing you many happy returns of the day.

Fraternally yours,

THE VASANTA YOUTH LODGE.

THE PRESIDENT'S REPLY

Dr. Arundale made the following happy reply :

It is a very special pleasure, on the occasion of my entry into my second year of office as President of The Theosophical Society, to receive first the greetings of the younger members of our beloved Movement. I make bold to hope that your presence here, this morning is a sign of your approval of my efforts to encourage as best I can the Young Theosophist Movement in our midst, the Young Theosophist hopes and ideals, and of your appreciation of the fact that I realize the future of The Society over which for the time being I

have the privilege to preside to lie among the young, especially among the young in body but, with them, among the young in heart, be these young in body or old.

Practically the whole of my life has been spent among the young, and because of this I hope I myself, though growing old, have remained young; and I hope still more that the young about me are in a measure at least able to perceive such youth in me and therefore to regard me more or less as one of themselves. In truth, the older we are the sooner shall we be young, younger than any of you here to-day. Let those of us who are old, then, enter, not our second childhood, but

our second* youth—a youth enriched by experience, by failure, by success.

I place before you two objectives to the furtherance of which I shall devote the coming six years of my office as President. The first is the study of Theosophy and the application of the fruits of such study to the active service of the world. The wonderful Science of Theosophy, unveiled in the first instance by H. P. Blavatsky, was disclosed to us in order that we might draw nearer to Truth and apply the deeper knowledge of Truth which Theosophy confers in the service of the world. It is useless to be a Theosophist if we do not study Theosophy and if we do not cause such study to make the world happier because more content, more hopeful, less prone to despair.

The second—it might really have come first—is the ardent promotion of Friendliness, especially in the Young Theosophist Movement. The supreme purpose of our Society, the main reason for its descent from the Giver of all Gifts, is to make Friendship more alive throughout the world, for Friendship, if you will understand me, matters more than Theosophy, and more than the most eager convictions of any of you.

I particularly hope that our Adyar Youth Lodge, as befits its abode, will be strong in the mutual Friendship of its members. Misunderstandings, suspicions, distrusts, annoyances, irritabilities, cliques and cabals—all these flourish in their destructiveness in the outer world. We want none of them in any part of The Theosophical Society, and certainly not among our younger members. You must be a very real brotherhood, by no means always in agreement with each other, often disagreeing profoundly, often finding cause to oppose one another, but always warmly friendly to one another, appreciative of one another, rejoicing in the differences which separate you because of the consequent enrichment of the solidarity which unites you. I beg you all to set us older people an example of beautiful Friendship, so that in your fine youth The Society may gain strength to serve our Elder Brethren more wisely.

I am of course grateful for your promise to give me all possible help. I

surely need all the help I can get. But you have already helped me in many ways, notably as to that fine gathering of young people, several hundreds in number, on February 17th last, and in the stimulus you are giving to brighter Theosophy.

Then I am delighted with your programme for the Diamond Jubilee International Convention. Your subjects are, if I may say so, admirably chosen, and I particularly appreciate the Youth Parliament to be held on January 5th, 1936. I have left that day entirely free for you, as I hope that the older Theosophists will attend in large numbers to profit from your discussions.

Well, here we are, you and I—I oldish, you youngish. I think of the time when many of you will be attending the great Centenary of our dear Society in 1975, proudly wearing the Diamond Jubilee Badge of 1935. In voices less strong than those now available to you, you will be happily boasting that you, when young, attended the Diamond Jubilee Convention at Adyar "forty years ago". And you will be looking benevolently upon the young people who will be present on that unique occasion. To-day I say to you in all solemn truth that you are the hope of The Society. You will, I hope, be saying the same words to those who in 1975 will be as you now are in 1935.

But who will be the young of 1975? Who will then have the advantage over you as you to-day have the advantage over us? We, we old people, who are old here and now, and for whom, perhaps, you feel a little sorry in that we are at the end of our present incarnations as you are at the beginning of yours, in that you will see a Centenary while we can only hope to see a Diamond Jubilee. But we too shall see the Centenary if all goes well, and while you are young for the Diamond Jubilee we shall have the greater joy of being young for the Centenary, for the beginning of a new century of activity for The Theosophical Society, and for co-operation, if such be our duty, with the Great Teacher whose advent towards the close of the twentieth century H. P. Blavatsky foretold.

We shall be the young people, and you will look at us a little wistfully as

some of us maybe look at you. You will be the grandfathers and grandmothers, and we shall be the fiery youth whose enthusiasm and élan you will be longing to emulate.

Never mind, it is as splendid to be young as it is to be old. It is as splendid to be old as it is to be young. There are compensations at both ends of life. Let

us join forces, for to youth-age there is victory, but there is no triumph for age alone or for youth alone.

Thank you, dear young friends, for your greetings. Be sure I will do my best to be worthy of the great trust reposed in me by my fellow-members and by Those who are the very heart of Their Society.

NEW COCOANUT PLANTATION

The whole Adyar community visited Damodar Gardens at 5 p.m. to plant the first of a thousand trees which will form a cocoanut plantation adjoining Damodar Gardens, which is part of the Besant Memorial School. The plantation will cover 21 acres, of which two-thirds has already been cleared. Planting about 70 trees per acre gives roughly 1000 trees. The other seven acres will be planted at the expiry of the current lease in March next. This scheme of development is financed by cutting down 1000 trees per annum in the casuarina plantation near Olcott Gardens, thus producing Rs. 3000 net. From the eighth to the tenth year the cocoanut plantation will maintain itself, and from the eleventh year onwards each tree is expected to yield Rs. 2 net.

Dr. Arundale planted the first seedling, and Shrimati Rukmini the second, the function having a religious significance

inasmuch as the God Ganesh was invoked with ceremonial rites, the burning of camphor on the sacred ash, and offerings were made to the spirits—offerings of plantains, betel nut and flowers. The Recording Secretary and several others planted trees also. The Garden Department served refreshments under a handsome pandal erected for the occasion.

ENTERTAINING THE WORKERS

Following the custom of his presidential predecessors, Dr. Arundale received his dinner guests—the Adyar workers—at the entrance to the courtyard of the Bhojanasala. There were three groups of 200 each. Caste and non-caste dined separately, and, some of us non-caste Europeans were just as happy as the Indians. The Young Theosophists were prominent among the helpers.

J. L. D.

YOUTH SCANS THE HORIZON

BY FELIX LAYTON

[In the first part of this Address, which he delivered at the Easter Conference of Theosophists at Adyar, Mr. Layton showed the significance of current trends in the outlook of the world's Youth. In this concluding part he discusses the Youth Movement in The Theosophical Society in the light of the future, and the attitude which he feels Theosophists should entertain towards Youth.—ED.]

(Concluded from p. 355)

DURING this present Conference the Young Theosophists are taking an active part in the work. They are arranging all the programmes for the evenings. You will see how successful they can be in these meetings.

Then there is the magazine *The Young Theosophist* which we are publishing here at Adyar with Rukmini and Mr. Davidge as Editors. It is a reincarnation of the old *Young Theosophist* which was published in Bombay. Everyone who wants to know what the Young Theosophists are doing should subscribe to it. It is published each month and a yearly subscription costs only Rs. 2 in India. I think all who are interested in Youth work should either subscribe to it themselves or for some young friend or Youth Lodge.

Before we finish discussing the youth work at Adyar, we must mention the Besant Scout Camping Centre and the Besant Memorial School. Both are activities which draw youth to Adyar. The Besant Memorial School is one of the few institutions where the teachers are nearly all young people, and as a

result there is a friendship between teachers and students which is not found in other schools.

Then there are the Adyar Players, an organization of young people who gave a great contribution to the programme at the last Convention. They attracted one of the largest crowds of all the Convention meetings and provided a much needed change from the series of lectures. They also gave an artistic touch to the gathering.

In spite of this long list of activities I have probably omitted many, but I hope I have shown you that at the Centre of the Theosophical World there is activity among the Youth. All over the world, too, there is Youth activity.

In 1931 about five or six young people attended the American Convention; in 1932 about 12; in 1933 about 50, and they then organized into the Young Theosophists of America and went back to their own Lodges to found local groups. Eleven groups started in 1933-4. These local groups organized many activities, including dramatics and the conducting of the Lodge meetings once a month. They brought

in a number of new members and ran the store at the American Convention. They also started a fund to build their own headquarters and ran a small magazine for their members.

In New York, though no Young Theosophist organization exists, the Young Theosophists are active workers in The Society.

In Huizen the Young Theosophists are very active and have put on a number of first-class dramatic performances.

In England there is no official Youth organization in the Theosophical Society, but there is a group in London which does intensive study and at the last English Convention put on an excellent play. The Arundale Club in Australia is famous chiefly for its socials. Most of the young people in it are working actively in The Manor or in some Theosophical organization.

In South Africa there is a Youth organization which was started by Geoffrey Hodson on his last visit. It is doing excellent work of a practical nature. It is not entirely composed of Young Theosophists, but Young Theosophists are leaders in it. It has arranged campaigns to beautify the cities, to help the animal kingdom, to aid the natives in obtaining justice, and to do many other practical things.

At the University of Michigan a Students' Theosophical Club was formed in order to bring Theosophical lecturers to the University. The organization, to my knowledge, arranged for no fewer than fourteen lectures on Theosophy to be given in that University.

Then also there is all over the world that organization for Younger

Theosophists—the Order of the Round Table—which does splendid work for the world's Youth.

In all these activities we see certain fundamental trends. They are all physical plane activities with very little lecturing. There is a strong swing towards dancing, drama, and music and towards an expression of brotherhood in action. In the world, then, we see that Youth is demanding brotherhood, and in Theosophy our youth is trying to demonstrate that brotherhood in practical ways.

I believe that among these Young Theosophists there are some who believe that Theosophy is the fundamental fact of life. It is not a body of teachings, however wonderful they may be; it is not known or understood by anybody. It is the fundamental truth on which the whole universe rests and when we have found it we have found all. Theosophy itself is absolute and does not change, but there are as many paths to this absolute truth as there are souls in the world. We Theosophists have banded ourselves together to seek this truth in all things, and to make it apparent. We should remember this when dealing with Youth and not think that our own wretchedly small understanding of truth is Theosophy. It is only *our* Theosophy. We should not even feel that the teachings of Madame Blavatsky and Dr. Besant *are* Theosophy. These teachings are useful and helpful to us because they were set down by people who have a deeper understanding of life than we shall probably ever have in this life. Yet the understanding of these teachings may

not be necessary to some young person who at present is seeking Theosophy elsewhere, perhaps in action. We must approach a Young Theosophist reverently, trying to show to him that aspect of Theosophy which he can accept at present whether it be physical, emotional, mental or spiritual. We must show Youth how Theosophy applies to his natural interests, or else our Youth will go on in its own interests without the benefit of our Theosophical guidance and will probably become fanatical.

We must also give our Youth active work to do for Theosophy. We must give them some responsibility. In many places they can prepare the halls for lectures and will take a joy in the work. If wisely encouraged they can contribute to Lodge discussions. If they do not speak, then the Lodge loses much. An example of this youthful wisdom was given at the Truth Trial at Adyar in February, when, after we old folks had finished our long argument, two jurors, Vasant and Radha, aged 12 and 11 respectively, gave entirely new ideas to the discussion and were the only jurors to keep within the time-limit.

There is a very beautiful tradition in India that Youth should respect age, but age in return should respect Youth, for Youth has possibilities which can be drawn out by sympathetic handling. We must respect our elders for what they have done, but our elders should respect us equally for what we will do.

The peculiar nature of the times makes Youth important to the creation of the new world. Youth

is showing that the future age will see brotherhood applied, and that national distinctions, class distinctions, and caste distinctions will be swept away. This means that Theosophy will grow rapidly in the future. If Theosophists show that they are intent on making Brotherhood practical, The Society will gain many supporters among young people.

Just as the world is in a state of flux, so the Theosophical Society is changing, and this means that the lead of Youth is important. Youth is responding to the encouragement given to it by the President and The Society in general. At an informal gathering of Theosophists here last Convention Youth was voted as the most important aspect of the year's work.

Everyone can aid Youth work by applying Theosophy to Youth's interests, by sympathetically encouraging the young people to express themselves in the Lodges, and by giving them responsibility for some active work in the Lodges. Youth must reverence age, but so must age reverence Youth. In this way Youth and age will form a powerful combination.

Above all, we must remember that we are all as little children before those Great Ones who are the Guardians of Humanity. They have a great Plan for the world. At present Their Plan demands that things shall change rapidly. This means that Youth must be more active than ever before, our older members must be more sympathetic than ever before, but above all things Youth and experience alike must be unflinchingly loyal to the Plan and to the Masters' work.

YOUTH TO YOUTH CAMPAIGN

By YOUNG THEOSOPHISTS

The Youth to Youth Campaign, announced in our July number, is turning much of its force into a drive to bring young people to Adyar for the Diamond Jubilee Convention.

Youth to Adyar is the big italicised headline of an article in the July issue of *The Young Theosophist* and no efforts are being spared by Young Theosophists to create as large a Youth gathering as possible. Youth is determined to make a big showing at this Convention, and there will be a tremendous amount of work to be done for the cause of Youth. There are many reasons why young people should make a special effort to come to Adyar; some of these are:

1. 1935 Diamond Jubilee is to be one of the biggest and most powerful Conventions in The Society's history. It is to give the keynote for the work of The Society during the next forty years before the Centenary Convention, and those who are now young will have to vibrate in harmony with that note for those forty years. The Young Theosophists on whom this responsibility rests should be given an opportunity to hear this note sounded forth in all its initial strength and purity at this Convention.

2. We are in a period of changes. Everything is changing. The world is changing—in politics, social standards, art, and religion. The Theosophical Society is no

exception in this period of change. It is changing in its work. Youth adapts itself to these changes quickly, and in the midst of chaos Youth is heralding a future of Brotherhood. Youth catches the "prevues" of the future of The Theosophical Society and if encouraged wisely will hustle them into the present. Therefore, let the elder Theosophists bring or send the enthusiastic young workers of every Section to Adyar to help to bring the future of The Society down into the present.

3. A Youth Programme is being arranged which is one of the most ambitious in the history of Adyar, but we have the strength and determination among the Young Theosophists who are arranging it to put it over with a big splash. The Youth organizers are already planning to accommodate a record crowd at the *Youth Parliament* on January 5. This Youth Parliament needs speakers; representatives of all the countries of the world, in order that it may adopt a platform which will be in accord with the ideals of Youth the world over. What is most essential and of paramount importance is the concentration of responsible opinion, well-balanced and well-directed,

which may clearly reveal that the Youth of the nations are of one mind and one heart.

Youth must come to Adyar to bring a note of joy and vitality to the Convention, to hasten the glorious future of The Theosophical Society, and to carry the inspiration of this Convention down through the intervening years to the Centenary Convention in 1975.

* *

Young people do not have the earning capacity or the resources of older people to provide fares to Adyar, even though many of them would be glad to travel third class or work their way. It is therefore a responsibility on those older people who have the means, to help the enthusiastic young workers of The Society to *come to Adyar* to the *Diamond Jubilee Convention*.

* *

I am a young person in Adyar writing this, but it cannot be said that we have not started to work among ourselves before we thus ask the older people to help us. The sum of three hundred rupees has been collected by the Vasanta Youth Lodge, Adyar, to start a *Youth to Adyar Fund*, and though this amount is not large, yet it is a big effort on our part and shows that we Young Theosophists are enthusiastic about bringing other Young Theosophists to Adyar.

This sum has been placed in the care of Dr. Arundale to aid promising Young Theosophists to attend the Diamond Jubilee Convention. Can any older person, persons, Lodges or Sections help to swell this *Youth to Adyar Fund*?

THEOSOPHY ON THE SCREEN

The Vasanta Youth Lodge, Adyar, has started out on a new venture to popularize Theosophy among the students of Madras and the country around. The new project consists in displaying in the cinemas and other prominent places lantern slides of "Golden Thoughts" of the leaders of The Theosophical Society. With great ingenuity Mr. P. S. Krishnaswamy has arranged with picture-houses to have the Theosophical slides displayed free of cost with other advertisements during the interval. Where he could not achieve this, he has influenced some wealthy person in the town to pay the bill. Here is a sample slide :

GOLDEN THOUGHTS

THE ONE IN THE MANY

Oh hidden Life, vibrant in every atom ;
 Oh hidden Light, shining in every creature ;
 Oh hidden Love, embracing all in oneness ;
 May each who feels himself as one with Thee
 Know he is also one with every other.

The VASANTA YOUTH LODGE

The Theosophical Society, Adyar.

Other slides read thus :

HOW TO ACT

Never say "I believe" where you cannot also say "I act".

• Annie Besant.

• There is no one in the world who does not need something and there is no one in the world who cannot give something.

George S. Arundale.

FREEDOM THROUGH SERVICE

Having an eye to the welfare of the world thou shouldst perform action.

Bhagavad Gita.

In attending to the troubles of others our own fall away from us.

George S. Arundale.

BROTHERHOOD : IS IT
PRACTICAL ?

Knowing the Supreme to be in all beings, the wise extend love to all creatures.

Vishnu Purana.

Only when Brotherhood is practised shall a civilization arise that shall endure.

Annie Besant.

TRUTH

There is no religion higher than truth.

Motto of The Theosophical Society.

From the unreal lead me to the real.

From darkness lead me to light.

From death lead me to immortality.

As the Diamond Jubilee Convention approaches and the Vasanta Youth Lodge is stirring up interest

among the Youth of Madras, these slides will be replaced by others announcing the *Youth Parliament* on January 5 and the attractive array of youth activities in the Convention programme.

BOY SCOUT BANNER

Another venture of the Vasanta Youth Lodge is a *Besant Scout Flag* which has been specially made for presentation to the best Scout troop in the Madras Presidency. The flag bears the following inscription in yellow letters on a green background :

BESANT SCOUT FLAG

In honour of

ANNIE BESANT

Hon. Commissioner for All India

1921-1933

SILVER WOLF 1932

VANDE MATARAM !

(In Sanskrit)

Every dynamic Theosophist and Lodge should subscribe to :

THE YOUNG THEOSOPHIST

Edited by **SHRIMATI RUKMINI ARUNDALE, Youth Leader**

International in scope. Theosophic in tone. Vital, Vigorous, Virile and Versatile. *The Young Theosophist* brings you every month the latest developments in the *Youth to Youth Campaign*.

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Address your Order to either of the following :

NARAIN V. ULLAL,

*Blavatsky Lodge, French Bridge,
Bombay 7, India.*

FELIX LAYTON,

*The Theosophical Society,
Adyar, Madras, India.*

FUTURE-DOMINATED!

WHEN people grow old, they become, most of them, dominated by the past : they live in the past, recall everything that happened to them from the age of three, and work up and down the old grooves from first childhood to second childhood, with scarce a thought for the childhood of the future. But the "future-dominated," to use a phrase of H. G. Wells's, are already bringing the future down into the present. The "futurists" are keen on coming back into incarnation ; they have adopted a country to be born in, they have a definite work to do, they have even chosen their parents, and if karma does not sidestep them their plans will be fulfilled. The will is the deciding factor. Where there's the will, there's the future.

There are people at Adyar who are "willing" their future. Some are not, of course. But one at Adyar especially is. If ever there was a future-dominated person, she is that person. At 81 years of age she is still tall and straight, and her mind is little less nimble and alert than when she passed with honours through several American universities many years ago. "When I pass over, as I shall sooner or later," she said to me the other day, "I hope the Lords of Karma will bring me back at once so that I can get on with my work. I am studying Theosophy and modern science so that when I start next life I can go straight into school and commence teaching. I am wasting no time. I am profiting by my opportunities."

It was Miss S. E. Palmer talking about her next life and concentrating all her mind and heart upon it. She came to Adyar in 1898 to teach in the panchama school founded by Colonel Olcott, having chosen to work among those who were called pariahs "just because they are so poor, so ignorant and unhappy," as she said at her reception ; "and," she added, "I bespeak the sympathy of caste Hindus for those whom an iron Karma has, for the time being, thrust beneath the mighty pyramid of Hindu society."

I am quoting from the *Arya Bala Bodhini*, or *Boys' Hindu Journal*, December 1898, in which the reception is reported. I fell on this number the other day among some papers in the Press Department. Miss Palmer also said on that occasion that India drew her heart so strongly as to make her think she must have passed a life or lives here before this present one : "Blessed be the day, then, when the hand of my Karma led me here • once more, to take my humble part in the work of the Headquarters staff. I have come, not as a traveller who spends a few weeks or months and then passes out of sight, but as a pilgrim of Theosophy who intends to spend her life in India and die at her post."

With the exception of three years in America, she has spent the intervening years in India, teaching at Adyar, and in neighbouring schools, and at schools in the North. She has had the pleasure of seeing the transition from the "panchama" to the "harijan" regime in the Olcott School at Adyar, from the appellation of the children as "outcast" to that of "God's people," which "harijan" really means.

Miss Palmer is at present reading *Man : Whence, How and Whither?* for the fifth time. When Mrs. Herbert Whyte was at Adyar, they were a study class of two members. They met in Miss Palmer's cosy flat, overlooking Headquarters Gardens. "We assigned portions, jotted down brief notes on important points, and at our weekly meetings compared notes and tried to solve problems we encountered," she remarked lately. "We thoroughly enjoyed this study work." These are the books they went through : *Man, The Inner Life* (2 vols.), *The Hidden Side of Things* (2 vols.), *First Principles of Theosophy*, *The Masters and the Path*, *Talks on the Path of Occultism*, *The Early Teachings of the Masters 1881-1883*, *Avataras*, *The Pedigree of Man*.

Miss Palmer is much interested in the new astronomy, and has eagerly studied

Eddington and Jeans: *Stars and Atoms*, *The Expanding Universe*, *The Universe About Us*, *The Mysterious Universe*. She took many valuable notes from each. A fifth science book she recently read is *Time, Matter and Values*, by R. A. Millikan, which she obtained from America.

For the last three years she has read *The Readers' Digest*, the *Atlantic Monthly* for the last six years, every issue of the *Star Bulletin*, and some of Krishnamurti's other works. And as if all this were not enough, she is preparing to turn Theosophical booklets into Braille.

Rather a strenuous life for a person turned 81. But Miss Palmer takes all this in her stride. Living for the future, she keeps perennially young—she will never grow really old. "I hope the criticism of

old people with stagnant minds—'souls in prison'—does not hit me squarely," is her free-minded comment.

And she is a most sociable person, and loves to talk over the teacups at the sign of four o'. She sent me some clippings the other day from the series, "This Curious World": "If they amuse you and rest you when tired, I will send you a lot more," she wrote.

Here is a mind that is eternally youthful, onward-moving, and eager for the next "adventure brave and new," like Browning's Rabbi:

Fearless and unperplexed,
When I wage battle next,
What weapons to select, what armour
to indue.

J. L. DAVIDGE

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THE THEOSOPHICAL FIELD

HIS MAJESTY'S SILVER JUBILEE

OFFICIAL CORRESPONDENCE

THE Executive Committee of The Theosophical Society in England sent the following message to Their Majesties :

THE THEOSOPHICAL SOCIETY IN ENGLAND SENDS LOYAL GREETINGS TO THEIR MAJESTIES ON THE OCCASION OF THEIR JUBILEE.

Josephine Ransom,

General Secretary.

The official reply :

THE KING IS MUCH GRATIFIED TO RECEIVE THE MESSAGE OF CONGRATULATIONS WHICH YOU HAVE SENT ON HIS FORTHCOMING SILVER JUBILEE AND I AM DESIRED TO EXPRESS HIS MAJESTY'S WARM THANKS TO ALL WHO JOINED IN THESE GOOD WISHES.

Clive Wigram.

* * *

A message of loyalty was also dispatched to Their Majesties by Mr. Christopher Gale, General Secretary for Scotland, and acknowledged through the Scottish Office.

* * *

THEOSOPHY IN SWITZERLAND

I have just received a letter from the General Secretary in Switzerland to the effect that the members of the International Theosophical Centre at Geneva may possibly feel that I have ignored their admirable work. Let me hasten to reassure them, if any reassurance is needed. I recognize to the full the value of their work. But at the same time I am of the opinion that the existence of the International Centre in no way precludes the Swiss Section from seeking to exercise a Theosophic influence over international affairs. A Section such as the Swiss is peculiarly favourably situated to contact and Theosophically to influence the international activities of the League of Nations. And the fact that there is a special International Centre at Geneva must not

absolve the Swiss Section itself from activity such as is suitable for a Section to undertake.

But this is not to say that there is no place for the International Theosophical Centre at the head of which is our splendid worker Madame A. Kamensky. In fact, it may well be that such a Centre can do much which would be impossible to a Section. On the other hand, I asked the Swiss General Secretary, as I asked all other General Secretaries, to make as far as possible available to our Theosophic world any material of international interest. The letter was a circular to all General Secretaries, and Monsieur Tripet's reply to me was in connection with that circular, and not any offer first-hand from himself. I think we may look both to the Swiss Section and to the International Centre for valuable help of an international character ; and I hope the Centre will now acquit me of in any way ignoring it, if such has been the feeling.

G. S. A.

* * *

2GB AND THE AUSTRALIAN SECTION

The most important part of the Sydney Convention in April was an offer made by 2GB to the Australian Section. On behalf of the Directors, Mr. Bennett wrote to the General Secretary offering a contribution of £250 to the Section funds. But, if the Section was prepared to embark on some work of expansion and to raise funds for that work, the Station would contribute pound for pound up to £500.

This offer was further supplemented by the following letter from Mr. Bennett, which has a vital bearing on the relationship of the Section and 2GB :

We do not wish to regard the contribution of £250 as being final by any means. The Station has pressing needs of its own for expansion in order to meet the competition coming from the grouping

of Stations. 2GB finds that it must either grow bigger or fade out and lose its position.

We would prefer not to examine the contribution and co-operation of the Station with the Section merely in terms of money. *The whole strength and resources of the Station will be behind the Section in any work of expansion.* Should, however, the Society not want money for expansion work at the moment, we think it would be better to keep the money with the Station for the time being, where we can make very effective use of it.

If, however, the Section is carrying on any vigorous campaign of expansion during the year, they can look to us with every confidence for assistance which might not even be limited to £250 or £500.

We prefer to measure our co-operation in terms of work rather than as a figure.

It is for this reason that we suggest that the consultative committee be formed to continually examine the permanent needs of the Section and the Station together, so that our assistance to the work of the Section can be extended during the year as the development of the work increases.

This offer, if proper advantage is taken of it, should help to make the Australian Section one of the strongest Sections in the world.

* * *

BIRDS OF PASSAGE

The founder of the Saigon Lodge, M. Soubrier, and Mme. Soubrier, travelling by the s.s. Compiègne, called on the President at Adyar on June 20. They are returning to France and a more suitable climate. The Lodge was formed in October 1933, and named after Bishop Leadbeater, who had visited Saigon on his journey to the famous Angkor ruins a few years previously. Saigon is a cosmopolitan centre, and among the Lodge's eighty members are Hindus, Annamites, and numerous other nationals. Annamites are not allowed to hold meetings without

Government permission, but the Theosophical Society is apparently well regarded by the authorities. Among the Annamites in the Lodge is Miss Hai, a teacher.

M. Soubrier brought the news that M. Monod-Herzen, an eminent French physicist and researcher in radio-activity and the nature of the atom, has been appointed to a University chair at Kabul in Afghanistan, and hopes *en route* to attend the Diamond Jubilee Convention at Adyar in December.

The President-designate of Leadbeater Lodge, Saigon, is M. Timmermans, Receveur des Postes, Cholon, Indo-China.

* * *

WORLD MEDITATION GROUPS

Small groups are being formed all over the world to meet every Thursday for half an hour's silent concentration on Peace and Light, all linked up by the Group Symbol, which is a golden five-pointed Star. Groups may meet in a private house, hall or church as long as the same time and place are adhered to each week. It is the first time that a non-sectarian world Movement of this nature has been attempted. This mass concentration should bring spiritual forces into the world and help to bring about a higher understanding of the brotherhood of man. That is the whole object of the Movement. We have received a booklet giving directions to group leaders, nicely produced in shades of blue. It has already been translated into French, Spanish and German. The Movement is under distinguished auspices and the Secretary is Mr. C. M. Beach, Bradstones, Camberley, Surrey, England.

* * *

CHANGE IN DENMARK

The Danish Section has elected Mr. Charles Bonde Jensen General Secretary for a period of three years. There were two candidates, and Mr. Jensen was elected by a very large majority. Since 1920, when he joined the Theosophical Society, he has been President of the Aarhus Lodge. We remember him as a well known visitor at international Conventions. He speaks and writes in Danish and English and reads in three other languages also. He has studied all the books in our classic literature, and has wide acquaintance with

the history of The Theosophical Society. Mr. Jensen has a strong affection for Adyar, and promises to fulfil the hope which he entertains of being a "good channel" for its forces.

* * *

CONVENTION AT HELSINGFORS

Mr. Armas Rankka, General Secretary for Finland, reports that the Annual Convention at Easter was in every way a success. About a hundred members attended, and there was ample evidence of co-operation amongst themselves and with the President at Adyar. As many as 300 attended the entertainments and festivals. The General Secretary adds: "I am convinced that our members will try their utmost for the common cause of Theosophy, so that this Diamond Jubilee year will show even external proofs of successful work in Finland."

* * *

A ROUMANIAN ANNIVERSARY

A group of Fellows of The Theosophical Society in Roumania met in Bucharest on May 10 to commemorate the tenth anniversary of the foundation of their Section. The General Secretary, Mrs. Vasilescu, conveys their feelings of love and loyalty to the President. Her letter bears thirty autograph signatures.

* * *

FINLAND FOR CULTURE

The lectures enjoyed by our Finnish brethren at the 28th National Convention show the high cultural standard of their Section.

Playing a number of Scriabine's compositions on the piano, the General Secretary (Mr. Armas Rankka) dealt with the Russian composer, whose death in the war put a stop for a time to the wonderful

experiments in colour-music for which he was specially distinguished. The lecturer told his audience that Scriabine had been a Theosophist, and drew inspiration for some of his works from *The Secret Doctrine*.

Mr. Yrjö Kallinen, in another lecture, spoke of the necessity for influencing the thought of the world in the direction of unity and brotherhood, pointing out that the chief obstacles were due to different views of truth and nature. When a Finnish poet, Alexis Kivi, saw the world as "a gloomy autumn night in a desert", and Tagore spoke of the "joy that sets the twin brothers, life and death, dancing over the wide world", both were right from their different points of view, but what each said was only part of the truth.

This was followed by another lecture by Mr. Erik Olsson on the idealistic philosophy of Fichte and its similarity to Theosophic teachings, and the whole series was summed up by Miss Alli Arni, whose closing words were: "Truth is a never-ebbing stream from which everyone can draw continually."

A fitting close to the festival was the mystery play "Kaukomeli," on a Kalevala motif, written by Dr. Willie Angervo.

* * *

THIRTY YEARS' SERVICE

The Indraprastha Lodge, Delhi, places on record its appreciation of the services of Lala Jugal Kishore, who passed over recently. Mr. Kishore was Assistant Secretary and Treasurer, and an active member of the Lodge for over thirty years. The President of the Lodge states that he was "the life and soul of the Indraprastha Hindu Girls High School and College, Delhi." We join the Lodge in sending heartfelt sympathy to the members of his family.

NOTES AND COMMENTS

CHINESE INFLUENCE ON WESTERN ALCHEMY

IN the article "Down The Centuries: From East To West", I assumed that in chemistry also the knowledge of the Chinese was far in advance of the West (see June number, p. 337). Some confirmation of it, as far as alchemy, the mother of profane chemistry, is concerned, is to be found in a "note" by William H. Barnes of the Department of Chemistry, McGill University, Montreal, published in *Nature*, May 18, 1935, p. 824. It is interesting enough to reproduce it here *in extenso*:

"In his very able reconstruction of the origin and development of western alchemy, Prof. A. J. Hopkins (*Alchemy, Child of Greek Philosophy*, Columbia Univ. Press, New York, 1934) does not discuss the possible influence of Chinese ideas as the seed which may have served to crystallize alchemical philosophy in Alexandria 'somewhat after the beginning of the Christian era.' He presents the origin of Egyptian alchemy as a perfectly logical and highly successful application of Platonic-Aristotelian philosophy to the apparently miraculous colour changes effected by the Egyptian craftsman in his closely allied arts of dyeing fabrics and colouring metals.

"Existing data show that alchemical practices were common in China probably several centuries before they appeared in Egypt, and the suggestion has been made that the western art possibly owes its inspiration to the former. It thus becomes a matter of some interest to determine whether such a possibility is compatible with Prof. Hopkins's thesis.

"Chinese alchemy was concerned primarily with the twin pursuits of immortality and transmutation. In each case the goal was to be reached by changing the base, heavy, coarse, gross, material, undesirable, etc. (that is, *Yin*), qualities of man or metal into the opposite noble, light, fine, ethereal, spiritual, desirable, etc. (that is, *Yang*), attributes. The underlying philo-

sophy regarding why and how this could be accomplished was closely linked with Taoism and the search for the *Tao*, but one gains the impression that Taoism was much more inextricably intermingled with efforts towards longevity and immortality of man than with those towards the transmutation of metals. Continuous life (that is, with no intervening death and bodily dissolution) involved bringing man into conformity with *Tao* through the conversion of his *Yin* (material, corruptible) nature into the *Yang* (spiritual, incorruptible, *Tao*). Some assumed knowledge of Taoism, therefore, would appear to have been pre-requisite for any hope of success, including at least a working hypothesis regarding the spiritual part of man. On the other hand, in the case of the transmutation of metals as a means to mundane riches or position (that is, when not too closely associated with the idea of immortality and the life-prolonging "elixir"), attention appears to have been centred more closely on the contraries, *Yin* and *Yang*.

"It is interesting to speculate on the reception in Alexandria which might have been accorded to marvellous tales of immortality and transmutation carried thither along the trade routes from China. It seems probable that stories of immortality, of 'the drug which prevents death,' of the *hsien* or 'immortals' would have been listened to with incredulity. Since the *Tao* was not comprehended in China, in what a garbled and unintelligible form would Taoism have been discussed in Alexandria - if indeed its very abstruseness would not have prevented any such discussion. Furthermore, the Alexandrian had no personal evidence of immortality in the Chinese alchemical sense, and he already possessed several alternative hypotheses regarding the spirit and soul of man. But the fact that the early centuries of western alchemy are free from the illusion of immortality, whereas this aspect was the earliest and always the most important feature in China, does not

necessarily 'disprove' a Chinese influence on the origin of alchemy in Egypt. Accounts of transmutation, however, could have been received with enthusiasm. The two contraries (*Yin* and *Yang*) might have been identified with the opposing Greek 'elements' of *water* and *fire* and hence with the two 'qualities' of *mercury* and *sulphur*. No understanding of Taoism would have been necessary. The fact that transmutation was alleged to have been accomplished by changing lower qualities or natures into higher ones might have been sufficient to arouse interest, particularly in the mind of the Egyptian artisan who was daily confronted in his workshop with curious and striking changes in the appearance (notably colour) of metals under suitable treatment. Consequently, may not the alleged fact of the practical transmutation of the metals in China as related by traders in Alexandria have been the inspiration for that marriage of Greek philosophy and Egyptian craftsmanship which Prof. Hopkins believes gave birth to western alchemy?

"The purpose of this note is to indicate that the apparent completeness of Prof. Hopkins's picture does not automatically preclude the possibility that reports of Chinese alchemy may have had some influence on the origin of the Egyptian art. Whether such an influence is considered to be 'improbable' or 'probable,' present data still appear to indicate that it is 'possible'."

The *Yang* and *Yin* of Chinese mystical cogitations are of course to be understood as the *root* "pair of opposites" of Indian philosophical speculations, something like the *Purusha* and *Prakriti* of the *Sankhya* and *Yoga* systems of thought. The *Tao* must in a sense be comparable to *Brahman*.

It is a pity that we do not seem to have nowadays among our members some expert in Chinese culture, to enrich the pages of our Journal with the findings in the spiritual field of this old Atlantean race, in many respects so different in its outlook on the mysteries of being from our own Aryan way of seeing things, and yet in fundamentals so much like ourselves.

In the article "Down the Centuries: From East to West", I have already

murmured some regrets about an apparent loss of contact in our present-day Theosophical movement with the Wisdom of the East, and a consequent lack of depth and universality of Theosophical knowledge. But I think the trouble is yet more serious. Where is the old contact maintained, even with the occult wisdom of the West, so much of it as there is at any rate? Where are the students of Alchemy, Gnosticism, the Hermetic Wisdom, Kabbalah, Rosicrucianism, Ceremonial Theurgy, Magic—mediaeval and modern, eastern and western? The pages of our Journal these latter years are innocent of them. Straight Theosophy is all right, but it cannot but lack in breadth and depth and substance if it is ignorant of all these byways of Theosophy, which all together make up the highway of Theosophy. There is still something like "comparative study" as the Second Object of our Movement, indeed as the only *secure* foundation on which to build the "Brotherhood" of the First Object,

Seeing that ignorance is the curse
of God,

Knowledge the wing wherewith we
fly to heaven,

as the immortal poet-*rishi* of the West sang.

A. J. HAMERSTER

* * *

"ON PROTOPATHIC THINKING"

Mr. Whately Carington's notes, "On Protopathic Thinking", in the May THEOSOPHIST are very interesting, and this type of thinking is undoubtedly what "we as Theosophists" should be outgrowing. His argument in reference to personalities is quite clear; further I admit that "many people think they have principles when they merely possess habits", but when he says "it is easier to condemn . . . than it is to assess the alternative responsibilities in a particular case of allowing children to suffer or causing pain to guinea pigs", the argument does not seem so clear. Surely the person who accepts the view put forward by investigators along the lines of vivisection and research of this nature, that such suffering as is involved is necessary in order to *try* to find a "cure" or preventive for a disease that

either child or adult may never contract, is indulging in protopathic thinking?

One's attitude, of course, depends upon whether one believes in the unity of all Life, and one's opinion as to whether good can ultimately come of stultifying man's finer sensibilities. Such "principles," it seems to me, are less the result of proto-

pathic thinking than the thinking of those who accept all that the "*best*" scientific minds of today say of the necessity for this barbarous method of research.

ROMA M. GIBBS

*Ilford, Essex,
England.*

FLORENCE NIGHTINGALE'S CRISIS

"Such a head," said Queen Victoria of Florence Nightingale after an audience. "I wish we had her at the War Office." Florence was wooed by a handsome and distinguished gentleman destined to be a Cabinet Minister, but she was obsessed already with hospital nursing, she needed some great object to satisfy her nature. "I could not satisfy this nature by spending a life with him in making society and arranging domestic things," she wrote. So she went to the Crimea, and in less than six months she reduced the death rate among the soldiers in the hospitals from 42 per cent to 2 per cent— all this in face of the most purblind officialdom the world has ever known. The nation made her a gift of £50,000. She died in August 1910.

GREAT DAYS IN AUGUST

August

1. Columbus landed in America, 1502.
4. War declared between Britain and Germany, 1914.
6. Alfred Lord Tennyson, poet, born 1809.
9. Ernest H. Haeckel, zoologist, died 1919.
11. Cardinal Newman died 1890.
12. William Blake, poet and painter, died 1827.
Robert Southey, poet, born 1774.
William Makepeace Thackeray, novelist, born 1811.
James Russell Lowell, man of letters, died 1891.
13. Florence Nightingale, Crimean army nurse, died 1910.
14. Avani Avittam (Hindu).
15. ASSUMPTION OF OUR LADY. Ignatius Loyola founded the Society of Jesus 1534.
Napoleon Bonaparte, Emperor, born 1769.
Sir Walter Scott, novelist, born 1771.
Thomas De Quincey, writer, born 1785.

August

15. Arabindo Ghose, yogi, born 1872.
Joseph Joachim, violinist, died 1907.
17. Malayalam New Year (South India).
18. Guido Reni, painter, died 1642.
John Dryden made poet laureate 1670.
19. James Watt, improver of the steam engine, died 1819.
20. Adolphe Bouguereau, painter, died 1905.
21. Princess Margaret Rose born 1930.
22. BIRTH OF SHRI KRISHNA.
23. Baron Cuvier, paleontologist, born 1769.
25. David Hume, philosopher, died 1776.
Cagliostro, occultist, died 1795.
28. Peace Palace opened at the Hague, 1913.
St. Augustine, Father of the Church, died 430.
29. MOHAMMED BORN 570 A. D.
Oliver Wendell Holmes, man of letters, born 1809.
31. Official end of the Great War, 1921.
John Bunyan, author, died 1688.



PROVISIONAL PROGRAMME

FOR THE

DIAMOND JUBILEE INTERNATIONAL CONVENTION

OF

THE THEOSOPHICAL SOCIETY

TO BE HELD AT ADYAR

From December 25th, 1935, to January 5th, 1936

(SUBJECT TO ALTERATION)

Tuesday, December 24th :

6.30 p.m. Christmas Tree and Entertainment to the little children of workers on the Estate-- offered by a Committee of Christian residents. (*Blavatsky Gardens.*)

Rest of morning after 9.15 a.m. free for Federation and other meetings, committees, interviews, etc.

9.15 a.m. Convention of The All-India Federation of Young Theosophists. (*Headquarters Hall.*)

Wednesday, December 25th :

Morning free for any special meetings of an informal nature for those who happen to be able to reach Adyar by this date.

2.30 p.m. Meeting of the General Council of The Theosophical Society. (*Board Room, Headquarters.*)

Gathering of Young Theosophists. (*Headquarters Hall.*)

7.30 p.m. Entertainment under the auspices of The Adyar Players. (*Headquarters Gardens.*)

12.30 p.m. Meeting of the Indian Section Council. (*Board Room, Headquarters.*)

2.30 p.m. Opening of the Diamond Jubilee International Convention by the President. (*Headquarters Hall.*)

4.30 p.m. DIAMOND JUBILEE ADDRESS, NO. 1, THE BLAVATSKY ADDRESS. (*The Banyan Tree.*)

7.30 p.m. Reception to Delegates and Visiting Friends. (*The Banyan Tree.*)

Thursday, December 26th :

7.40 a.m. Prayers of the Religions. (*Headquarters Hall.*)

Friday, December 27th :

7.40 a.m. Prayers of the Religions. (*Headquarters Hall.*)

- 8.15 a.m. DIAMOND JUBILEE ADDRESS, NO. 2, THE OLCOTT ADDRESS. (*The Banyan Tree.*)
- 9.30 a.m. Press, Publicity and Campaign Conference. (*Headquarters Hall.*)
- 12.30 p.m. Meeting of the Indian Section Council. (*Board Room, Headquarters.*)
- 2.30 p.m. The Indian Section Convention. (*Headquarters Hall.*)
- 4.30 p.m. DIAMOND JUBILEE ADDRESS, NO. 3, THE BESANT ADDRESS. (*The Banyan Tree.*)
- 7.30 p.m. Entertainment. (*Headquarters Gardens.*)
- 4.30 p.m. DIAMOND JUBILEE ADDRESS, NO. 6, THE SINNETT ADDRESS. (*The Banyan Tree.*)
- 5.30 p.m. Closing of the Diamond Jubilee International Convention. (*The Banyan Tree.*)
- 7.30 p.m. Questions and Answers Meeting (*Concluded*). (*The Banyan Tree.*)

Saturday, December 28th :

- 7.40 a.m. Prayers of the Religions. (*Headquarters Hall.*)
- 8.15 a.m. DIAMOND JUBILEE ADDRESS, NO. 4, THE LEADBEATER ADDRESS. (*The Banyan Tree.*)
- 9.30 a.m. Convention of The All-India Federation of Young Theosophists. (*Headquarters Hall.*)
- 2.15 p.m. Adyar Library Addresses and Conference. (*Headquarters Hall.*)
- 4.30 p.m. DIAMOND JUBILEE ADDRESS, NO. 5, THE SUBRAMANIA IYER ADDRESS. (*The Banyan Tree.*)
- 7.30 p.m. QUESTIONS AND ANSWERS MEETING. (*The Banyan Tree.*)
- 7.40 a.m. Prayers of the Religions. (*Headquarters Hall.*)
- 12.30 p.m. The Indian Section Council Meeting. (*Board Room, Headquarters.*)
- 2.00 p.m. Meeting of the General Council of The Theosophical Society. (*Board Room, Headquarters.*)
- 3.30 p.m. FIRST SYMPOSIUM : "Sixty Years of Progressive Theosophy". (*Headquarters Hall.*)

Sunday, December 29th :

- 7.40 a.m. Prayers of the Religions. (*Headquarters Hall.*)
- 9.30 a.m. Press, Publicity and Campaign Conference (*Concluded*). (*Headquarters Hall.*)
- 1.00 p.m. Admission of new members by the President. (*Headquarters Hall.*)
- 2.00 p.m. The Indian Section Convention (*Continued*). (*Headquarters Hall.*)
- 7.40 a.m. Prayers of the Religions. (*Headquarters Hall.*)
- 8.15 a.m. "Our Brethren of the Animal, Vegetable and Mineral Kingdoms". Conference to be opened by Shrimati Rukmini Devi and Mr. C. Jinarajadasa. (*The Banyan Tree.*)
- 2.00 p.m. Business Meeting, All-India Federation of Young Theosophists. (*Headquarters Hall.*)
- 3.30 p.m. SECOND SYMPOSIUM : "Theosophy and The Theosophical Society in 1975—A Forecast". (*Headquarters Hall.*)

Monday, December 30th :

Tuesday, December 31st :

6.00 p.m. The President's Dinner to Members of the General Council and their Representatives, to Members of the Executive Committee, and to Officers and Heads of Departments of the Adyar Estate. (*The Bhojanasala.*)

7.30 p.m. Lantern Talk by Mr. C. Jinarajadasa: "Glimpses from the History of The Theosophical Society". (*Headquarters Hall.*)

Wednesday, January 1st:

8.15 a.m. THIRD SYMPOSIUM: "The Promotion of the Three Objects of The Theosophical Society in the Immediate Future". (*Headquarters Hall.*)

3.30 p.m. FOURTH SYMPOSIUM: "The Fundamental Principles of Theosophy". (*Headquarters Hall.*)

7.30 p.m. Young Theosophists Camp Fire, Games, Music. All delegates welcome. (*Near Parsi Bungalow.*)

Thursday, January 2nd:

8.15 a.m. Essential Origins of the Great Faiths: 1. Hinduism or Sanatana Dharma. (*Headquarters Hall.*)

2.00 p.m. Meeting of The General Council of The Theosophical Society. (*Board Room, Headquarters.*)

3.30 p.m. Essential Origins of the Great Faiths: 2. Buddhism. (*Headquarters Hall.*)

6.00 p.m. The President's Dinner to Visiting Delegates from Overseas to meet Members of the Executive Committee. (*The Bhojanasala.*)

7.30 p.m. A Theosophical Film. Arranged by Captain E. M. Sellon. (*Headquarters Hall.*)

Friday, January 3rd:

8.15 a.m. Essential Origins of the Great Faiths: 3. Zoroastrianism. (*Headquarters Hall.*)

2.00 p.m. Ceremonial Meeting of the Order of the Round Table. (*Headquarters Hall.*)

4.00 p.m. Essential Origins of the Great Faiths: 4. Islam. (*Headquarters Hall.*)

Saturday, January 4th:

8.15 a.m. Essential Origins of the Great Faiths: 5. Judaism and Christianity. (*Headquarters Hall.*)

1.15 p.m. Conference on Methods of Healing: Eastern and Western. (*Headquarters Hall.*)

3.30 p.m. Educational Conference. (*Headquarters Hall.*)

Sunday, January 5th:

Beginning at 9.30 a.m.:

YOUTH PARLIAMENT

(See Young Theosophists Programme)

FURTHER ENGAGEMENTS

1. It is hoped to be possible to arrange two courses of study-classes after Sunday, January 5th:

(a) On The Principles of Theosophy, by Mr. Jinarajadasa, if available, and other lecturers,

(b) On The New Education in the Light of Theosophy, by Dr. G. S. Arundale, and other lecturers.

2. The President will give, on some convenient dates subsequent to January 5th, two dinners:

(a) To those who have generously given their services as Volunteer Workers in connection with the Convention,

(b) To the workers on the Headquarters Estate and their families.



DIAMOND JUBILEE INTERNATIONAL CONVENTION

YOUNG THEOSOPHISTS PROGRAMME

(SUBJECT TO ALTERATION)

Wednesday, December 25th :

2.30 p.m. Gathering of Young Theosophists. (*Headquarters Hall.*)

Thursday, December 26th :

9.15 a.m. Convention of The All-India Federation of Young Theosophists. (*Headquarters Hall.*) Address: Shrimati Rukmini Devi (President of the Federation). Discussion: THE NEW ERA FOR YOUNG THEOSOPHISTS.

Saturday, December 28th :

9.30 a.m. Convention of The All-India Federation of Young Theosophists. (*Headquarters Hall.*) Discussion: A PLATFORM FOR THE WORLD'S YOUTH.

Tuesday, December 31st :

2.00 p.m. Business Meeting of The All-India Federation of Young Theosophists. (*Headquarters Hall.*)

Wednesday, January 1st :

7.30 p.m. Young Theosophists Camp Fire. Games and Music. (Among the Casuarinas, near the Parsi Bungalow.) All delegates welcome.

Sunday, January 5th :

YOUTH PARLIAMENT

9.30 a. m. Discussion: YOUTH LOOKS AT THE NEW WORLD. 1. WHAT ARE WE GOING TO MAKE OF IT? AN EXCHANGE OF VIEWS.

2.30 p.m. Discussion: YOUTH LOOKS AT THE NEW WORLD. 2. A PRACTICAL PLATFORM: HOW TO APPLY IT.

NOTE.—A music entertainment and conducted tours of the Adyar Estate will be provided for guests.

Lunch and tea will be provided at an inclusive cost of As. 10.

All delegates are welcome to attend the discussions.

CONTRIBUTING PERSONNEL

AT THE

DIAMOND JUBILEE INTERNATIONAL CONVENTION

OF

THE THEOSOPHICAL SOCIETY

December 25th, 1935, to January 5th, 1936

The Diamond Jubilee Addresses will be delivered by :

THE PRESIDENT
THE VICE-PRESIDENT
MR. C. JINARAJADASA
PROFESSOR J. MARCAULT
MR. GEOFFREY HODSON

and

A Speaker to be selected

Each speaker delivering one of the Diamond Jubilee Addresses has selected his own title and his own subject, having been asked to bear in mind the fact that we are celebrating the Diamond Jubilee of The Theosophical Society.

The names of great Theosophists given to the Addresses have no relation to the subject-matter.

The Indian Section Lecture will be delivered by :

SHRIMATI RUKMINI DEVI

The Adyar Library Lecture will be delivered by :

DR. G. SRINIVASA MURTI
MR. A. J. HAMERSTER

Members who desire to speak very briefly at the ensuing Adyar Library Conference, or, if unable to be present, wish to offer written notes, should communicate without delay with Dr. G. Srinivasa Murti, Recording Secretary of The Theosophical Society, Adyar. It must be clearly understood that all contributions must refer to

the work of The Adyar Library, and should suggest ways and means of improving both the Library itself and its service.

The Press, Publicity and Campaign Conference will be under the management of the following Committee :

MRS. BARBARA SELLON, of the
Publicity Department
MR. M. SUBRAMANIA IYER, of The
Theosophical Publishing House
MR. J. L. DAVIDGE, of the Press
Department

Members who desire either to speak very briefly, or, if unable to attend the Convention, who desire to offer written suggestions, are requested to communicate without delay with Mr. J. L. Davidge, The Theosophical Society, Adyar, Madras. All contributions must be strictly to the point, dealing with ways in which the various services may be improved and extended. Contributions are specially asked from workers in the various Sections who are engaged in any of the three subjects set for the Conference. And it is hoped that Theosophical Publishing Houses will offer their expert advice as to the improvement of these services.

The First Symposium—"Sixty Years of Progressive Theosophy"—will be under the chairmanship of :

MRS. J. RANSOM, General Secretary
of The Theosophical Society in
England

Members who are willing to speak very briefly, or to contribute very short addresses, if unable to attend the Convention, are requested to communicate with Mrs. Ransom without delay. As there is not likely to be time for all contributions, a selection will be made. But it is hoped that most contributions will be able to be published in *The Theosophist*.

The Second Symposium—"Theosophy and The Theosophical Society in 1975: A Forecast"—will be under the chairmanship of :

SHRIMATI RUKMINI DEVI

Younger members of The Theosophical Society are specially invited to speak briefly at this Symposium, or to contribute very short papers, if unable to be present personally. Young Theosophists from all parts of the world should be represented at this Symposium, and the President of The Theosophical Society hopes that every Young Theosophist Organisation will send a few short papers. Communications should be addressed to Shrimati Rukmini Devi, The Theosophical Society, Adyar, Madras, without delay. Older members who may intend, in new bodies, to be present at the Centenary International Convention, to be held at Adyar in 1975, are invited to speak or write on what they expect to see.

The Third Symposium—"The Promotion of the Three Objects of The Theosophical Society in the Immediate Future"—will be under the chairmanship of :

(Not yet appointed.)

See note under the heading of the First Symposium. Intending contributors are temporarily requested to communicate with the President of The Theosophical Society, Adyar, Madras.

The Fourth Symposium—"The Fundamental Principles of Theosophy"—will be under the chairmanship of :

(Not yet appointed.)

See note under the heading of the Third Symposium.

The Conference under the Title of "Our Brethren of the Animal, Vegetable and Mineral Kingdoms"—will be under the chairmanship of

SHRIMATI RUKMINI DEVI

and

MR. C. JINARAJADASA

All who are interested in its subject are requested to communicate with the President of the Theosophical Society, Adyar, Madras, who will pass the communications on to the chairmen. Delegates who desire to speak very briefly, or any members unable to attend the Convention who desire to contribute very short addresses, are invited to communicate with the President.

The Conferences on the Essential Origins of the Great Faiths will be under the general chairmanship of :

MR. C. JINARAJADASA

Students, not necessarily members of The Theosophical Society, who desire to contribute papers in connection with this Conference are invited to communicate with the President of The Theosophical Society, Adyar, Madras. All papers must deal very strictly and briefly with the subject.

The Conferences on Education and on Methods of Healing have still to be provided with chairmen.

Short papers and speeches will be welcome, and communications should be addressed in the meantime to the President of The Theosophical Society, Adyar, Madras.

The Young Theosophists Activities will be under the general chairmanship of :

SHRIMATI RUKMINI DEVI

to whom, at Adyar, Madras, all communications should be addressed, or to Mr. Benegal, General Secretary of the All-India Federation of Young Theosophists, Blavatsky Lodge, French Bridge, Chowpatty, Bombay No. 7, India.

The Youth Parliament will be under the direction of :

MR. FELIX LAYTON

of The United States of America, to whom, at Adyar, Madras, all communications for the Parliament should be addressed.

The Theosophical Order of Service Conference will be held under the chairmanship of :

(Yet to be appointed.)

All business in connection with this Conference, suggestions for the better working of the Order, short papers, applications to speak, should in the meantime be addressed to the President of The Theosophical Society, Adyar, Madras. Very brief reports of the working of the Order in various countries will be welcome.

The Meeting of the Order of the Round Table will be ceremonial, and under the direction of :

SHRIMATI RUKMINI DEVI

Visiting members of the Order are requested to bring with them their clothing and regalia. There may be time for an informal discussion on matters connected with the Order. Communications in this connection should be sent to Shrimati Rukmini Devi, Adyar, Madras. Photographs of groups of members of the Order in various parts of the world will be gratefully received for display.

Admission of New Members.

It has always been customary at Adyar to admit new members with the traditional ceremonial now no longer in use in western countries; and those wishing to receive the signs and passwords are required to sign an obligation not to divulge these. Only those members of The Society who have similarly signed the obligation will be admitted to view the admission ceremony. Members in good standing who have not so far signed the obligation will find forms for the purpose at the Inquiry Office. These they must sign and show at the entrance door. It must, of course, be clearly understood that the ceremony is entirely optional, and is in no sense necessary for admission to membership. It is simply in the nature of keeping an early tradition of The Society.

GENERAL NOTE

In the case of articles being sent, the language should preferably be English. But there are facilities at Headquarters for the translation of French, Dutch or German. Arrangements may kindly be made whereby, if the original be any other language, translation be effected into English or any one of the other three languages indicated.

All articles should if possible be typed, and in any case on one side of the paper only. The use of foolscap paper will be convenient to the Headquarters office. Names of contributors should be written in very clear lettering, together with full addresses. The registration of manuscript is desirable.

Additional meetings to take place during the Convention should only be arranged after consultation with the Private Secretary to the President, who will have a list of times available and engagements already made. Otherwise, unnecessary inconvenience may be caused. Generally, from 1 p.m. to 2 p.m. is free each day, as also after those Diamond Jubilee Addresses which take place in the afternoon. The afternoon of December 25th is comparatively free, especially after about 4 p.m. After about 9.15 a.m. on December 26th, and after 9.30 a.m. on December 28th, time is also free.

Delegates and visiting friends are specially invited to visit all parts of the Headquarters Estate, and to visit the various Departments—the Vasanta Press, the Adyar Dispensary and Child Welfare Centre, the Adyar Library, the Theosophical Publishing House, the Olcott Cremation Ground, the Shrines of the Religions, the Blavatsky Social Hall at Blavatsky Gardens, where there is a Reading Room, The Adyar Stores, where most ordinary requisites can be purchased, the Sirius Recreation Club, the Besant Garden of Remembrance, near Sevashrama, the Power House, the Besant Memorial School, the Besant Scout Camping Centre, and generally the Gardens.

Refreshments are always available at very reasonable rates at the Adyar Stores—tea, coffee, cold drinks, biscuits, etc.

At special times, which will be duly notified, delegates wearing their badges will be admitted to view the rooms occupied by Dr. Besant, which have been kept exactly as she used them.

Each evening of the International Convention the Headquarters will be illuminated, and the effect, specially from

the Adyar Bridge, is wonderful, giving an appearance of a wall of light extending from the top of Headquarters right down into the Adyar River.

When in difficulties of any kind, go to the Inquiry Office, where solutions to all problems are available free.

DIAMOND JUBILEE BADGE

Below is an illustration, actual size, of the Diamond Jubilee Commemorative Badge, which is available to all who are not delegates to Convention at a cost of



1s. each. Application should be made to Mrs. Josephine Ransom, 12 Gloucester Place, London, W. 1, for all countries except India, Burma and Ceylon. For

these countries application should be made to the Recording Secretary, Adyar, enclosing Re. 1-4. Remittance must accompany order in either case.

The badges are in gilt metal with border and side panels enamelled dark blue; side panels with white enamel decorations; centre showing interlaced triangles in white and blue enamels and gilt metal on white background; serpent and motto in gilt metal and blue enamel. The delegates' badges have a scroll at foot lettered "Delegate" in gilt on blue enamel ground.

Those who will attend the Convention at Adyar need not buy the badges, as these will be given free to all who are actually delegates. But those who cannot attend will find these badges a beautiful commemorative object, typically Theosophical.

THE ADYAR ROLL OF HONOUR

It is the intention of the President, during the course of the International Convention, to present medals and certifi-

cates to a number of non-clerical workers who have rendered long and faithful service to The Society.

BOOK REVIEWS

THEOSOPHY

"*Theosophy*", by Annie Besant. (*Theosophical Publishing House, Adyar. As. 8.*)

In a 64-page booklet the T. P. H. has reprinted two lectures delivered by Dr. Besant in England. In the first, *Theosophy, Its Meaning and Value*, she sets out the main ideas which are contained in the word "Theosophy", and in the teachings of the Theosophical Society, and in the second, *The Work of Theosophy in the World*, she shows what is the work of Theosophy, in proclaiming to a materialistic world the possibility of knowledge of the spiritual realm and the method by which such knowledge may be obtained; also in inspiring Art, Science and Literature to discover and reveal the invisible. A very attractive booklet and a handy present for a friend.

MOHINI ON MYTHS

"*Theories in Comparative Mythology*", by Mohini M. Chatterjee. *Adyar Pamphlets, No. 196.* (*Theosophical Publishing House, Adyar.*)

This reprint of an article in THE THEOSOPHIST, January, 1887, relates to the famous controversy between Max Muller and Andrew Lang as to the method of interpreting the myths of ancient religions. The author repudiates altogether Prof. Muller's solar theory, and while finding Mr. Lang's anthropological method of interpretation more applicable, suggests a psychological interpretation as more completely suiting the facts. The article is followed by a report of some interesting and illuminating questions and answers about life in Devachan, which is just as readable as the disquisition on myths.

A BOOK ON DREAMS

"*The Science of Dreams*", by W. B. Crow, D. Sc., Ph. D. (*Theosophical Publishing House, Adyar. Re. 1-8.*)

Dr. Crow's book is a short summary of what is known about dreams, partly

along the lines of Bishop Leadbeater's longer work on the subject, but also incorporating much material derived from modern biological science (of which the author is a Professor), and from the works of the most eminent exponents of psychoanalysis. It is a good introduction to the subject, and a valuable corrective of the extreme views of Freud and Adler. A symbolical coloured frontispiece depicts the astral man after he has escaped from the "doorway" at the top of the head, with all his chakrams blazing.—E. M. A.

YOUNG THEOSOPHIST CAMPAIGN

"*The Young Theosophist*". Edited by Rukmini Arundale and J. L. Davidge. (*Printed at the Vasanta Press, Adyar, every month. Subscriptions: India, Rs. 2/-; Foreign 5s. or \$ 1.25.*)

This journal is alive and working. It is conducting campaigns and doing work for Theosophy and for Youth. Through its Youth to Youth Campaign Shrimati Rukmini Devi and her staff have been able to rouse Young Theosophists in many countries to increased activity on behalf of Theosophy. The journal contains twenty-four pages of interesting reading matter. Being edited at Adyar, it has news of Theosophical and Youth activities from all over the world in its pages. The printing and get-up are excellent. Across the golden cover the rays of the rising sun, symbol of Youth, are streaming through the title YOUNG THEOSOPHIST. Though the journal is the official organ of the Young Theosophists of India, it is international in scope and truly Theosophical in tone. It combines the enthusiasm of Youth with the sobriety of experience, for its joint editor, J. L. Davidge, spent years on the Press before coming into the Theosophical field. We unhesitatingly recommend this journal to all, young and old, who wish to keep in touch with the youth spirit, and to all Lodges which are seeking new fire for their work. The journal would

make an excellent present to a young person, whether a Theosophist or not, for it gives a virile touch with Adyar, the Theosophical leaders, and the Youth of the world. Its "Come to Adyar!" Campaign is calling Youth in large numbers to the Diamond Jubilee Convention at Adyar in December.

F. L. (A Young Theosophist)

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A MYSTIC'S TRIUMPH

"*Splendour in the Night*", by a Pilgrim. Foreword by Rufus M. Jones. (The Mosher Press, Portland, Maine, U. S. A.)

These are letters giving expression, in simple and restrained language, to mystic experiences spread over months and years of a woman's life. They are beautiful and arresting, the more so for their entire freedom from hysteria or self-conceit. For forty years the author had led an ordinary much-occupied life, loved and loving daughter, wife and mother, with little time for inner self-cultivation, though "always within something stirred, and saved me from content. I did not ask to evade life. I have had it in full measure. But this one thing more I have done. Through all things, through sorrow and joy, through the rasping cares of daily life, through 'hope deferred' and the recurring dullness of duty, I have lifted my eyes to the hills."

In her case there seems to have been no great shock of sorrow to awaken the soul to her powers, but rather a gradual thinning of earthly veils till the light could shine through; and after recurring moods of unwonted and outwardly causeless depression and restlessness came three vivid experiences in dreams, inviting her to an inner renunciation of the warm human ties of love, to pursuit of a lonely track among the stars. Always through life she had hitherto been sustained by the realized presence of God, but now this left her, and she seemed automatically constrained by her own will, unaided by any desire or attraction, to renounce all she loved, to choose the austere and lonely path which repelled her, unsolaced by any promise of spiritual help or comfort: "I know that I am not strong enough. I have never felt so impotent. And yet

with a breaking heart, I am going. I have looked upon God's spirit before, but it has been tempered to me. There has never been more than I could bear and always His love was about me. This is as if I were bidden to look upon God's Naked Face, and it was not tempered and there was no love. There was Nothing!"

But after weeks of blank negation a touch of splendour pierces the darkness, and she changes her word significantly, from Nothing to Nothingness! "Waves of it engulf me! And yet, so stupendous are these waves of Nothingness, that I am beginning to feel that they are greater than anything that I have ever known." So to her, as to others who have described this Dark Night of the Soul, came the dawn of a new consciousness, a Buddhist realization of the unity of Life, and of the greater Love which is impersonal, and for which the little loves must be cast away.

* * *

H. V.

THEOSOPHY IN HINDI

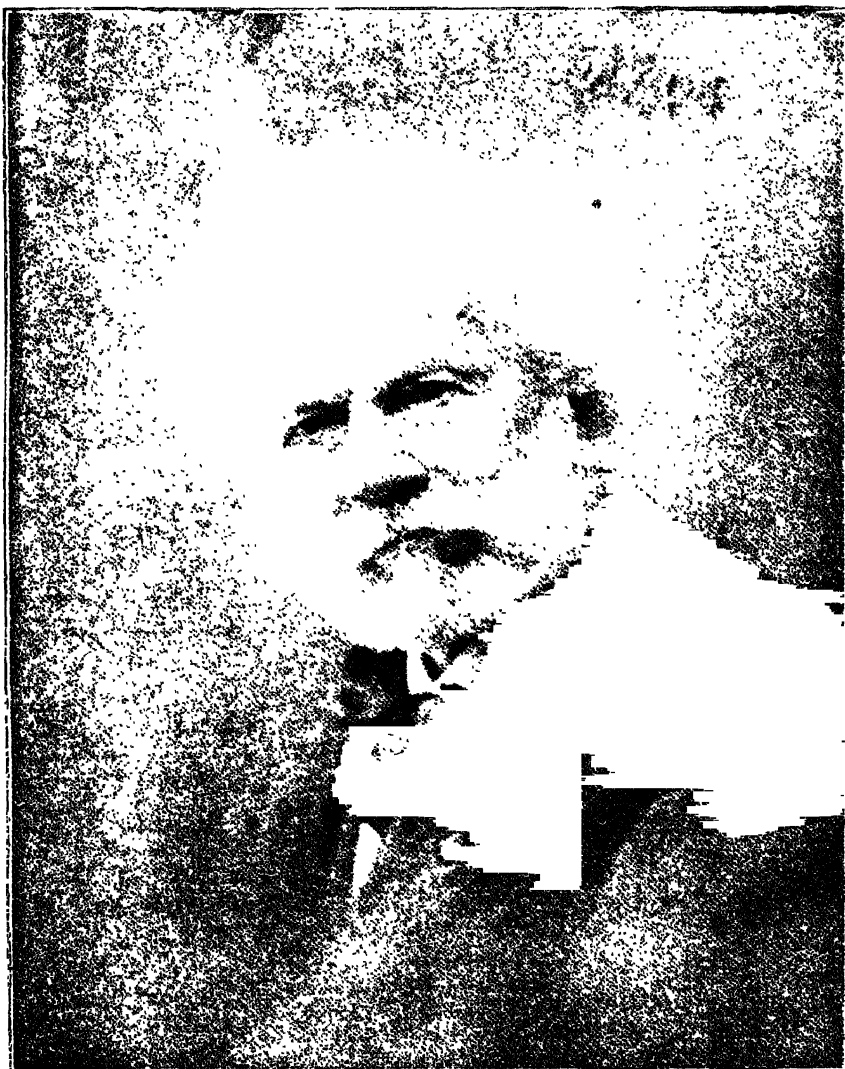
"*Brahmavidya Ki Pratham Poostak*", by P. Pavri. (The Indian Bookshop, Theosophical Society, Benares City. Price: Boards, Re. 1-12; Cloth, Rs. 2.)

Mr. Pavri has translated into Hindi his *First Book of Theosophy*. It is an excellent guide, with all the clarity and easy arrangement of the English edition, and the same six coloured plates. As an introduction to Theosophy we cordially recommend this book to all Hindi and Urdu-speaking Indians.

J. L. D.

MAGAZINES RECEIVED

Bulletin Theosophique	... June
Canadian Theosophist	... May
Evolution	... May
London Forum	... June
News and Notes	... July
Niet-Ban	... May
Stri-Dharma	... June
Teosofisk Tidskrift	... June
Theosophia	... June
Theosophical News and Notes	... June
Theosophy in New Zealand	... May
Vaccination Inquirer	... June
Vestnik (Russia)	... May



CAMILLE FLAMMARION

Astronomers today are interpreting the Universe in spiritual terms which he used fifty years ago. Flammarion joined The Theosophical Society in 1890, one of a group of brilliant scientists who gathered round H. P. Blavatsky. (Letterpress, page 580.)



ON THE WATCH-TOWER

By THE EDITOR

H. P. B.'s Year

WITH increasing insistence as the months of this Diamond Jubilee Year have passed, it has been borne in upon me how much this is H.P.B.'s year, and in only slightly lesser degree H.S.O.'s year. The Theosophy she gave and The Theosophical Society he gave, under, of course, the Masters' inspiration, have flourished well during the past sixty years, have encountered storms both from without and from within, have weathered them, and have caused the message of Truth and Brotherhood profoundly to affect the world, even though the world is so very slow to hear and act. We are celebrating the Diamond Jubilee of The Theosophical Society, but even more are we celebrating the greatness of these two leaders of hopes which can never in their hands be as forlorn as they may appear at the outset. Even some of the members of the Hierarchy itself were doubtful if the time had come for such an unveiling and for such a movement. Some other kind of movement of

lesser profundity might have been more suitable. But other members desired to try the experiment, so two of the most experienced agents of the world's Eternal Brotherhood were selected to become the spearhead of the experiment in the outer world. Perhaps the hope was somewhat forlorn if we look at the nineteenth century setting in the midst of which were to come Theosophy and The Theosophical Society. But leaders of forlorn hopes were available, and behind them stood Brethren before whose magic no hope, save under extraordinary circumstances, could remain forlorn for long. This particular hope has shed its forlornness, though at a great cost to those who were given the privilege of incarnating it. And now in its established success after sixty years, and with a great future to which to look forward, we say to H. P. Blavatsky and to H. S. Olcott: We are celebrating your triumph in celebrating your Society's Diamond Jubilee. We are celebrating your pure loyalty in celebrating the sixty years service of Theosophy

to the world. This is indeed H. P. B.'s year, as H. S. O. would insist. We offer to her our grateful and reverent homage, and to him too as the builder of the form into which she so splendidly directed Theosophy's life.

* * *

"Peace . . . Goodwill"

In many lands it is the custom, on the occasion of certain great festivals, to do special honour to Brotherhood, to goodwill, to resolve all differences which make for antagonism and illwill. In Christian countries Christmas is such an occasion, and I am sure that in every faith there is a festival peculiarly appropriate to the exaltation of goodwill and close friendship. Shall not H. P. B.'s Year be a festival in high degree appropriate to the re-establishment in strength wherever among us Theosophists goodwill and mutual understanding have grown weak? Could we not, between now and November 17th—the great day of the year—resolve our disintegrating differences, remembering that there is always so much to be said on both sides, not merely on the side on which we find ourselves ranged? It is surely true that within The Theosophical Society differences should never travel beyond the limits of goodwill and mutual appreciation. There is never any reason why they should. But the hard fact remains that they do so travel. And I should be burying my face in the sand like an ostrich were I to assert that in The Society no disintegrating differences exist. They do exist. Human nature being what it is at its present stage of evolution, they

must exist. But we who are Theosophists might surely seize all great occasions for at least their temporary dissipation. For my own part, I am most anxious that throughout The Society wherever such differences exist means shall be explored for their resolving, without in any way asking either one party or the other to abandon principles. Often there are individual Lodges out of harmony with the Section to which they belong, so that they live a life entirely apart and exclusive. Often there are individual members who are out of tune with the Section of which they happen to be members, want to be out of it, and in the meantime there is devitalizing clash between themselves and the Section itself. Often there is activity at work of which certain members disapprove as harmful to Theosophy and to The Society because it is directed by members of The Society in ways inimical, in the opinion of some members, to the spirit of our work. There are many types of friction. But I am sure there is not a single friction of a disintegrating kind which cannot be dissipated, with the additional power of goodwill available during H. P. B.'s Year. We need not give up our principles. But we might appreciatively recognize that others have principles as true to them and as dear to them as ours are to us.

* * *

A Hand of Friendship

For H. P. B.'s sake, shall we not try to make the new year which opens before The Society on November 18th a year for the beginning of a new Peace in our

midst? Conscious myself of striving to lead an honourable life, conscious of my unalterable attachment to Theosophy and to The Theosophical Society, I am sure that all other members must be similarly conscious. I am sure, therefore, that behind even the most acute differences on either side there is honour and a spirit of devotion to our great Cause. I have been trying during the first year of my Presidentship to give this credit to all, as I have hoped for it from all. It is my due, I know; and I am no less sure it is the due of all my fellow-members. Is this not an occasion, then, for drawing more closely together in unreserved friendship, for going on our different ways, but for respecting the other ways of our brethren. Perhaps we are all in some degree offenders in refusing to others the credit we know ourselves to possess. And I am afraid that often we ascribe to others motives and action which we would utterly repudiate if ascribed to us. "I have always been true and honourable. I have always acted as I should. It is *you* who have not been true or honourable. It is *you* who have not acted as you should. Can there be any doubt of it? See this! See that! See the other!" How often such words fall from the lips of some of us. "I am a shining pot. You are a black kettle." Shall we extend to each other the hand of friendship as an offering to H. P. B.? And shall we extend it in no grudging spirit, as who should say: "Do as I think you ought to do, and I shall most happily extend my hand in friendship"? Shall we break down the dam of

misunderstanding and release a torrent of unalloyed goodwill and mutual friendship? Is there anything that I, G. S. Arundale, could do to dissipate such misunderstanding so far as regards myself? Could those who feel they have cause to find fault with me meet me somewhere halfway between themselves and myself—they surely will not ask me to go all the way to them—so that from the meeting point we may all go on together? Can we not all do something this memorable year to give goodwill and friendship a new lease of life? I write in all earnestness and hope.

My Work as President

Ever since the last International Convention at Adyar in December, 1934, I have engaged in much searching of heart, and have sought earnestly for guidance, regarding my duty in connection with the many activities fostered by Dr. Besant during her marvelously active life.

In December last I agreed, for example, to become President of the Indian National League, a body formed to carry on in the best way possible the Indian political work in which Dr. Besant was so absorbed, as she has told us, by direction of her Master. It then seemed to me that I must do all in my power to keep before the public the spirit and principles of her work. I accordingly made plans to revive her Journal *New India* as a weekly newspaper to be published in Madras, not, of course, at Adyar.

But my responsibilities and duties as President of The Theosophical Society have so greatly

increased as the months pass that I have, in a way reluctantly, come to the conclusion that for the time being at all events I must devote all my energies to The Society, to Theosophy, and to the great principles of life for which both stand. Perhaps I ought to have realized this last December. At any rate I realize it now, and I have therefore decided to give up my Presidentship of the Indian National League and my proposed editorship of *New India*. It is also my intention as far as desirable to relieve myself of all responsible offices not directly connected with the work of The Theosophical Society, as for example my office as Chairman of the Board of Directors of The Theosophical Broadcasting Station in Sydney, New South Wales, Australia. I have in fact for long felt I ought not to remain a non-resident Chairman of so important an activity, but yielded to the insistence of my fellow-directors. I shall, at a convenient moment, however, hope to withdraw both from my Chairmanship and my Directorship, and shall make the best arrangements I can for the transference of any material interests I may still have in the Station so that the needs of the Australian Section may be duly safeguarded.

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No Precedent

I am in no way laying down a precedent for future Presidents, or necessarily even for myself during the remainder of my Presidentship. Each President as he takes office must make his own decisions in these matters, with supreme regard to the wellbeing of The

Society. But I am clear that in these critical times, and, having regard to the strong foundations of Theosophy straight and simple which must now be laid bare once more to ensure the vitality of our Movement during the next forty years, it is my duty to devote the whole of my time and the whole of my energies to the spreading of the teachings of Theosophy, and to the strengthening of The Theosophical Society for their pure dissemination through its three great Objects. It takes time for a President to settle down into the requirements of his office, especially if before his election his work has largely lain in activities specially connected with the outer world. My recent unusually uninterrupted residence at Adyar, from November, 1934, without a single day elsewhere, has helped me to understand the nature of my duties more clearly, and the result is the decision I have explained above.

It must, of course, be clearly understood that in my personal capacity I take the greatest interest, and shall continue to take the greatest interest, in the great movements in which I have been heretofore engaged, and shall ever be glad to do what I can to render them assistance. But The Theosophical Society needs all that is best in me, and The Society shall have it.

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Adyar Away From Adyar

I am constantly thinking of the many members of our Society who will be very heartily in spirit with their more fortunate brethren attending the Diamond Jubilee

International Convention at Adyar in December next, but who themselves for a variety of reasons are compelled to remain away. How I wish that every single member with his whole family could make the journey, and how I wish that a statement recently published in a Madras newspaper were true—that every General Secretary throughout the world will be at Adyar to attend the General Council meetings and take part in the rejoicings.

Next best to being at Adyar, India, will be to have an Adyar locally. I am earnestly hoping that every single member of The Society will fashion for himself, if necessary in his own home, a little Adyar to synchronize with the gathering to be held at the other Adyar. December 26th will be the opening day of the Adyar Convention, and 2.30 p.m. the opening time. Calculating the time difference—we are about $5\frac{1}{2}$ hours in advance of Greenwich—could not each member at least give a thought to Adyar round about the appropriate time, possibly read some great piece of Theosophical literature if he happens to be alone, and send his goodwill to The Society for many more years of service to the world? If a Lodge is able to meet some time on December 26th and have a programme, so very much the better. Better still if all the members living within reasonable distance of one another could have a little Federation gathering with a programme of music, of readings and of heartening addresses, perhaps sending to us at Adyar a cable of greeting.

A Message of Greeting

I shall hope to send to every General Secretary, to all Presidential Agents and to all non-Sectionalized Lodges and autonomous Federations, a special message of greeting to arrive in good time before the 26th of December. I shall also prepare and send my Presidential Address, much shorter than its predecessor, so that where convenient it may be read as I deliver it about 3.30 p.m. on December 26th at Adyar. I shall request that it be not released too soon. I shall send the Address to the General Secretaries and to the other officials to whom I shall also be sending the message. If there be anything else I could do to draw together the whole world of Theosophy on this great occasion please let me know. On November 17th we shall have a great birthday gathering at Adyar, with a very special programme, and this birthday will of course be richly celebrated everywhere. It will be a splendid prelude to the Convention itself.

Already we seem to be assured of a large attendance for this Diamond Jubilee Convention. Numbers of visitors are arriving from abroad, and all the buildings at Adyar, including the great Leadbeater Chambers, are already filled to capacity by advance bookings. But we can always make room for more, and comfortable room, too, I think. And, as you have seen from the Provisional Programme, published in last month's THEOSOPHIST, there will be a feast of profoundly interesting activities.

But I am thinking of those who will not be here physically, and I

ask for many Adyars away from Adyar, so that the whole world may be an Adyar, a Diamond Jubilee Convention knowing no obstacles of space or the wherewithal to travel. I shall be much obliged if members, Lodges, Federations, Sections, intending to hold local Adyars, will kindly let me know, so that I may have here a list of all everywhere who will be attending an Adyar even if not *the* Adyar. I shall place such a list upon a board for all at Adyar to see, and we here will send to each and every Adyar elsewhere the blessing of the Adyar here, receiving from the other Adyars the strength of their comradeship, their loyalty to The Theosophical Society, and their gratitude for the Light of Theosophy.

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The Menace of War

I fear we are once again on the threshold of war. In the West there is the imminence as I write of a conflict between Italy and Abyssinia, while in the East there is the constant problem of China and Japan. I am not in a position to determine whether in either case there is a real *casus belli*. It is impossible at a distance to know where right is and where wrong. But I am perfectly clear that unless all other avenues to peace have been eagerly explored by both sides there is no justification for war, for the misery which must needs accrue to thousands, perhaps to millions, for the hatred that is ever round about war, for the ruthlessness, cruelty, and exaltation of brute force which are ever war's concomitants. I am never prepared to say that at all costs war must not be allowed to take place. There may be, as it seems to me, too high a price to pay for so-called peace. But I am no less clear that the nation which enters upon war without a moral justification, which could by no other means be satisfied, is a nation uncivilized and doomed to perish by war as it seeks to live by war. War is not merely the business of an individual country. War is of international concern. The whole world is responsible for a war undertaken by an individual nation or group of nations. Once war begins it is impossible to know where it will end. More than likely it will engulf the whole world, as in the case of the world war of 1914 to 1918. Unfortunately, nations are afraid, afraid of war, afraid of showing forth righteousness, afraid of what the future may bring forth if such and such a policy be pursued. I do not think a nation should be afraid even of war, if war, force, is in the long run found to be necessary to protect justice and right. Still less should a nation be afraid of displaying the righteousness it recognizes, or of the future if right be pursued in the present. And the League of Nations, too, must cease to be afraid. It matters less that any nation should resign membership than that the League should fail to act in accordance with its considered duty. The world needs less a League of all the Nations and more a League of Nations, however few in number, which are prepared to act together in a spirit neither of fear nor of favour. Even half-a-dozen one-pointed unselfish nations could ensure world peace, especially if

the United States could make up its mind to participate in any League which has as its objective the promotion of peace, and not merely a League dominated by European politics as the League of Nations is in fact today, though perhaps not in theory. The world is waiting for the release to peaceful purposes of the immense sums of money which are now being expended on preparations for war. There will be no peace, neither prosperity, while the spirit of war is abroad with all its criminally wasteful extravagancies.

Youth in England

I am very happy to know that the movement for Theosophy among youth in England, and probably throughout Britain, is doing very well. The General Secretary for England writes to me that an outstanding feature of the successful English Convention held last Whitsuntide was the contribution of the younger generation. Some of their papers were excellent and will probably be published, and now a Youth Centre is under consideration with a view to the co-ordination of the activities of Young Theosophists. It appears they do not wish to have a formal movement but rather this Centre idea, so that work may be done with as little formality as possible, yet no less positively. I believe it is likely that the Executive Committee of the English Section may sanction this Youth Centre as an official part of the Section's general work.

I regard the establishment of such a Youth Centre, or of whatever may be found most useful

from the standpoint of the form to be taken, as of very great importance to the future of Britain generally and in particular of British Youth. It seems to me to be becoming increasingly clear that the older generation of the population in every part of the world is either not a little bankrupt as to constructive policies to ensure the wellbeing of every citizen, or is still in the grip of war-forces too strong to be denied, forces of disintegration and selfishness. The world must look to the young, and especially to the young who have at their disposal the light of Theosophy. And if the younger generation will avoid one danger, they may bring about the world's regeneration more quickly than they dream.

Youth's Fresh Outlook

There is a tendency among many young people to adopt—as if these embodied the spirit of challenging youth because they run counter to prevailing orthodoxies—all the old-world rebellions against the old-world customs, rather than to try to envisage the world situation in a fresh spirit, breaking new ground. There has, perhaps, been an over-emphasis on religious forms and dogmas, therefore youth tends to have none of them. There has been a tendency in the direction of certain forms of government, therefore youth adopts their antitheses. So with regard to art, and many other departments of human life. Youth does not merely mean originality, and certainly does not mean originality for the sake of difference. Youth means originality, but originality because

of a new vision, and, let us hope, a higher vision. It is vision we ask from the young, and a vision undistorted by any forms or absence of forms between which the extremes of the older generation may have swung. I am very anxious that Young Theosophists shall look at the world's problems freshly and in the light of the future which belongs to them, in no spirit of iconoclasm, in no spirit of supposed freedom from dogmatisms and oppressions, but in a spirit of an independent, virile envisagement of the fundamental principles upon which the world's new dispensation must be built. I should like them to feel neither orthodox nor unorthodox. I should like them to be coloured by no particular old world political labels. I should like them to feel free to plan afresh, and give the world a drastic brotherly revolution in every department of its life. Young Theosophists with Theosophy at their disposal should be able to do wonders along these lines of giving to the world a youth undominated by old-world and outworn conceptions and forms, a youth free from the world's orthodoxies and heterodoxies, from its ruts and grooves howsoever these may be labelled in the fields of religion or politics or industry. Youth must come forward with its unique and different outlook, with its direct simplicities from the world of the future. Let not youth perpetuate the old in any form, but build anew. Then from youth will come leaders and inspirers, fire-pillars lighting the world's further way. There will always be those to champion the old. Let there be some to exalt

the new and therefore, 'we hope, the more true.

Panama

The Theosophical Society in Panama is doing splendid work for Theosophy and The Theosophical Society. The Straight Theosophy Campaign will in due course be in full swing. The Press is always willing to give all reasonable assistance, free pamphlets are constantly being distributed, and last but not least a monthly talk on Theosophy is broadcast with excellent results, to which is added a musical programme by a string orchestra. But even this is not all. Panama, at all events in the person of the Theosophical Lodge, is world-minded. A sum of £6 sterling has been forwarded to me to help the survivors of the Quetta earthquake! And the Lodge officials make sure of the gift reaching us in good time by sending it air mail all the way. Panama is indeed to be congratulated on so virile a Lodge, and no less to be congratulated is the American Section and The Theosophical Society as a whole. The Lodge tells me it will be thankful to be put on the mailing lists of any Sections or other Lodges to receive appropriate literature, especially for distribution, of which method of publicity the Lodge makes special use. The address is P. O. Box 1 Ancon, Canal Zone, Panama.

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An Inspiring Photograph

I have been looking at a fine photograph of members of The Society who attended the Silver Jubilee Session of the Karnataka Theosophical Federation of South

India. And as I look I see, not just a number of people, but a number of vehicles sensitive to a number of Egos sufficiently advanced in evolution to have reached Theosophy. In the photograph there are 100 older physical vehicles, and 18 young physical vehicles, their respective Egos presumably being about the same age. I think how fortunate the Karnataka area of Southern India is to have about 118 well-developed Egos in active touch with their respective vehicles, so that through the latter the whole of the Karnataka must needs be profoundly affected for the better. I am assuming that each Ego has sufficient command over his vehicle to ensure its stalwartness for Theosophy and The Theosophical Society, though the assumption in a few cases may be somewhat on the optimistic side. But the photograph brings home to me what a power, what an irresistible power, Theosophists can be if only each pulls his full Theosophic weight either on the physical plane specially, or more on other planes—it does not much matter. In this photograph at which I am looking I see, or hope I see, one hundred dynamic forces, each at work for Theosophy and our Society in his or her own surroundings, all at work together in the field for the Theosophization of which they are responsible. It is an inspiring photograph, even if only for that which it ought to represent—a regiment of stalwarts fighting under the Flag of our Movement. And I say to myself: Here are the people to whom Theosophy has been entrusted by the Masters of the Wisdom for

transmission to those living in the area placed in these people's care. What account of themselves are they constantly giving to their Chiefs? What results of their work are they able to discern? How have they themselves profited from the privilege of being messengers of such great Truths? It is indeed a heavy responsibility—"a sweet but heavy burden". But it is the most marvellous of opportunities.

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Theosophy in Uruguay

A most encouraging report of Theosophical activity in Uruguay comes from our General Secretary there. The Section headquarters has recently moved to bigger rooms in one of the best buildings in Montevideo, situated on the principal avenue. The lecture room has been beautifully decorated in harmonious colours, and regular meetings are held. New members are joining The Society every month, and throughout the country interest in Theosophy is definitely on the increase. Being cosmopolitan, the Section would be grateful to receive the official organ of every Section, since so many languages are spoken, and Theosophical books in languages other than Spanish will also be most acceptable, though the Library must, of course, mainly consist of works in the Spanish language. Specially will be welcome, in any language, simple textbooks on Theosophy, for so many different nationalities visiting Uruguay are interested, but naturally wish to read in the language they best understand. Gifts, etc., should be addressed to Sociedad Teosofica

en el Uruguay, Casilla de Correo, 595, Montevideo, Uruguay.

Our brethren in Uruguay are much to be congratulated on their enterprise. The will always finds the way in the long run.

* *

Roman Catholicism and Life

We emphasize so constantly our various divergencies and hurl them at each other with such assurance as to their respective 24-carat values that we forget we are after all not as far away one from another as we think we are when we look at each other through the negative side of the telescope and perceive them in their microscopic aspects. In a recent issue of the London *Catholic Times*, the following questions and answers occur :

Q. May not soul and matter be said to be aspects of the same thing, namely substance ?

A. Both soul and matter are real substances, though one is in the spiritual order while the other is in the material order. They are thus distinct realities, though the soul is the substantial form of the material body, upon which it depends extrinsically in order to act through not intrinsically and subjectively according to its own nature.

* * *

Q. Since animals produce soul as well as body in generating their kind, why is a special creation necessary in the case of a human soul ?

A. The life-principle, or soul, of an irrational animal is not spiritual but sensitive. Of its nature, it belongs to the material order and is dependent on matter not only for its operations but also for its very being. Therefore, it can be and is generated by material agents and does not need any higher cause.

The human soul, however, is essentially spiritual and immaterial, and as such, it is simple or indivisible. The soul of a child cannot therefore be produced by the parents whose souls cannot be divided so as to give rise to another soul by emanation.

Therefore, we are driven back to creation as the only possible origin of the human soul, and since creation is impossible by a merely finite or limited cause, we must admit that every human soul is directly created (out of nothing) by the Uncreated Cause, God Himself.

* * *

Q. Do the parents only produce the body of their child ?

A. Strictly speaking, the parents produce no more than the body, for the soul of the child cannot come from the substance of the parents. But the parents are said to generate the child, that is the whole child, in the sense that they provide a body fitted to receive a human soul and requiring such a soul for its substantial form. The parents are therefore, under God, the cause of the child's coming into existence.

* * *

Q. At what precise moment is the human soul created ?

A. Catholic theologians generally teach that the human soul is created and infused at the moment of conception.

Formerly the question was disputed, and St. Thomas Aquinas was one of many who held the opinion that the human soul was created and infused only when the body had sufficiently developed to receive it. This is not the common opinion today.

I think it will be agreed that there is not a little in the answers which might have come out of one of our Theosophical textbooks. How refreshing, among the deserts of differences, to come across an occasional oasis of accord, even if only partial.

KING GEORGE'S CORONATION

By MARIE RUSSAK HOTCHENER

The King's Silver Jubilee brings to mind the record of His Majesty's Coronation in 1910 which was made by Mrs. Henry Hotchener, then Marie Russak, and published in The Vahan (London), August 1, 1911. It is topical today because these great pageants—Coronations and Jubilees—have their corresponding and more magnificent counterparts in the inner worlds. And few there are who see them with the open vision. Bishop Leadbeater has described Queen Victoria's Diamond Jubilee Celebration, but he had not the privilege of seeing in the physical body the Coronation of King George: "But an account from those clairvoyants who did see it, shows," he says, "that it must have surpassed even that other demonstration." Happily we have Mrs. Hotchener's clairvoyant narrative, which reads:

IN connection with the Crowning of the King-Emperor and his Queen there were many occult happenings, some of which may be of interest to students.

From the astral plane, the city of London presented the appearance of an enormous volcanic crater—a poor simile, but giving somewhat of the idea, with this difference however; the masses of elemental essence like brilliantly-coloured fire rained down into the mouth of the enormous crater as well as shot up out of it, for miles into the air; the vortex in the centre of the immense mass was around the King and Royal Family and was especially powerful at Westminster Abbey.

It was a splendid sight to witness the great forces pouring in from the Colonies—they rolled in sweep-

ing cloud-masses towards London at intervals. They seemed forced in as if by a wind storm. They halted over the city like a great flight of coloured birds, and upon meeting the vibrations rising from below they discharged their message of patriotism and devotion upon the city and its King. Another simile which may help one to realize the effect is this: it looked as if millions of "rain rockets" had been shot into the air, had burst and were raining down the sparks of different-coloured light.

The vibrations spreading through space made the elemental essence to appear as an *aurora borealis* bathing all the world around in its beneficent influence.

Coming down nearer to the physical plane one could see also

that there arose some forces which were of an irritating character, natural to a gathering of some ten millions of people excited over the disturbances of the great event.

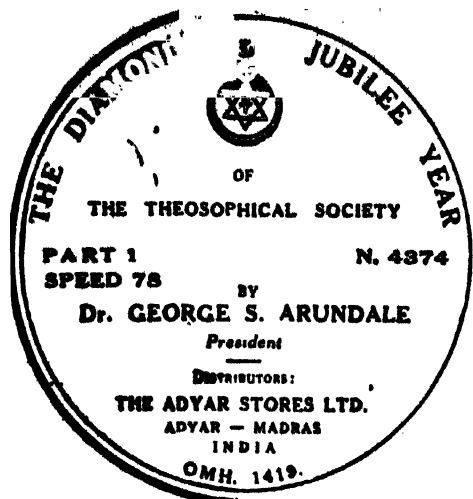
It was most impressive to see the hosts of devas guided by the Great Ones who were receiving and diverting these forces into channels of safety and usefulness. Devas stood almost as a dividing wall between each of the planes of nature (others also stood between various countries), transmitters and transmuters of the forces.

It was most absorbing and instructive to observe the way in which they disposed first of the irritating and lower emotional forces. Different kingdoms of devas had charge of the physical plane ethers. As the forces passed along in their progress through these ethers, like forces attracted like, on each plane, and each kingdom of nature received what would be a benefit to it. Some of it was discharged upon the very lowest members of the animal kingdom and upon the sub-human evolutions in the interior of the earth. It may be explained in passing, that these forces were beneficent in character for the evolutions at that low stage, even though they were such as would not be beneficent for us. Finally, the remainder and lowest of the disintegrating forces were exhausted in cataclysmic disturbances in the seismic district near Alaska, where islands are being thrown up into the Pacific Ocean. Some of the forces were discharged into the heat and light ethers.

Various classes of vibrations and forms in the elemental essence arising from the higher emotions were allowed to pass into a great reservoir above the city, interpenetrating with those of the reservoir that had been created by pure thoughts of devotion and loyalty: both a source of blessing to the city.

The effect upon the King and Royal Family of these higher vibrations was of indescribable significance; His Majesty, even as great and noble as he was, had a different character, occultly speaking, than that which he possessed before the Crown descended upon his head. At that moment the spirituality and nobility of his character raised him to a great pinnacle of exaltation: this permitted the full force of the great downpour of blessing from the Higher Ones to discharge itself upon him. It opened up fully channels of his being which were previously only partially vivified; it expanded his causal body to such an extent as to admit of a degree of *permanent* buddhic expression which probably could not otherwise have occurred to him in this incarnation.

The Inner Rulers of our world have vested him with powers not often granted to Kings. The world will owe him a debt of gratitude for the important place he has filled and which he will fill so efficiently. The greatest of the powers vested in him is to bring about a great unity and solidarity in the brotherhood of nations—such as has not before existed.



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H. P. BLAVATSKY

By HERSELF AND OTHERS

This article, and two more to follow, are from a manuscript prepared by Miss M. K. Neff while acting as Private Secretary to Mr. Warrington at Adyar. Given access to The Society's records, she was able to compile some interesting material which, with a few necessary corrections, is in part published now. The question of publishing the whole manuscript as a volume is under consideration.--ED.

I

CHILDHOOD AND HEREDITY

“MY childhood? Spoilt and petted on one side, punished and hardened on the other. Sick and ever dying till seven or eight, sleep-walker; possessed by the devil. Governesses two—Mme. Peigneux, a French woman, and Miss Augusta Sophia Jeffries, a Yorkshire spinster. Nurses—any number. No *Kurd* nurse. One was half Tartar. Father's soldiers taking care of me. Mother died when I was a baby. Born at Ekaterinoslow [1831].”¹

It would be more correct to say “child” rather than “baby”; for she was eleven years old when her mother died. It seems that “Miss Augusta Sophia Jeffries . . . gave up her task in despair, and the child was again left to her nurses till about six years old, when she and her younger sister were sent to live with their father. For the next two or three years the little girls were chiefly taken care of by their father's orderlies; the elder, at all

events, greatly preferring these to their female attendants. They were taken about with the troops to which their father was attached, and were petted on all sides as the *enfants du regiment*.”²

Mme. Blavatsky continues: “Travelled with Father from place to place with his artillery regiment till eight or nine, taken occasionally to visit grandparents. When 11 my grandmother took me to live with her altogether. Lived in Saratow when Grandfather was civil Governor, before that in Astrakhan, where he had many thousands (some 80,000 or 100,000) Kalmuck Buddhists under him.”³

“I was quite familiar with the Lamaism of the Thibetan Buddhists. I passed months and years of my childhood among the Lamaist Calmucks of Astrakhan, and with their great priest . . . I had visited Semipalatinsk and the Ural Mountains with an uncle of mine who had possessions in Siberia, on

¹ The foot-notes are at the end of the article

the very borderland of the Mongolian countries where the 'Terachan Lama' resides, and had numerous excursions beyond the frontiers, and knew all about Lamas and Thibetans before I was fifteen." 4

Mme. Pissareff, an old friend of the family, says: "The physical heredity of H. P. B. is rather interesting, as among her ancestors were representatives of France, Germany and Russia. By her father she was descended from the reigning Mecklenburg Princes, Hahn von Rottenstein [read: Rottenstern]-Hahn. Her mother was granddaughter of Bandre du Plessy—an exiled Huguenot, obliged to leave France on account of religious persecution, who, in 1787, married Prince Pavai Vasilievitch Dolgoruky; their daughter, Princess Helena Petrovna Dolgoruky, married Andrez Michailovitch Fadeef and was Helena Petrovna's own grandmother, who herself brought up the early-orphaned children. She left the memory of a remarkable and highly cultured woman of unusual kindness, whose learning was quite exceptional in her age; she corresponded with many scholars, among them Mr. Murchison, the President of the London Geographical Society, with many noted botanists and mineralogists, one of whom named after her a fossil-shell discovered by him—Venus-Fadeef. She knew five foreign languages, painted beautifully, and was in every way a remarkable woman. She herself educated her daughter, Helena Andreevna, mother of Helena Petrovna, and transferred to her her gifted nature. Helena Andreevna wrote novels and stories, was well-known under

the *nom de plume* 'Zenajda R.' and was very popular in the forties. Her early death evoked universal grief and Brélomsky devoted to her several eulogistic pages, calling her 'the Russian Georges Sand'. I heard a good deal about the Fadeef family from Marie Griegorievna Ermoloff, who possessed a wonderfully clear memory, and knew the family very well when the Fadeefs resided at Tiflis, while Madame Ermoloff's husband was the Governor of this province in the forties. She remembered Helena Petrovna as a brilliant but very willful young lady, who would not submit to anyone. The family enjoyed a high reputation, and Helena Petrovna's grand-mother was so highly thought of that notwithstanding her not visiting anybody, the whole town came to 'pay her homage'. Besides the daughter Helena Andreevna, who married an artillery officer Hahn, and another daughter (Witte by marriage) there were two more children: Nadejda Andreevna*, and a son, Rostislav Andreevitchna Fadeef . . .

"Left early an orphan, Helena Petrovna spent the greater part † of her childhood in the home of her grand-mother Fadeef, first in Saratoff, later at Tiflis. In the summer, the whole family moved to the Governor's summer residence, a large and ancient mansion surrounded by a garden with many mysterious nooks, a pond, and a deep ravine, behind which ran a

* Who never married, Russian custom, however, gave her the title "Madame" in later life. She was H. P. B.'s greatly beloved aunt, only three years her senior, and educated with her.

† More correctly—a considerable part; namely five years.

dark forest descending to the banks of the Volga. The ardent child saw in nature a mysterious life of its own; she often conversed with birds and animals, and during the winter her learned grand-mother's study presented such an interesting world that it would have fired even a less brilliant imagination. The study contained many curious things: various stuffed animals, and grinning heads of bears and tigers; on one wall there were charming little humming-birds, glittering like so many bright flowers; on the other sat owls, falcons and vultures, and above them, under the very ceiling, a large eagle spread its majestic wings. But the most awful was a white flamingo, which stretched out its long neck, as if it were living. When the children came to their grand-mother's study, they sat astride on the black stuffed horse or on the white seal, and in the twilight they fancied all these animals began to move, and the little Helena Petrovna told many terrible and captivating stories, especially about the white flamingo, whose wings seemed to be sprinkled with blood. Besides the phenomena due to her near connection with nature and evident to all, there were others visible to her alone. From early childhood the clairvoyant child saw the majestic figure of a Hindu in a white turban, always one and the same. She knew him as well as she knew her own relatives, and called him her Protector, saying that it was He who saved her in dangers.

"One of those accidents happened when she was 13 years old; a

horse she rode became frightened and ran away; the child was unseated and, getting entangled in the stirrup, hung on to it; instead of being killed, however, she felt round her body somebody's arms, which supported her till the horse was stopped. Another accident happened much earlier, when she was quite a baby. She wished very much to examine a picture hanging high up on a wall and covered by a white curtain. She asked someone to uncover the picture, but her wish was not gratified. Once, being in the room alone, she pushed a table to the wall, put another small table over it, and a chair over this again, and succeeded in climbing to the top of it, holding with one hand to the dusty wall and with the other reaching out to the curtain; she lost her balance and remembered nothing else. Coming to, she found herself lying on the floor safe and sound, both tables and the chair standing in their usual places, the curtain drawn over the picture, and the only proof of all this having really happened was a little trace of the small hand, left on the dusty wall under the picture."⁶

Let Mme. Blavatsky continue the story of her childhood: "Visit to London? I was in London and France with Father in '44, not 1851 . . . In 1845 father brought me to London to take a few lessons of music. Took a few later also—from old Moscheles. Lived with him somewhere near Pimlico—but even this I would not swear."⁶

Mr. Sinnett relates this amusing incident of her first visit to London: "Her pride in another accomplishment, her knowledge of the

English language, received a rude shock . . . She had been taught to speak English by her first governess, Miss Jeffries, but in Southern Russia people did not make the fine distinctions between different sorts of English which more fastidious linguists are alive to. The English governess had been a Yorkshire woman, and as soon as Mdle. Hahn began to open her lips among friends to whom she was introduced in London, she found her remarks productive of much more amusement than their substance justified. The combination of accents she employed—Yorkshire grafted on Ekaterinoslow—must have had a comical effect, no doubt, but Mdle. Hahn soon came to the conclusion that she had done enough for the entertainment of her friends, and would give forth her ‘hollow o’s and a’s’ no more.”⁷

Mme. Blavatsky continues her narrative thus: “Went to Bath with him, remained a whole week, heard nothing but bell-ringing in the churches all day. Wanted to go on horseback astride in my Cossack way; he would not let me, and I made a row, I remember: and got sick with a fit of hysterics. He blessed his stars when we went home; travelled two or three months through France, Germany and Russia. In Russia our own carriage and horses making 25 miles a day.”⁸

“Writing in French we Russians sign *de* before our names if noblemen of the ‘Velvet Book’. In Russian—unless the name is German when they put *von*—the *de* is dropped. We were Mademoiselles *de* Hahn and *von* Hahn

now—I would not put the *de* and never did to my Blavatsky name, though the old man was of a high noble family of the *Ukraine*—from the Hetmann *Blavatko*, becoming later Blavatsky in Russia, and in Poland Count Blavatsky. What more? Father was a Captain of Horse Artillery when he married my mother. Left service after her death, a Colonel. Was in the 6th Brigade and came out a *Sous Capitaine* already from the *Corps des Pages Imperiaux*. Uncle Ivan Alexievitch von Hahn was Director of the Ports of Russia in St. Petersburg. Married first to the *demoiselle d’honneur*—Countess Kontou-zoff, and then en secondes nocces another old maid of honour (a very stale one) Mdle. Chatoff. Uncle Gustav married first Countess Adlerberg—then the daughter of General Bronevsky, etc., etc. I need not be ashamed of my family, but *am* of being ‘Mdme. Blavatsky’ and if you can make me naturalized in Great Britain and become Mrs. Snookes or Tufmutton I will ‘kiss hands’ as they say here. I do not joke. Otherwise I cannot return to India.”⁹

“My own sister [Vera, Mdme. Jelihovsky] is three years younger than I am. Sister Lisa is by father’s second wife, he married in 1850 I believe a Baroness von Lange. She died two years after. Lisa was born I believe in 1852—am not sure, but think I am right. My mother died when my brother [Leonide] was born 6 months after in 1840 or 1839—and this I can’t tell.”¹⁰

According to her sister, Vera, who is more certain of dates,

* Written in Europe, in 1886.

their mother died in 1842. Mdme. Jelihovsky says: "Our mother, Mdme. Héléne de Hahn, née Fadéew, died when she was twenty-seven. Notwithstanding her premature death, however, such was the literary reputation she had already acquired, that she had earned for herself the name of the 'Russian George Sand'—a name which was given her by Bélinsky, the best of our critics. At sixteen years of age she was married to Pierre de Hahn, Captain of Artillery, and soon her time was fully occupied in superintending the education of her three children. Héléne, her eldest daughter, was a precocious child, and from her earliest youth attracted the attention of all with whom she came in contact. Her nature was quite intractable to the routine demanded by her instructors, she rebelled against all discipline, recognised no master but her own good will and her personal tastes. She was exclusive, original, and at times bold even to roughness.

"When, at the death of our mother, we went to live with her relations, all our teachers had exhausted their patience with Héléne, who would never conform to fixed hours for lessons, but who, notwithstanding, astonished them by the brilliancy of her abilities, especially by the ease with which she mastered foreign languages and by her musical talent. She had the character and all the good and bad qualities of an energetic boy; she loved travels and adventures and despised dangers and cared little for remonstrances.

"When her mother was dying, although her eldest daughter was

only eleven years old, she was filled with well-founded apprehensions for her future, and said: 'Ah well! perhaps it is best that I am dying, so at least I shall be spared seeing what befalls Héléne! Of one thing I am certain, her life will not be as that of other women, and that she will have much to suffer.'

"Truly a prophecy!"

II

THE CHILD "MEDIUM"

The psychic powers of Héléne von Hahn, which later caused such a stir in the world, manifested even in childhood. "I remember," she said to a New York reporter, whose story she attested to be true, "a governess I had when I was a child. She had a passion for keeping fruit until it rotted away and she had her bureau full of it. She was an elderly woman, and fell sick. While she lay abed, my aunt, in whose house I was, had the bureau cleaned out and the rotten fruit thrown away. Suddenly, the sick woman, when at the point of death, asked for one of her nice *ripe* apples. They knew she meant a rotten one, and they were at their wit's end to know what to do, for there were none in the house. My aunt went herself to the servants' room to send for a rotten apple, and while she was there, they came running to say that the old woman was dead. My aunt ran upstairs, and I and some of the servants followed her. As we passed the door of the room where the bureau was my aunt shrieked with horror. We looked in, and there was the old

woman eating an apple. She disappeared at once, and we rushed into the bedroom. There she lay dead on the bed, and the nurse was with her (having never left her one minute for the last hour). It was her last thought made objective." "A perfectly true story, a fact witnessed by myself in 1843." ¹

"For over six years, from the time I was eight or nine years old until I grew up to the age of fifteen, I had an old spirit (Mrs. T . . . L . . . * she called herself) who came every night to write through me, in the presence of my father, aunts and many other people, residents of Tiflis and Saratoff. She gave a detailed account of her life, stated where she was born (at Revel, Baltic Provinces), how she married, and gave the history of all her children, including a long and thrilling romance about her eldest daughter, Z . . . , and the suicide of her son F . . . , who also came at times and indulged in long rhapsodies about his sufferings as a suicide.

"The old lady mentioned that she saw God and the Virgin Mary, and a host of angels, two of which bodiless creatures she introduced to our family, to the great joy of the latter, and who promised (all this through my handwriting) that they would watch over me, etc., etc., *tout comme il faut*. She even described her own death, and gave the name and address of the Lutheran pastor who administered to her the last sacrament.

"She gave a detailed account of a petition she had presented to the Emperor Nicholas, and wrote it

out *verbatim* in her own handwriting through my child's hand.

"Well, this lasted, as I said, nearly six years, my writings—in her clear old-fashioned, peculiar handwriting and grammar, in German (a language I had never learnt to write and could not even speak well) and in Russian—accumulating in these six years to a heap of MSS. that would have filled ten volumes.

"In those days this was not called spiritualism, but *possession*. But as our family priest was interested in the phenomena, he usually came and sat during our evening séance with holy water near him, and a *goupillon* (how do you call it in English*), and so we were all safe.

"Meanwhile one of my uncles had gone to Revel, and had there ascertained that there had really been such an old lady, the rich Mrs. T . . . L . . . who, in consequence of her son's dissolute life, had been ruined and had gone away to some relations in Norway, where she had died. My uncle also heard that her son was said to have committed suicide at a small village on the Norway coast (all correct as given by 'the Spirit').

"In short all that could be verified, every detail and circumstance, was verified, and found to be in accordance with my, or rather 'the Spirit's' account; her age, number and name of children, chronological details, in fact everything stated.

"When my uncle returned to S. Petersburg he desired to ascertain, as the last and crucial test, whether a petition, such as I had

* H. P. B. supplied the full name to Mr. Sinnett—Tekla Lebendorff.

* Aspergill.

written,* had ever been sent to the Emperor. Owing to his friendship with influential people in the Ministère de l'Intérieur, he obtained access to the Archives, and there, as he had the correct date and year of the petition, and even the number under which it had been filed, he soon found it, and comparing it with my version sent up to him by my aunt, he found the two to be *fac-similes*, even to a remark in pencil written by the late Emperor on the margin, which I had reproduced as exactly as any engraver or photographer could have done.

"Well, was it the genuine spirit of Mrs. L . . . who had guided my medium hand? Was it really the spirit of her son F . . . who had produced through me in *his* handwriting all those posthumous lamentations and wailings and gushing expressions of repentance?

"Of course, any Spiritualist would feel certain of the fact. What better identification, or proof of spirit identity? What better demonstration of the survival of man after death, and of his power to revisit the earth and communicate with the living, could be hoped for or even conceived?

"But it was nothing of the kind; and this experience of my own, which hundreds of persons in Russia can affirm—all my own relations to begin with—constitutes, as you will see, a most perfect answer to the Spiritualists.

"About one year after my uncle's visit to St. Petersburg, and when the excitement following this perfect verification had barely subsided, D . . . , an officer who had served in my father's regiment,

came to Tiflis. He had known me as a child of hardly five years old, and had played with me, shown me his family portraits, had allowed me to ransack his drawers, scatter his letters, etc., and, amongst other things, had often shown me a miniature upon ivory of an old lady in cap and white curls and green shawl, saying it was his old aunty, and teasing me, when I said she was old and ugly, by declaring that one day I should be just as old and ugly.

"To go through the whole story would be tedious; to make matters short, let me say at once that D . . . was L . . . 's nephew, her sister's son.

"Well, he came to see us often (I was 14 then), and one day asked for us children to be allowed to visit him in the camp. We went with our governess, and when there I saw upon his writing-table the old miniature of his aunt, *my spirit*! I had quite forgotten that I had ever seen it in my childhood. I only recognised her as the spirit who for nearly six years had almost nightly visited me and written through me, and I almost fainted.

"'It is, it is the spirit,' I screamed; 'it is Mrs. T . . . L . . .'

"'Of course, it is my old aunt; but you don't mean to say that you have remembered all about your old plaything all these years?' said D . . . , who knew nothing of my spirit-writing.

"'I mean to say I see and have seen your dead aunt, if she is your aunt, every night for years; she comes and writes through me.'

"'Dead?' he laughed, 'But she is *not* dead. I have only just received a letter from her from

Norway,' and he proceeded to give full details as to where she was living, and all about her.

"This same day D . . . was let into the secret by my aunts, and told of all that had transpired through my mediumship. Never was a man more astounded than was D . . . , and never were people more taken aback than were my venerable aunts, Spiritualists, *sans le savoir*.

"It then came out that not only was his aunt not dead, but that her son F . . . , the repentant suicide, *l'esprit souffrant*, had only attempted suicide, had been cured of his wound, and was at the time, . . . employed in a counting-house in Berlin.

"Well then, who or what was 'the intelligence' writing through my hand, giving such accurate details, dictating correctly every word of her petition, etc., and yet romancing so readily about *her* death, *his* sufferings after death, etc., etc.? Clearly, despite the full proofs of identity, *not* the spirits of the worthy Mrs. T . . . L . . . , or her scapegrace son F . . . , since both these were still in the land of the living.

"The evil one,' said my pious aunts; 'the Devil of course,' bluntly said the priest. Elementaries, some would suppose; but according to what . . . has told me, it was all the work of my own mind. I was a delicate child. I had hereditary tendencies to extra-normal exercise of mental faculties, though, of course, perfectly unconscious then of anything of the kind.

"Whilst I was playing with the miniature, the old lady's letters

and other things, my fifth principle (call it animal soul, physical intelligence, mind, or what you will) was reading and seeing all about them in the astral light, just as does the mind of a clairvoyant when in sleep. What it so saw and read was faithfully recorded in my dormant memory, although, a mere babe as I was, I had no consciousness of this.

"Years after, some chance circumstance, some trifling association of ideas, again put my mind in connexion with these long forgotten, or rather I should say, never hitherto consciously recognised pictures; and it began one day to reproduce them. Little by little the mind, following these pictures into the astral light, was dragged as it were into the current of Mrs. L . . . 's personal and individual associations and emanations; and then, the mediumistic impulse given, there was nothing to arrest it, and I became a medium, not for the transmission of messages from the dead, not for the amusement of clementaries, but for the objective reproduction of what my own mind read and saw in the astral light.

"It will be remembered that I was weak and sickly, and that I inherited capacities for such abnormal exercise of mind—capacities which subsequent training might develop, but which at that age would have been of no avail, had not feebleness of physique, a looseness of attachment, if I may so phrase it, between the matter and spirit of which we are all composed, abnormally for the time developed them. As it was, as I grew up,

and gained health and strength, my mind became as closely prisoned in my physical frame as that of any other person, and all the phenomena ceased.

"How, while so accurate as to so many points, my mind should have led me into killing both mother and son, and producing such orthodox lamentations by the latter over his wicked act of self-destruction, may be more difficult to explain.

"But from the first, all around me were impressed with the belief that the spirit possessing me must be that of a dead person, and from this probably my mind took the impression. Who the Lutheran Pastor was who had performed the last sad rite, I never knew—probably some name I had heard, or seen in some book, in connexion with some death-bed scene, picked out of memory by the mind to fill a gap in what it knew.

"Of the son's attempt at suicide, I must have heard in some of the mentally read letters, or have come across it, or mention of it, in the astral light, and must have concluded that death had followed; and since, young though I was, I knew well how sinful suicide was deemed, it is not difficult to under-

stand how the mind worked out the apparently inevitable corollary. Of course, in a devout house like ours, God, the Virgin Mary and Angels were sure to play a part, as these had been ground into my mind from my cradle.

"Of all this perception and deception, however, I was utterly unconscious. The fifth principle worked as it listed; my sixth principle, or spiritual soul or consciousness, was still dormant, and therefore for me the seventh principle at that time may be said not to have existed."²

REFERENCES

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DOWN THE CENTURIES

III—ROGER BACON AND THE INTELLECTUAL REVIVAL OF EUROPE

By J. L. DAVIDGE

Mr. Davidge concludes his article (from page 432 of the August issue) indicating that Roger Bacon was the Teacher who enlightened the world of the thirteenth century, a remarkable genius who synthesized and systematized all available knowledge and made possible the great movements of later centuries—the Renaissance, the Reformation, the Revolution, the Romantic Revival and finally The Theosophical Society.—ED.

REVISION OF THE BIBLE

IN many avenues Roger Bacon initiated work which his illustrious century-end successor, Francis Bacon, continued, notably the development of experimental science, the use of cipher, and the synthetic system of the *Scriptum Principale* re-emerging in the *Novum Organum*.¹⁶ No less significant is their common interest in the revision of *The Bible*. On the authority of occultists we learn that the Authorised Version, published in 1611, was edited by Francis Bacon, "so that absolutely the same style and the same type of language runs through all of it."¹⁷

Roger Bacon three centuries earlier urged the need for an improved text of *The Bible*. Not only was he an accomplished Grecian, as is proved by the Greek Grammar¹⁸ which he composed, but he had in addition a fair knowledge of Hebrew and Aramaic

—no mean achievement for one whose main interests lay in the domain of the natural sciences. To find a scholar of the thirteenth century urging the need for an improved text of *The Bible* and constant references to original authorities as the only sure foundation of criticism is truly amazing. The *Textus Parisiensis* had fallen into a hopeless confusion of corrected versions, and in Bacon's judgment it was far the lesser evil to use the uncorrected text than any of those which had been so uncritically amended. "I appeal to you against this corruption of the Text," he wrote to Pope Clement IV, "for you alone can remedy the evil."

In a generous appreciation of Roger Bacon's work in regard to the Latin text, Cardinal Gasquet says: "From one point of view the whole of Roger Bacon's encyclopaedic works may be regarded as leading up to the revision of the Latin Bible, which he

¹⁶ The foot-notes are at the end of the article.

considered so important. The necessary scientific correction was the main reason compelling him to demand a more accurate study of languages and more correct knowledge of science."¹⁹

Bacon charged the majority of correctors with having no adequate knowledge of the ancient Bibles, of Hebrew and Greek from which the Latin version was derived, and of the best Latin grammarians, "and in particular with the works of Donatus and Priscian, the masters of St. Jerome."

Roger Bacon "shows in his works that he fully realizes the importance of the critical examination he advocates," Cardinal Gasquet remarks, "and he lays down the true principles on which any critical correction must proceed. His proposal to Pope Clement IV was to appoint a commission of capable men with the avowed object of restoring the text of St. Jerome. The methods he suggests are the scientific methods employed today in the production of a critical text. The oldest manuscripts were to be sought for, examined, weighed and compared, and the evidence of the best and oldest codices for any reading was to be taken as against the less worthy and the more modern. Finally the readings, even where they were almost certainly those of St. Jerome, were to be controlled by the original Greek or Hebrew, from which this version of St. Jerome has been translated.

"What must strike any reader of Roger Bacon's works in regard to the Holy Scripture is the grasp the learned doctor had in the thirteenth century of the whole

subject of Biblical revision, and how true and clear were the critical principles he laid down so many centuries ago."²⁰

BACON'S USE OF CIPHER

For self-protection, Bacon concealed his secrets within a cipher. "Were the mysteries of nature and art told plainly to the multitude, they would deride these mysteries, and, because of their ignorance, would use them wrongly. Wise and knowing men have, therefore, purposely obscured their writings." Many years before the *Opus Majus* and the *Opus Tertium*, which were within the period 1265-8, he had written the *De Secretis*, in which he conceals in cipher and anagram the constituent ingredients of gunpowder. To this he was driven by the terror and suspicion excited by superior knowledge. All the alchemists of his time employed similar methods to hide their dangerous lore. Seven of the cipher methods which he mentions were:

- (1) *Characteres et Carmina* ;
- (2) Enigmatic and figurative words ;
- (3) Consonants only without vowels ;
- (4) Letters from different alphabets ;
- (5) Specially devised letters ;
- (6) Prearranged Geometric figures ;
- (7) *Ars Notatoria*, a system of abbreviations."²¹

The method which Bacon adopted to conceal his gunpowder recipe is called in England the Argyle cipher. Thackeray in *Esmond* gives a capital example of it ;

(*The King will take*) medicine on Thursday. His Majesty is better than he hath been of late . . . Madame Maintenon continues well . . . (*The Viscount Castlewood's passports*) were refused to him, 'twas said; his lordship being sued by a jeweller for vaiselle plate. 'Tis a pity such news should get abroad (*and travel to England*) about our young nobility here . . . (*under that lord's name*) . . .

The essential words are in brackets. So in his Latin text Bacon uses the same method, hiding the preparation of saltpetre "among incoherent maunderings about chalk and cheese, philosophic eggs and Tagus sand,"²² and furthermore constantly harping on gold in order to deceive the reader into believing that he was writing about gold when he was really treating on saltpetre.²³ By bracketing together familiar alchemical phrases relating to saltpetre, we find a connected and rational method of refining the salt. Thus:

CAP. IX

De modo faciendi ovum philosophorum

Dico igitur tibi quod volo ordinari quac superius narraui exponere, et ideo volo ovum philosophorum et partes philosophici ovi investigare, nam hoc est initium ad alia. (*Calcem igitur diligenter*) aquis alkali et aliis aquis acutis (*purifica*), et variis contritionibus cum salibus confrica et pluribus assationibus concrema (*ut fiat terra pura penitus liberata ab aliis elementis*), quam pro tibi meae longitudinis statura dignam duco . . .

To lull suspicion Bacon calls saltpetre chalk, a *verbum figurativum*. A few lines later he uses the *verbum aenigmaticum*, speaking of "the stone which is not a stone", although called so, to confirm the unwary in the delusion created by the title of the chapter that the philosopher's stone is under discussion, instead of saltpetre. The occult meaning of two chapters on the philosopher's stone is undoubtedly the refining of saltpetre, and in a third chapter he has recourse to the *ars notatoria* or shorthand, of which he thought so highly, to conceal the recipe. Having gone so far in quoting Lieut.-Col. Hime, we may as well cite the anagram in CAP. XI, from which the recipe is derived, thus:

Sed tamen salis petre LURU VOPO VIR CAN UTRJET *sulphuris, etc.* Rearranging the letters of the anagram we get:

RVIIPARTVNOUCORULVET

and combining these letters into groups:

R. VII. PART. V. NOV. CORUL. V. ET.

The sentence therefore reads: *sed tamen salis petre recipe vii partes, v novelle coruli, v et sulphuris*, that is, "but take 7 parts of saltpetre, 5 of young hazelwood (charcoal), and 5 of sulphur", and the recipe for the explosive is:

Saltpetre	41.2 parts
Charcoal	29.4 parts
Sulphur	29.4 parts
		<hr/>
		100.0
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This mixture will explode "if you know the trick"—if you use pure saltpetre, incorporate the ingredients thoroughly, keep the powder dry, and avoid subjecting it to undue pressure.²⁴

This cipher has been explained at some length to indicate how Roger Bacon concealed his secrets. Another cipher manuscript²⁵ Bacon has illustrated with drawings, one of these depicting an object which has been identified as the Great Nebula in Andromeda, showing features invisible to the naked eye. Drawings of a biological character (spermatozoa, seminiferous tubes, etc.) reveal a knowledge of embryology unsuspected in the thirteenth century. To undertake such observations he must have made practical use of both the microscope and the reflecting telescope, instruments which according to history were not invented until three centuries later.

WHO WAS "MASTER PETER"?

After Grosseteste and other members of the English mathematical school, perhaps the most stimulating influence in the life of Bacon was Petrus Peregrinus, a remarkable man whom he met in Paris, and of whom very little would be known but for Bacon's eulogies. This "Master Peter," as Bacon calls him, has been identified with Peter of Maricourt, a native of Picardy. Without worldly ambition, this man was erudite in languages and sciences, and encouraged Bacon in experimental research. Speaking of him, in the *Opus Tertium*, Bacon says:

"One man I know, and one only, who can be praised for his achievements in this science. Of discourses and battles of words he takes no heed; he follows the works of wisdom, and in these finds rest. What others strive to see dimly and blindly, like bats in twilight he gazes at in the full light of day, because he is a master of experiment. Through experiment he gains knowledge of natural things, medical, chemical, indeed of everything in the heavens or earth. He is ashamed that anything should be known to laymen, old women, soldiers, ploughmen, of which he is ignorant. Therefore he has looked closely into the doings of those who work in metals and minerals of all kinds; he knows everything relating to the art of war, the making of weapons and the chase: he has looked closely into agriculture, mensuration and farming work; he has even taken note of the remedies, lot-casting, and charms used by old women and by wizards and magicians, and of the deceptions and devices of conjurers, so that nothing which deserves inquiry should escape him and that he may be able to expose the falsehoods of magicians. If philosophy is to be carried to its perfection and is to be handled with utility and certainty, his aid is indispensable. As for reward, he neither receives nor seeks it. If he frequented kings and princes, he would easily find those who would bestow on him honours and wealth. Or, if in Paris he would display the results of his researches, the whole world would follow him. But since either of these courses would hinder him from

pursuing the great experiments in which he delights, he puts honour and wealth aside, knowing well that his wisdom would secure him wealth whenever he chose. For the last three years he has been working at the production of a mirror that shall produce combustion at a fixed distance; a problem which the Latins have neither solved nor attempted, though books have been written on the subject."²⁶

What we know of Peter Peregrine is not inconsistent with Bacon's eulogy. He is the author of a treatise on the magnet, to which Gilbert makes frequent reference in his great work on magnetism (1600), following closely the procedure of Peregrinus in constructing globular magnets and in finding their poles.

A SPLENDID EGO

Actually of course Bacon was in the stream of the Theosophical tradition, with a definite job as a representative of the Hierarchy; at that time perhaps an Initiate, and possibly clairvoyant, and in possession of occult knowledge which reached fruition of expression in later lives. His wide range of culture was manifest in his next incarnation as Christian Rosenkreutz, founder of the Rosicrucian Movement in the 14th century; in his marvellous life as Francis Bacon, promoter again of secret societies—Freemasonry and Rosicrucianism—a towering figure in the literary history of England, and to those who take into account his cipher revelations as to his authorship, perhaps the most remarkable literary genius of all

time. Thenceforward his hand is less easily traceable, but as he recedes from obvious physical plane view his power increases through various embodiments, culminating in the present life of a Hungarian Prince of the Rakoczi line and a Master of the Wisdom with Europe as his parish.

Reversing the process we might go back in retrospect to the fifth century A.D., and find in Proclus, the famous Neoplatonist of Athens, trends which matured in Roger Bacon, intimations that the Greek reincarnated in the Englishman. There is a striking literary and philosophical parallel between the two characters: the same devotion to philosophy and great literary activity. Proclus's great work was the elucidation of the writings of Plato, and he was the author of grammatical works, astronomical and mathematical writings, studies in astrology, hymns, and a commentary on the Chaldean Oracles.

THE BRILLIANT RENAISSANCE

All these lives are wonderful to trace, but is there any more fascinating than Roger Bacon: a man of encyclopaedic learning; of commanding intellect—one of the earliest of those "tough-minded" philosophers, questioners of Nature, to whose combined efforts almost the entire advancement of human learning is due; a fiery impetuous spirit (not unlike Bruno), yet a man of true piety and nobility of character; and the thinker who laid the foundations of the scientific method.

Though at the end of his life he literally appeared to be "forgotten,

buried," as he had lamented two decades earlier, his life from the higher point of view was a splendid triumph. His tradition survived as a stimulating force and kept the embers of scientific study alive until the time of the Renaissance. In the fourteenth century experimenting in laboratories was on the increase, but it was done mostly in secret and isolation by the alchemists. Not until the fifteenth century did the ideas which Roger Bacon expressed begin to produce their first-fruits in the new knowledge and a widening outlook. Then suddenly, as the sixteenth century dawned, and as the world recovered from the pestilences of the fourteenth century, Western Europe broke into a galaxy of names that outshone the utmost reputations of the best age of Greece. Nearly every nation contributed, for science knows no nationality.¹⁶ Then for five centuries afterwards Bacon was almost forgotten until, with the publication of his work in the eighteenth century, his name "gradually ascended to a permanent position on the lofty summits which were the earliest to 'take the morning of European thought'."¹⁸

NOTES

¹⁶ In an interesting section on Francis Bacon in Henry Osborne Taylor's book, *Thought and Expression in the Sixteenth Century*, will be found the following "parallels"—as the author calls them—between Roger Bacon and Francis Bacon:

"The thirteenth century brought forth Francis Bacon's nearer prototype . . . Roger Bacon . . . One is . . . struck . . . repeatedly, with the intellectual and even temperamental affinities between the two. They declaimed against the vicious methods of scholarship and science of their day; they both set forth at length, and most repetitiously, such a full inductive or

experimental method as would rectify and enormously extend man's knowledge of his world, the intellectual aims of both were utilitarian and practical . . . Besides these generalities, curious particular resemblances may be found between Roger Bacon's *offendicula* and *peccata studii*, which impeded all advance in knowledge, and Francis Bacon's *Idola* (the four kinds of "idols and false notions which are now in possession of the human understanding and beset men's minds that truth can hardly find entrance"—(*Novum Organum*, I, xxxviii)).

These figures of denunciation were brought forward by each writer many times. Roger Bacon is constantly setting out the proprieties and prerogatives of his *scientia experimentalis*, even as Francis never leaves off expatiating on the unplumbed values lying in his inductive method. And there is the curious analogy between the former's elaborately complicated example of the application of his method of science to the investigation of the rainbow, and the even more elaborate examples which the latter gives of his inductive method in the *Novum Organum*."

The writer goes on to say "One must not lay too much stress on these rather loose though fascinating problems." But, if it is true that Francis Bacon was Roger Bacon in a previous life, the curious resemblances take on a still more significant character. And there are others.

¹⁷ C. W. Leadbeater. *The Hidden Side of Christian Festivals*, p. 309.

¹⁸ Bacon wrote a Greek Grammar and a Hebrew Grammar. These were published at Cambridge in 1902.

¹⁹ *Roger Bacon*, Commemorative Essays, ed. A. G. Little, 1914 Chap. IV, "Roger Bacon and the Latin Vulgate," by Cardinal Gasquet, President of the International Commission for the Revision of the Vulgate, p. 89.

²⁰ *Op. cit.*, pp. 198-99. Bacon's discernment and courage in seeing the paramount importance of philology and urging it upon his contemporaries, are highly appraised by Dr. J. H. Bridges in his monograph *Roger Bacon*, 1914. Dr. Bridges speculates "how far European culture might have advanced had schools of Oriental languages, concurrently with those of Greek and Latin, been instituted and continuously maintained from the thirteenth century." (p. 75). "It may be that Bacon's exhortations, reiterated, as we feel sure they would be, not in writing merely, but in conversation with the young men whom he gathered round him, were not entirely without effect on the following generation. In the council convoked in 1312 by Clement V at Vienne, one of the provisions, says Fleury (*Hist. Eccl.*, liv. 91), was 'the establishment in the Roman Curia, and in the Universities of Paris, Oxford, Bologna, and Salamanca, of teachers for the three languages, Hebrew, Arabic, and Chaldean, two for each. They were to be maintained in Rome by the Pope, in Paris by the King of France, and in the other cities by the prelates, Bishops, and chapters of the country.'" (pp. 73-74).

" Few and short-lived were the attempts made to carry the decree of this council into effect . . . Five generations were to pass before (Oxford) could again begin to promote the study of ' languages other than Latin ', and even then not in the comprehensive spirit which Bacon had advocated " (pp. 74-75)

²¹ Lt.-Col H. W. L. Hime, art " Roger Bacon and Gunpowder " in Dr Little's vol , p 322.

²² Op. cit., p 324.

²³ Op cit , p 324

²⁴ Op. cit., p 331

²⁵ This manuscript is in possession of Mr W M Voynich of Philadelphia, and a means of deciphering it was discovered by Dr Romaine Newbold, Professor of Philosophy at Pennsylvania

University. It created great interest at a meeting of doctors and scientists in Philadelphia some years ago. *The Bookman's Journal* published an article on the manuscript, and to that journal I am indebted for this detail

²⁶ *Roger Bacon*, by Dr J H Bridges, 1914, pp. 21-23

²⁷ H. G Wells *The Outline of History*, p 175 This constellation included : Leonardo da Vinci, 1452-1519 , Ariosto, 1474-1533 , Copernicus, 1473-1533 , Erasmus, 1467-1536 , Sir Thomas More, 1478-1535 , Tasso, 1544-1595 , Edmund Spenser, 1552-1599 ; Sir Walter Raleigh, 1552-1618 , Kepler, 1571-1630 , Galileo Galilei, 1564-1642 ; Francis Bacon, 1561-1626 , Harvey, 1578-1657 , Leeuwenhoek, 1632-1723 , Newton, 1642-1727.

²⁸ Dr Bridges, p 41

THE GARDEN OF REMEMBRANCE

Dr. Besant left her physical body at Adyar on the 20th September, 1933, at 4 p.m. (Indian time).

EARLY this year we consecrated at Adyar a small portion of the estate near the sea as a Garden of Remembrance to the Second President of The Theosophical Society, the ground on which her physical body was cremated on September 21st, 1933. It has developed, thanks to Mrs. Sellon and to our honorary Garden Superintendent, Mr. Vedantam, into a very beautiful place, and will by Convention time be full of flowers. It has been designed in the form of four rose-petals, each a lotus pond, round the actual place of the cremation.

Curiously enough, however, the place on which the body was given back to the fire, is not exactly in the centre, and there is accordingly an unsymmetrical appearance about the centre. The suggestion was made by Shrimati Rukmini that we might extend the mound on

which the body rested, make as it were two mounds, thus affording an opportunity for the ashes of Bishop Leadbeater to be side by side with those of his great friend. Incidentally, symmetry will be restored. But I specially appreciate the idea of making the Garden of Remembrance a little memorial to them both. We shall have two inscriptions—one, already placed, offering homage to Dr. Besant, the other offering homage to Bishop Leadbeater. I hope in a subsequent issue to reproduce a photograph of the Garden of Remembrance, showing the lettering of the marble inscriptions and the general lay-out of the Garden itself. On September 21st next we shall dedicate the Garden to Bishop Leadbeater as we have already dedicated it to Dr. Besant, and the ashes of each will rest side by side, as I am sure they both would have wished.

WHAT A THEOSOPHIST OUGHT TO KNOW!

III—A DISSERTATION ON BROTHERHOOD

By J. W. HAMILTON-JONES

The author establishes the doctrine of the Brotherhood of Man on the basis of our common origin and purpose on all the planes of our being. Some of his views we cannot endorse; they are extreme, but they are provoking. We are provoked to answer his criticism of modern youth that they are more sincere, deeper searching, less hypocritical, and because of that perhaps seemingly more careless than the former generation.—ED.

IT is obvious to the student of Theosophy that the doctrine of the Brotherhood of Man implies the acceptance of certain ideas which become settled convictions and a matter of knowledge to the keen observer. For example: the chemical constituents of human physical bodies are identical and, as some cynic has truly stated, they can be purchased in any town for the sum of five shillings: but that refers only to the gross tangible matter of the physical plane which lends itself to chemical analysis. Nevertheless, it does establish a basis of common origin and purpose in the world of dense matter as far as humanity is concerned.

It is reasonable to conclude that the etheric constituent of the pranic substance of man is also identical, because we know from the observation of its effects that it is interchangeable. This is easily

demonstrable by a study of its behaviour under the influence of hypnotic and mesmeric suggestion.

Crowd psychology establishes the fact that emotional matter is common property; and mental telepathy demonstrates satisfactorily that thought-forms are capable of transmission. People experience flashes of intuition from the Buddhic plane of matter where the rationalizing faculty is superfluous; and Atma we know of as the great Unity. We see, therefore, that as far as the human entity is concerned, he is identical with all of his fellows in that the matter of each plane from which his bodies are drawn is common; and yet no two men are exactly alike.

The reason for this is in the evolutionary development of the *Individual*, sometimes referred to as the "age of the Ego", and this is perfectly sound Theosophical teaching, because it accounts for

the enormous divergencies in the unfoldment of character in the various units of which the human race is composed. Therefore, human brotherhood, whilst true, embraces men at many different stages of development, the divergence in some cases being so wide as to be almost immeasurable.

We have seen that about 33 per cent of the men who evolved on the Moon did not reach the stage of Barhishad Pitris. Some of them were withdrawn during the fifth Round, many more during the sixth, and in the seventh Round the final failures were segregated. It would be useless for these people to work through the early Rounds on the Earth (physical) because it would be impossible to provide them with bodies suitable to their refinement, and consequently they do not appear amongst our physical Earth humanity until much later, when they enter humanity to become the leaders of earth men. The great periods of past civilizations have enabled many of these "failures" to make good and to attain to the stage necessary for the liberation from the thralldom of the flesh. It will be seen, therefore, that those who succeed in the present day are usually lunar men, because true earth men are only half way along the evolutionary path.

Humanity is divided into two main classes, the aristocrat and the peasant, the patrician and the plebeian, and this fact underlies those systems of government which were based upon the recognition and acceptance of this truth. For this very reason all forms of government, all experiments along

democratic lines are foredoomed to failure in the present Round.

The Brotherhood of Man is said to imply the Fatherhood of God, and the student of Theosophy ought to examine this claim and form a clear idea of its implications. The religious person who believes in a personal God is developing his emotional consciousness and refusing to use his mind: it is easier for him to accept the ready-made ideas of someone else who pretends to knowledge, than to perform the necessary investigation to arrive at the truth. Even Theosophists, who ought to know better, constantly employ the term "God" in a personal sense. One worthy member was heard to exclaim after perusing *The Mahatma Letters*: "The Masters have taken away my God"; he might have added: "and I know not where they have laid him". The Theosophical system contains no personal God—the idea is untenable, unphilosophic, hence unsatisfactory. The only "God" is the Higher Self in man, the Father to be worshipped in secret.

The vast majority of human beings are, at the present stage of their evolution, incapable of independent thought, and for them it is highly desirable to inculcate the value of some ethical code in order that the character may be formed. Religious systems have always been regarded as a means of filling this requirement, and when such religions were taught by noble and altruistic philosophers who knew what they were doing, humanity derived great benefit from their instruction. Unfortunately for humanity, the title of

instructor has been usurped by a body of unscrupulous people who, having invented a personal Deity, became the self-styled mediators between that Deity and their followers.

Members of The Theosophical Society are supposed to be capable of independent thought; they have entered a Society which is not deemed to be of much importance by the man of the world, and by accepting the Diploma of The Society, they have at least shown some independence of spirit and a disregard for the opinions of the World. We, who accept the doctrine of Karma and Reincarnation, and, it is to be hoped, regulate our mode of conduct upon such teaching, must appreciate the fact that in such a system there is no place for an arbitrary God. Here are a few extracts from *The Mahatma Letters* which bear upon the matter:

"The idea of God is not an innate but an acquired notion". (p. 52.)

"The God of the Theologians is simply an imaginary power . . . a power which has never yet manifested itself. Our chief aim is to deliver humanity of this nightmare, to teach man virtue for its own sake, and to walk in life relying on himself". (p. 53.)

"To regard God as an intelligent spirit, and accept at the same time his absolute immateriality, is to conceive of a nonentity, a blank void; to regard God as a Being, an Ego, and to place his intelligence under a bushel for some mysterious reason is the

most consummate nonsense". (p. 138.)

Words could not be plainer—there is no room in the Theosophical teaching for any anthropomorphic Deity.

The common usage of matter on all of the various planes of manifestation implies a homogeneity of matter, which is spoken of as Prakriti. The fundamental identity of all souls with the oversoul mentioned in *The Secret Doctrine* is spirit (Purusha). The relationship between Prakriti and Purusha is inseparable. A pendulum swings between these two states of spirit and matter which is the accumulated essence of experience. Purusha and Prakriti are the two opposite poles of which it is said: Matter is concentrated Spirit, Spirit is dissociated Matter—a mystery truly, which we can never fathom with the finite mind. During the periods of manifestation matter is in the process of becoming spirit, and spirit is resolving itself into matter. When the balancing point is reached, Purusha and Prakriti become one, Pralaya supervenes and the *One Life*—the intra-cosmic beat—holds sway. "The Eternal Parent" slumbers for seven eternities. Yet who shall say that the duration of the period of introspection is any less "active" than that of manifestation? What goes on in the higher reaches of consciousness when the Universe is "immersed in Paranishpanna" and "the Great Wheel is Anupadaka"?¹ The Theosophist should muse upon these subjects and ask himself: Where is there

¹ In the "Stanzas of Dzyan." See *The Secret Doctrine*, I, 56.—Ed.

any use in such a Universe for that puny loving and jealous Father whom the non-thinking masses call God?

"The ever unknowable, the incognizable Kârana alone, the Causeless Cause of all cause, should have its shrine and altar on the holy and ever untrodden ground of our heart—invisible, intangible, unmentioned, save through the "still small voice" of our spiritual consciousness. Those who worship before it, ought to do so in the silence of the sanctified solitude of their Souls; making their Spirit the sole mediator between them and the Universal Spirit, their good actions the only priests, and their sinful intentions the only visible and objective sacrificial victims to the *Presence*."¹

There are very few people in the world who are capable of taking such an abstract view of life and its purpose, those who try are accused of callousness and indifference. The concrete mind holds us in a vice and we wallow in an ocean of forms. It is this concrete mind which is the creator of illusion and the gaoler who holds us imprisoned in the world of things, and it is through the conquest of mind that man will obtain his liberation. The modern generation is more thoughtless and careless than its immediate predecessor. The youth of to-day knows nothing about "God" and cares less. Motion—sensation—thrill—speed are the keywords which govern our modern age, due to the minor

cycle of Gemini through which we are passing. The mind is applied to mechanics and invention to satisfy the craze for something new. People to-day shirk responsibility; they want to be carefree and indulgent. In casting about for a word to express the modern attitude, the Greek term "Hedonism" seems most fitting—"the doctrine that pleasure is the sole and chief good in life and that moral duty is fulfilled in the gratification of pleasure-seeking instincts and dispositions". It is a transitional period during which the older souls of humanity must endeavour to maintain their poise.

The Theosophist well knows the value of sustained thought along the lines of idealism. People who are capable of independent thought and sustained contemplation should endeavour to throw the catalytic agents of the abstract virtues of Truth, Goodness and Beauty into the thought-stream of modernity in order to refine, elevate and ameliorate it. But this work has to be undertaken in a spirit of disregard for effects and an utter indifference to personalities. We know the power of thought and we should recognize our responsibility in its use. Most of us attained self-consciousness on the Moon, and it is salutary sometimes to recognize that we are amongst those who failed to merit preferment before its pralaya supervened.

When we recognize our duty to the younger humanity of the Earth, we must act or take the very serious karmic consequences of our disregard.

¹ *The Secret Doctrine*, I, 301.

THE COUNT DE SAINT GERMAIN AND THE CATHOLICON

By A. J. HAMERSTER

THE other day—when studying the different lives of the Count de Saint Germain, as revealed to us by Annie Besant and C. W. Leadbeater, looking for similarities of character, inclination or occupation to prove the theory of reincarnation and the correctness of Annie Besant's and C. W. Leadbeater's visions—I was struck by one especially of several examples of a seeming continuity of the same individuality with the same intellectual pursuits, studies and hobbies. It was the fact that Roger Bacon (1214-1292) and Francis Bacon (1561-1626)—though separated by more than three centuries of time as well as by three births as Christian Rosencreutz, John Hunyadi and Robert the Monk—had both been very much occupied with the construction of so-called "cyphers" and "anagrams" for the purpose of hiding in their published writings certain secrets, which it was dangerous to reveal promiscuously.

Take for example the collected essays, edited by A. G. Little and published at Oxford in 1914, on the occasion of the seventh centenary of Roger Bacon's birth, and on p. 322 you will find an enumeration of seven of his cyphers: (1) *Characteres et carmina*; (2) Enigmatic and figurative words; (3) Consonants only, without vowels;

(4) Letters from different alphabets; (5) Specially devised letters; (6) Prearranged geometric figures; (7) *Ars notatoria*, a system of abbreviations.

Now take any book on the Bacon-Shakespeare question, for example Phinney Baxter's *The Greatest of Literary Problems* (1915), or better still, let Francis Bacon speak for himself, as in *The Advancement of Learning*: "For cyphers, they are commonly in letters, or alphabets, but may be in words. The kinds of cyphers (beside the simple cyphers with changes, and intermixtures of nulls, and nonsignificants) are many, according to the nature or rule of the infolding: wheel-cyphers, key-cyphers, doubles, etc. But the virtues of them, whereby they are to be preferred, are three; that they be not laborious to write and read; that they be impossible to decypher; and in some cases, that they be without suspicion. The highest degree whereof is to write *omnia per omnia*, which is undoubtedly possible, with a proportion quintuple at most, of the writing infolding to the writing infolded, and no other restraint whatever."

The latter cypher, of a perfection of "the highest degree", with which it is possible to transmit secretly "all in all", is the famous

bi-literal cypher, on the principle of which for example the present Morse telegraphic code is also founded. It consists essentially of two distinct sets of signs, two "different alphabets", or two series of "specially devised letters". We do not know much more of Roger Bacon's cyphers than their names, but his fourth and fifth cyphers sound suspiciously like Francis Bacon's bi-literal cypher, or like a first approach to it, while Roger Bacon's sixth cypher might be something like Francis Bacon's wheel-cypher. Altogether this looks very much, I think, like the ego having returned to the same pursuit or hobby of a former life, and bringing it to a high grade of perfection, not reached before.

Of anagrams Roger Bacon had also constructed several, one containing his formula for the composition of gunpowder, another even unto this time not yet deciphered. This brings us to Francis Bacon's great anagram, found in Shakespeare's *Love's Labour's Lost* (Act V, Scene 1), and consisting of the longest of Latin words, *honorificabilitudinitatibus*. By those who believe in Bacon's authorship of Shakespeare's works, the letters of this long word are transposed in such a way that they yield the sentence, *hi ludi orbi tuiti F. Baconis nati*, meaning "these works dedicated to the world are Francis Bacon's offspring." The first time the long Latin word had been printed was about 1455 in a famous lexicon by Joannes de Janua, called shortly the *Catholicon*, from which Bacon is sure to have adopted it for his own purpose

(Cf. Sir Edwin Durning Lawrence. *Bacon Is Shakespeare*. London 1910, p. 84). We can easily imagine Francis Bacon, the scholar and lover of old books, poring over this famous volume, fingering its pages with loving care, and extracting from it whatever curious lore it might yield for the one great undertaking of his life, the *Instauratio Magna* of learning and knowledge.

Now the curious thing is that this same lexicon forms the subject of a letter of the Count de Saint Germain. It is as if the ego in this instance also returns to an old love of at least two centuries old. The letter is dated from the Hague 22 November, 1735, and addressed to Sir Hans Sloane (1660-1753), who in 1727 had succeeded Sir Isaac Newton as President of the Royal Society. Sir Hans Sloane was also the happy owner of a collection of curiosities which he bequeathed to the British nation for £20,000, "which was a good deal less than the value of the collection." It is from this nucleus that in the course of time grew the British Museum as it is now. The original of the Count's letter is still preserved there, while a facsimile of it was published in I. Cooper-Oakley's book, *The Comte de St. Germain*. In this letter the Count tells Sir Hans Sloane that he has a beautiful copy of the *Catholicon*, of which he describes minutely the singular features, thereby revealing his extensive knowledge and great love of old books. The letter is in French and has, as far as I know, not yet been translated into English. I therefore submit such a translation here with some explanatory

notes for those who love such curious things:

SIR,

Having known for a long time your love for rare books, and the trouble you take to enrich your splendid and extensive library, I have thought to do you a service by speaking to you of one of the most rare and singular books known. It is a copy of the second of all the publications in the world, made with movable type. The first publication, as you undoubtedly know, is a *Latin Bible*, of which Trithemius¹ speaks under (the heading of) the year 1450 of his *Annales Hirsaugienses*, and after him Chevillier, Maittaire and many others.² The second publication, which is that under discussion, and which I can procure for you, is a *Catholicon* of Joannes de Janua,³ unknown to the librarians, except only the Fathers Quétif and Échard,⁴ who speak of it as follows in their *Scriptures Ordinis Praedicatorum Recensiti*, vol. I, p. 462, which you may verify yourself: "*Altera* (the first was an edition in wood block print of the same book, which was really the first work of Gutenberg, Fust and Schöffer,⁵ and which was followed by the *Latin Bible* of 1450 in movable type) *altera ex Arte Typographica tum perfecta, tamen absque Numeris, Signaturis, Reclamationibus, Anno, Loco; Nomine Typothetae; absque Litteris etia initialibus, que omnes [manu] additae et pictae: quam Moguntiae produsse con-*

jiciunt. Extat ejus(ce) Exemplaar Parisiis, in Genovesira (Bibliotheca, in) fol(io) max(imo) Charta Regia."⁶

The copy I have is much like this one, and there is no doubt at all that it is from Mainz⁷ and from the letterpress of the first three printers of this Bible and in the world, for the paper on which it is printed bears the same marks as that on which Schöffer alone printed his *Decretum Gratiani* in 1472.⁸ The type is much the same in form but a little smaller than that of the *Latin Bible* of 1462, and the pages are very much longer and much broader, each column⁹ having 65 lines, whereas those of *The Bible* have only 48. That this *Catholicon* is older than this *Bible* is proved by the fact that there is absolutely not more than one single punctuation mark, namely the round dot, even where the author distinguishes between the punctuation marks as *comma* or dot with comma above it, *colon* or dot without comma, and *period* or dot with comma beneath it. On the other hand, in *The Bible* of 1462, one meets everywhere with the dot, the double dots, the dot interrogative, etc. It is therefore clear that this edition is older by several years,¹⁰ and undoubtedly printed before the law-suit between these three printers, tried in 1455,¹¹ and before they put dates to their publications, which practice Fust and Schöffer, after they had separated from Gutenberg, only began in 1457 in their *Latin Psalter*, the oldest of all dated publications.¹² So

¹ The foot-notes are at the end of the article.

far as to the history of this publication.

As to the copy I have, it is perfectly well preserved, and bound in wood, covered with pigskin, studded with fleurs-de-llys, each cornered by four rosettes and enclosed in lozenges formed by triple lines crossing each other obliquely over the whole length of the volume, and these again enclosed in a frame or border of dragons, divided by a long band running zig-zag. And on this cover there formerly were [brass] corners and ornaments, the marks of which are still clearly distinguishable. It is furthermore somewhat worn on the edge, and it has been washed and ruled, not only as usual around each page, but extraordinarily also beneath each line; and not only the capital letters, which commence each of the treatises and chapters, are embellished with flowers and leaves painted in vermilion and azure, but also those which commence each article of this *Dictionary*,—and these amount to an infinite number—have the same colours alternately from the beginning till the end. There are two tomes in folio, forming together one volume of an extraordinary height and thickness. There is nothing scribbled in it, as is the case in most old books, which thereby are much disfigured.

Such, Sir, is the book of which I have thought it an honour to write to you, and with which I would not have thought of importuning you, if it had not been such an extraordinary case,

very rare § and entirely worthy to occupy a place in a library as famous and well known as yours. In order that you may have it examined here by a trusted person, I take the liberty to subjoin my address, after having assured you humbly of the respect with which I am,

Sir,

Your very humble and very
obedient Servitor

P. M. DE SAINT GERMAIN
at the widow Vincent's, on the
Nieuwe Haven, in the Tuin-Laan.

At the Hague, this 22nd
of November 1735.

§ It is not to be found anywhere else but at the
Ste. Geneviève in Paris

It ought not to be difficult, with this minute description as a guide, to find out if perhaps one of the copies of the *Catholicon* in the British Museum is the one offered by the Count to Sir Hans Sloane. An enquiry I made by letter to that effect, addressed to the administration of the British Museum, solicited the answer that "there is no evidence that any of the copies at any time belonged to Sir Hans Sloane; none of them are now in an old binding." Neither is there a "trace of any further correspondence in the matter between Sloane and the Comte de Saint Germain." (12 October 1930.) But I am not quite satisfied. Could and would one of our English brethren perhaps compare the three *Catholicons* of the British Museum, as also those in the Cambridge Library and the Spencer Collection, with the description given by the Count, for

example the initial capitals, the number of lines per column, the restriction of punctuation marks to one only, and so on? And might it not be possible that in another one some trace be also found of its having at one time been in the possession of and used by Francis Bacon? Imagine what a contribution that would be to the Bacon-Shakespeare problem. I shall be all too glad, at any rate, to receive more definite information, whether yea or nay.

There is, besides, a greater issue involved in the tracing of the Count's old edition than simply the gratification of an antiquarian's curiosity. If found, it would prove in a definite instance the veracity of the Count's generally extraordinary statements in his letters, often described as mere humbug, because in one point or other they often go outside the commonly accepted way of things. In the present case it is not otherwise, for it does not seem to be generally accepted that the *Catholicon* mentioned by Trithemius (*Ann. Hirsaug.* II, 421) as having been printed from wooden blocks by Gutenberg and Fust, is that of Joannes de Janua, "but was perhaps a small glossary now lost." (*Enc. Brit.*, 11th ed., XII, 740c.) The truth or falsity of this statement might also be verified by one of our French brethren, through an examination of the copies of the *Catholicon* in the Bibliothèque Nationale, and especially of that in the library of the Ste. Geneviève, which is particularly mentioned by the Count as being of the same type as his own copy. Who will help to clear this up?

I am sorry that I must end on a note less hopeful, perhaps even a little disappointing. In the Latin quotation from the *Scriptures Ordinis*, etc., in the Count's letter, a curious slip has crept in. Instead of the Latin word *exemplum* we find the good Dutch word *exemplaer*. And it is because of this extraordinary lapse from Latin into Dutch, that I conjecture that the letter, including the so-called signature, is not in the handwriting of the Count himself, but copied by a Dutch clerk.

NOTES

¹ Johannes Trithemius (1462-1516), Benedictine monk and historian

² André Chevallier (1636-1700), Librarian of the Sorbonne Michel Maittaire (1688-1717), French bibliographer.

³ The full title of this great lexicon is *Summa quae vocatur catholicon*. It dates from 1286 and treats of accent, etymology, syntax and prosody. It is the work of Giovanni Balbi from Genoa.

⁴ Jacques Quétil (1618-1698) and Jacques Échard (1644-1724), were both Dominican monks. Of the *Scriptures Ordinis*, etc., Quétil has written about 700 or 800 articles. After his death the work was concluded by Échard.

⁵ Johann Gutenberg (1398-1468), one of the first inventors of printing in Europe, collaborated for a time with Johann Fust (1466) later called Faust, who is, by some, though falsely, held to be the original of the Faust legend, of which Marlowe, another literary mask of Francis Bacon, gave the first dramatization. Peter Schoffer (1425-1502) was Fust's son-in-law and partner, or perhaps better his *famulus*, as Wagner was of Faust.

⁶ In the quotation given by the Count, and which I verified from the book itself, the word between square brackets is missing, whereas those between round brackets are not in the original work. Instead of *Genovesiana* the Count's letter reads *Genovesira*.

⁷ The place where Gutenberg Fust Schöffer lived and had their printing press.

⁸ Gratianus was an Italian monk, who in 1148 wrote a tract on ecclesiastical law, entitled *Concordantia Discordantium Canonum*, soon everywhere known as *Decretum Gratiani*. This now forms the first part of the *Corpus Juris Canonici*.

⁹ There are two on every page.

¹⁰ In the British Museum there seem to be three copies, and in the Bibliothèque Nationale in Paris two, and in the Cambridge University

"THE SINGING SPIRIT"

A SHELLEY STUDY

Read the stanza quoted at the end of Mr. Jeffrey Williams' article and say whether the height of attainment which Shelley depicts is not comparable to a definite and critical stage on the higher reaches of the Path. The experience is depicted in other masterpieces, including The Voice of the Silence and The Light of Asia :

By D. JEFFREY WILLIAMS

DR. A. C. BRADLEY, in his *Oxford Lectures on Poetry* writes of Keats as having in him "the poetic temper of his time, the ever-present sense of an infinite," and that as an ideal perfection. He also mentions another tendency, the "Shakespearian strain," which enabled Keats to accept anything outside himself exactly as it presented itself, to identify himself with it, and to enter into its life and being - the impulse that speaks in the remark: "If a sparrow come before my window, I take part in its existence and pick about on the gravel."

Both these tendencies are clearly marked in the poetry and prose writings of Blake, Coleridge, Shelley and Wordsworth. Blake, at times in his own special way, might seem Vedantic in his insistence upon the unreal and shadowy nature of earthly existence, and yet he declares that "everything that is, is holy", and his

Tiger, tiger burning bright
In the forest of the night,

has nothing transcendently abstract and immaterial about it.

In regard to Shelley, a few significant extracts from a beautiful chapter on the poet by H. N. Brailsford¹ might usefully indicate his transcendentalism:

"The third of Shelley's visions of perfection is the climax of *Hellas*. One feels in attempting to make about *Hellas* any statement in bald prose, the same sense of baffled incompetence that a modest mind experiences in attempting to describe music. One reads what the critics have written about Beethoven's 'Heroic Symphony', to close the page wondering that men with ears should have dared to write it. The insistent rhythm beats in your blood, the absorbing melodies obsess your brain, and you turn away realizing that emotion, when it can find a channel of sense, has a power which defies the analytical understanding. *Hellas*, in a sense, is absolute poetry, as the 'Eroica' is absolute music . . .

"And yet Shelley meant something as certainly as Beethoven

¹ *Shelley, Godwin and Their Circle*, Home University Library, London.

did. Nowhere is his genius so realistic, so closely in touch with contemporary fact, yet nowhere does he soar so easily into his own ideal world . . . As he steeped himself in Plato, a world of ideal forms opened before him in a timeless heaven as real as history, as actual as the newspapers. *Hellas* is the vision of a mind which touches fact through sense, but makes of sense the gate and avenue into an immortal world of thought. Past, present and future are fused in one glowing symphony . . . For Shelley, this denial of time had become a conscious doctrine. Berkeley and Plato had become for him in his later years influences as intimate as Godwin. Again and again in his later poems, he turns from the cruelties and disappointments of the world, from death, decay and failure, no longer with revolt and anger, but with a serene contempt. Thought is the only reality; time with its appearance of mortality is the dream and the illusion. Says Ahasuerus in *Hellas* :

The future and the past are idle shadows
Of thought's eternal flight."

How was it possible for Shelley so to turn from the "cruelties and disappointments of the world"? Did he not make a character in *Julian and Maddalo* say :

Me, who am as a nerve o'er which do creep

The else-unfelt oppression of this earth.

Shelley himself is described in these two lines. He himself was, such a "nerve."

Two lyric stanzas in *Prometheus Unbound* present this problem in another way. The chorus sings :

Once the hungry hours were hounds
Which chased the day like a bleeding deer,
And it limped and stumbled with many wounds
Through the nightly dells of the desert year.
But now, oh weave the mystic measure
Of music, and dance and shapes of light;
Let the Hours and the Spirits of might and pleasure
Like the clouds and sunbeams, unite.

At the end of the song of the "Chorus of Spirits" is another instance :

Years after years
Through blood and tears
And a thick hell of hatreds, and hopes, and fears,

We waded and flew
And the islets were few
Where the bud-blighted flowers of happiness grew.

Our feet now, every palm,
Are sandalled with calm,
And the dew of our wings is a rain of balm.

And beyond our eyes,
The human love lies
Which makes all it gazes on Paradise.

Again, one recalls those words of the Fury that "are like a cloud of winged snakes" in the First Act of *Prometheus Unbound* :

The loftiest fear
All that they would disdain to think were true :
Hypocrisy and custom make their minds
The fanes of many a worship, now outworn.
They dare not devise good for man's estate,
And yet they know not that they do not dare.
The good want power, but to weep barren tears,
The powerful goodness want : worse need for them.

The wise want love; and those who
 love want wisdom:
 And all best things are thus confused
 to ill.
 Many are strong and rich and would
 be just,
 But live among their suffering fellow-
 men
 As if none felt. . . .

Yet in the very beginning of the
 Fourth Act the joyous Spirits sing
 with a seemingly insouciant and
 abandoned air:

Spectres we
 Of the dead Hours be,
 We bear Time to his tomb in eternity.

Later, in much the same strain,
 the Semichorus 1 and 2:

1

Ceaseless and rapid, and fierce, and
 free,
 With the Spirits which build a new
 earth and sea,
 And a heaven where yet a heaven
 could never be.

2

Solemn, and slow, and serene, and
 bright,
 Leading the Day, and outspeeding
 the Night,
 With the powers of a world of perfect
 light.

1

We whirl, singing loud, round the
 gathering sphere,
 Till the trees, and the beasts, and the
 clouds appear,
 From its chaos made calm by love,
 not fear.

2

We encircle the ocean and mountains
 of earth,
 And the happy forms of its death and
 birth,
 Change to the music of our sweet
 mirth.

Under the spell of the incom-
 parable music of the Fourth Act

of *Prometheus Unbound*, or the
 concluding choruses in *Hiellas*, we
 are carried away and tend to ignore
 the dimensional difference in the
 level of the singing and feeling.
 When one pauses to think of the
 great transition in *feeling* towards
 the evils and cruelties that to
 Shelley are so excruciatingly acute,
 one feels that perhaps there might
 be something in Matthew Arnold's
 incautious gibe that he was "a
 beautiful and ineffectual angel
 beating in the void his luminous
 wings in vain." How one wishes
 at once to join in the retort that
 to be beautiful and luminous is
 not to be futile or ineffectual. One
 must admit, however, the difficulty
 and the problem that Shelley poses
 for the readers of his later poems.

H. N. Brailsford, an avowed
 agnostic, brings a marvellously
 clear intuition to the study of
 Shelley as a previously quoted
 extract has shown. On this remark
 concerning the "ineffectual angel"
 Brailsford says:

"The world into which the angel
 fell, wide-eyed, indignant and sur-
 prised, was not a void. It was a
 nightmare composed of all the
 things which to common mortals
 are usual, normal, inevitable—
 oppressions and wars, follies and
 crimes, kings and priests, hangmen
 and inquisitors, poverty and luxury.
 If he beat his wings in the cage
 of horrors, it was with the rage and
 terror of a bird which belongs to
 the free air. Shelley, Matthew
 Arnold held, was not quite sane.
 Sanity is a capacity for becoming
 accustomed to the monstrous. Not
 time nor grey hairs could bring
 that sanity to Shelley's clear-sighted
 madness . . .

"Shelley had not dropped from the clouds nor voyaged from the back-woods, but he seems always to be discovering civilization with a fresh wonder and an insatiable indignation."¹

One might perhaps be allowed to digress at this point to mention Beethoven, as in one respect somewhat similar to Shelley. Beethoven and Shelley, one guesses, felt in their inner natures an unquenchable desire for "the fire for which all thirst," if one may judge from their works. Beethoven, like Shelley, found this world a cage, but had a fundamental incapacity to make terms with it. In that respect he differed from Shelley, who observed the world, including men and affairs, very closely indeed. Beethoven's real life was an inner life, and, as often has been said, a life richer and more profound than any other artist has expressed. He lived in a world whose values were not his, and the contrast made him sometimes angry and bewildered. But the great, titanic task Beethoven came to do was never shirked. It has been said of Beethoven that "in him humanity reached a peak, prophetic of the future development of the race. To climb so high the soul must pass through great suffering and be brought to the verge of despair. Only an unflinching courage and indomitable will can enable a man to pay the price demanded . . . Beethoven's last word, again and again, is action, not contemplation. Life is to be lived with the knowledge won. And so from the heights of suffering and strength that he reached he

calls mankind, not to still contemplation of the mysteries, but to abundant life in their felt presence."²

Shelley's last word is also action, and action in the rebuilding of an ideal Athens:

If Greece must be
A wreck, yet shall its fragments re-
assemble,
And build themselves again impreg-
nably

In a diviner clime,
To Amphionic music, on some cape
sublime,
Which frowns above the idle foam
of time.

Shelley is confident that:

A brighter Hellas rears its mountains
From waves serener far.

But he does not seem quite sure that he wishes to see the reflection of that Eternal Hellas cast down into this world of strangling and torturing fact. For a moment he sees:

Another Athens shall arise,
And to remoter time
Bequeath, like sunset to the skies,
The splendour of its prime.

But a glance is enough. Shelley turns away and concludes his *Hellas* with a cry of agony and pain:

Oh cease! must hate and death
return?
Cease! must men kill and die?
Cease! drain not to the dregs the urn
Of bitter prophecy.
The world is weary of the past
Oh might it die or rest at last!

It is clear that Shelley at times "outsoared the shadow of our night" as surely as did Adonais. It is equally clear that if ever poet passionately loved his kind and all that lives and moves, Shelley always did. These two threads

¹ Shelley, *Godwin and Their Circle*, Home University Library, London.

² *Times Literary Supplement*, 18th February, 1926.

run like quicksilver through his being. The one is heard in such lines as :

The One remains, the many change
and pass ;
Heaven's light for ever shines, Earth's
shadows fly ;
Life, like a dome of many-coloured
glass,
Stains the white radiance of Eternity.

That strain is often called the platonic in Shelley. No doubt Shelley was deeply influenced by Plato, but he had also a source of inspiration of his own. He himself *knew*. In his own being he achieved and attained heights that are gained only by great suffering and great endurance. A man who had not endured greatly and suffered greatly could not have written *Prometheus Unbound*, to name only one of his great poems. A man who had not suffered supremely and found the very heart of all agony and, also, of peace, in himself and in the world, could not have sung his enchanting melodious lyrics. The lyric songs at the end of *Prometheus Unbound* and *Hellas* have in them a pure joy and peace that belong to the eternal, beyond all that is separate and temporary. Thought, eternal Thought, is the cradle and the grave of all things. It is we who keep with phantoms an unprofitable strife in this dream of life. Thought, Beauty, Liberty, Love, are realities, joyous realities, and the music they inspire cannot be expressed in perishable words.

ATTAINMENT is the story of Shelley's *Prometheus*. Man, the king over himself, universal, free, just, gentle, wise, but "man passionless" describes the supreme

spiritual achievement. That story told, what more can be said? Only in the ethereal music of the lyrics can anything of "that deep abyss of wonder and bliss" be conveyed; and the first thing in Act IV is the gay song of the gay spirits at the burial of Time—"borne to his tomb in eternity."

The new world is pure joy, timeless, and a "world of perfect light." It is a world in which music alone builds, in which music is law, is order, is freedom, is life :

And our singing shall build
In the void's loose field
A world for the Spirit of Wisdom to
wield ;

We will take our plan
From the new world of man,
And our work shall be called
Promethean.

In that great Promethean mystic achievement the very earth rejoices as in the song by "The Earth" :

The joy, the triumph, the delight, the
madness !
The boundless, overflowing, bursting
gladness
. the animation of delight
Which wraps me, like an atmosphere
of light
And bears me as a cloud is borne by
its own wind.

Something of the real, hidden meaning of the titanic attainment is given in the stanzas that close *Prometheus Unbound*, and especially perhaps in the following :

Love, from its awful throne of patient
power
In the wise heart, from the last giddy
hour
Of dread endurance, from the slippery,
steep
And narrow verge of crag-like agony,
springs,
And folds over the world its healing
wings.

THE PRINCIPLES OF INDIAN ART

By C. JINARĀJADĀSA

(An Address broadcast in the principal cities of Australia and New Zealand)

INDIA is a very old land with a very old civilization. It has produced one world religion, Buddhism, and two other religions, Hinduism and Jainism, which are restricted to India. Its philosophies, dealing with the problem of God and man and nature, are many. All these past religions and philosophies affect Indian art in the past and to-day.

Now, the chief characteristic of the Indian temperament, moulded as it is by religion and philosophy, is its instinct to search for principles. To proceed from a principle, or a general law, to its application to action is the Hindu method—the reverse of the British temperament, which takes things as they are, and “muddles through”, and after achieving success, at last is surprised to discover that there was a principle all the time. The Hindu mind always seeks the idea first. “From above downwards” may well describe Hindu technique in everything.

This is particularly true in all forms of Indian art. The artist seeks above all things to express the idea. Everything, even the form, is subordinated to the idea. Let me illustrate. In painting, no Indian painter ever uses a model. Suppose he plans to carve a bull in granite; every one of the tens of thousands of temples of Shiva

has an image of his bull, and these granite bulls, small and large, are everywhere. He does not get a bull and model from nature. He has observed thousands of bulls—cattle are in every village and home; from these memories he creates in his mind the idea of the bull. Then he sets to work to carve it. His object is not to make a bull which is true to nature in all details; he plans to make the idea permeate the matter. If, in creating, his proportions are not accurate, he does not consider that a defect; he is creating not the image of any living bull, but the idea which materializes or clothes itself as a bull. The bull's passivity, his dignity and aloofness, his sense of being the vehicle of the God Shiva—these are what the artist intends to reveal. This emphasis on idea as above form is the hallmark of true Hindu art.

Then further, the Hindu artists and especially the craftsmen, are aware of mathematical laws or principles underlying each craft. You can buy in the bazaar in Madras drinking mugs of old shape in various sizes; they have no handle, and they are made in copper or silver. Their proportions—the height, the diameter of the mouth, and the curvature of the sides of each—are fixed in the old craft treatises called *Shilpa*

Shāstras. No artist would dream of varying these proportions, because the ratios between them are as fixed as that of the diameter of a circle to its circumference. There is a famous text on architecture called the *Manasāra* which means "the essence of measurement"; it deals with the following:

systems of measurement, selection of sites, town planning, foundations, bricks, plinths, bases, pillars, entablatures, temples, houses, royal palaces, joinery, cars, chariots, couches, thrones, crowns and personal ornaments, doors, windows, staircases, wells and drains, and even balances and baskets and cages for birds and beasts.

With such a clear tradition as to what is beautiful or not beautiful, naturally the carpenter or potter, silversmith or bronzesmith is aware that his creative phantasies must fit into a sort of mathematical framework prefixed by Nature.

Hindu dancing is of two forms; first, there is a variety which consists of a narration, in dance, of the sacred theme of the distress of the God and the Goddess, who are lovers, but who are separated by destiny. These two characters represent either God and the human soul, or two aspects of Divinity himself, the male and the female manifestations. The dancer—there is only one in this type—depicts the idea by gesture and mimicry, either herself singing or following the orchestra and the singer. In the second form, which appears in all folk-dancing, several women take part, and the gestures, swaying, clappings and songs are all symbolic. For men, there are rhythmic dance exercises. Some of them are so powerful to rouse the emotions that they have been

prohibited by Government, lest they rouse a spirit of revolution in the dancers and the public watching them.

Little remains to-day of ancient paintings, but those that exist, such as the frescoes in the Ajanta and other caves, reveal an emphasis on expression and rhythm; any inaccuracies in modelling are forgotten in admiring the intense symbolic truth revealed. There is a powerful school of modern Indian painting, originated by Abanindranath Tagore, a cousin of the famous poet and dramatist Rabindranath Tagore. In India, Abanindranath the painter is as famous. He and his disciples are much influenced by Japan; their best work has the same intense atmosphere as that found in the schools of the *primitivi* in the fourteenth and fifteenth centuries in Italy. Painting is developing rapidly in India, along Indian lines, of course. Always the artist is absorbed in the idea, and though often he has studied anatomy, he throws anatomy to the winds. The idea dominates him, and so he is impatient of the form. I do not think he is always successful. I cannot forget that the Greeks knew how to be true to nature, and so reveal the idea. Greece has much to teach India.

Indian drama is musical drama, like the modern comic opera. It is a blend of dialogue and song. There is one form which is like the *Nō* plays of Japan. The old dramas are still given in Sanskrit; there are modern versions in the various Indian languages, and also here and there, though rarely, new dramas. Men still take women's parts. But the stage-craft to-day

is tawdry and poor; it has lost its ancient symbolic simplicity. The dramatic instinct is natural to all Indians and acting comes easily to them.

There is much of music in India. The masses like to sing. All Hindu songs are about God; there are no secular songs among the Hindus. It is Mohammēdan songs which take human love as their theme. Indian music has the octave, but it uses quarter-tones. Of scales (or keys) there are nearly 80. Some keys can be used only in the morning, others only in the evening. The idea is that music is related to nature, and the nature influences of the morning would be contrary to the spirit of a melodic mode which is characteristic of the evening influences, or *vice versa*.

The Indian singer "tunes up" in public, as do the instrumentalists of a western orchestra. He does not begin straight away; he hums a few bars or tunes, experiments with his voice to get it in order, all this before the public. Europe has better-trained voices, but most of them have this defect: you cannot follow what the artists are singing. The Indian singer sings so as to be followed, his notes are subordinated to the words.

It is this union of word and music which characterizes all Indian poetry. Indian poems are all created to be sung. More still than this, it is the poet himself who creates the appropriate tune. In western music, a song will have one person, a poet, as the author, and another person, a musician, as composer. Therefore constantly either the words are forced by the notes or their significance is slurred

by them. All the poems of Tagore, translated in his book, were originally composed in Bengali; but he composed the verses by singing them. It is because the tune came first that he sang his poem as he composed verse after verse. There is thus, in Indian poetry, an artistic unity of poetry and song which is lacking in western songs, except in ballads.

There is no harmonization in Indian music—no four-part singing, no counterpoint. It is all melodic. But the rapture to the listener is in the quarter-tones, for the singer varies the melody constantly by the changes in the quarter-tones. Indian music has no breadth, as has western music; but it has such an intensity as only the violin can produce.

An Indian orchestra consists of a *vinā*, a very delicate wire-stringed instrument; or the *sitar*, another stringed instrument; then as supporters, a droning pipe; sometimes a flute; always a drum. In these days they add a violin poorly played, and a wretched street-corner harmonium also. In this orchestra, the conductor is the drummer. He has either one drum for both hands, or one for each hand. It is the drummer who controls the rhythm; he changes it to slow or fast, and he hypnotizes not only the rest of the orchestra but also the singer. No composer in the West has yet fathomed what the drum can do. I should here except Wagner. I think it is somewhere in *Siegfried* or the *Valkyrie* where in one place one final tap of the kettle-drum is as the crux or the meaning of all the tragedy that has gone before.

It is through sculpture that Indian art perhaps reveals best its true inwardness. I said the Indian temperament sought to discover the idea and reveal it. In attempting to do this, the Hindu sculptor takes the hardest substance which he can find, which is granite. He never touches marble as does the Mohammedan sculptor. The Mohammedan artist will carve flowers, work in mosaic, use rhythmic curves in profusion. He is the extravert, the tender-minded, as the psychologist would term him. The Hindu is the introvert, the tough-minded, introspective, seeking not nature, but the inwardness of nature. In the best Hindu sculpture, there is power manifest, the power of the idea. So great is the sense of power that sometimes the sculptor must create gigantic statues. Thus, there is an enormous granite bull in the temple at Tanjore in South India. There is a famous temple in India carved in granite; to create his work of devotion and art the sculptor took a granite hill-side and, working from the top, carved away, removing what was not wanted for pillar and lintel, for door and image. The idea was superimposed on the hill-side, and then the granite which was not wanted was removed. This temple's construction is typical of the Hindu sculptor.

Every performance—a play, a concert, even a public meeting—must begin with a song of praise to God. Every Hindu drama closes with another; all the artists who have taken part in the play appear on the stage to sing together a hymn of praise and thanks. Religion is everywhere,

and so is inseparable from Indian art.

Many of the cities of India are famous for some special objects of use made only there. All such objects have the quality of beauty added to that of use. Shawls in Kashmir, brassware in Moradabad, ivory and sandal-wood carvings in Malabar, inlaid boxes in Surat, brassware in Benares and Madras, and so on, are typical of the innate sense for beauty in the Indian craftsmen and in the people.

Perhaps nothing shows so well how old are the crafts in India as what you will see if you go into an Indian kitchen. In the kitchen of the poorest peasant you will find pots and pans made according to the old shapes; these are hand-made and of clay and cost only two or three pence. Unfortunately, some of the crafts of India are disappearing, since cheap machine-made goods are being poured into India by Britain, Germany, France, and at the moment in increasing volume by Japan.

Indian artists to-day are studying something of western art. They are not trying to copy, but to understand. I should recommend Australian and New Zealand artists to do the same, to study Indian art, not to copy it but to understand it. For art is like the great ocean. It is one ocean, but there are many seas with geographical names. The fact that Indian art aims to express first and last, the idea and its relation to divine things, is not without a message to artists in Australia, New Zealand and Europe, who are more intent on revealing the form and its beauty.

OCCULTISM AND LANGUAGE

A PARTIAL PROLEGOMENON TO THE CRITICAL
INTERPRETATION OF OCCULT FINDINGS

BY W. WHATELY CARINGTON

"Words, like a Tartar's bow, do shoot back upon the understanding and mightily entangle and pervert the judgment."—BACON.

PART I

I

THE immediate object of this article is to examine some of the root causes which make it so difficult to bring the conclusions of occultism into harmony with those of ordinary science: the ulterior motive is to promote, in the long run, the greatest practicable measure of co-ordination between the two schools of thought.

I believe that this ulterior motive is likely to be approved by the majority of thoughtful Theosophists today; but, apart from the die-hards to be found in every camp, there must be many who either have not considered the matter at all or, having done so, incline to the view that there is no good reason for paying any attention to science whatever.

It accordingly seems desirable to devote a few paragraphs to justifying this ultimate aim and to showing why it is important that as many Theosophical concepts as possible should be linked up with

the general fabric of scientific thought.

II

Perhaps this is rather a tactless opening. Already I seem to see Theosophical hackles rising at the prospect of a mere matter-shackled scientist proposing to take a hand in their affairs; and many readers, I doubt not, will react adversely to the suggestion that occult revelations should be "brought into line" with anything at all.

Let me hasten to express my considerable sympathy with this attitude and, in the same breath, to suggest that it arises mainly from a misunderstanding as to what scientific thought really is and what scientists are trying to do.

The misunderstanding is largely a heritage from the bad old days of scientific dogmatism; when the too frequent spectacle of Professor Mudfog—leading authority on schizogenesis in cheese—laying down the law as to the spirits and

souls of the righteous, naturally excited a pity from which only an intense realization of Brotherhood could exclude an admixture of derision.

I think it fair to claim that those days have gone never to return, for scientists have now advanced far enough to realize fairly vividly the limitations not only of their knowledge but of their methods. In particular there has vanished, or is fast vanishing, the rather naive form of materialism which was based on the conviction that nothing was intelligible unless an engineer could make a model of it, *but that anything was intelligible if he could!*

Let me slightly amplify what I have in mind. The line of thought in question reduced the universe to a congeries of "billiard-ball" atoms embedded in a rather mysterious quasi-substance, known as the ether (or aether), which "filled space", "permeated matter" and "transmitted forces". An atom of copper, let us say, was thought of as something not wholly unlike an ordinary particle of copper, only *very much smaller*--and similarly for all the other elements. Every event, it was thought, could be reduced to interactions of such atoms with each other or with the forces transmitted through the ether. In such a universe it was clearly very difficult to find room for "mind", "soul" or "spirit", and we must not blame nineteenth century scientists too severely for having shelved such conceptions as referring to "mere epiphenomena", or even for having been misled into denying that they had any

"real" existence. After all, they could not in common honesty do anything else so long as "real" was synonymous for them with "physically substantial" and it should not lightly be overlooked that this was the only conclusion to which their instrumental and methodological equipment could lead them.

But the edifice began to crumble with the discovery of the electron by Sir J. J. Thomson in 1897; and its destruction was completed, so far as the all-important atom was concerned, by Rutherford in 1911. The Special and General Theories of Relativity and the Quantum Theory of more recent years have carried the process still further, so that the concept of substance has, to all intents and purposes, vanished from theoretical physics.

The mathematical physicist, who is the scientist *par excellence* for our purpose, has come to understand that his raw material does not consist, as was formerly supposed, of concrete material particles of a kind that he might see if only he had a good enough microscope, but of what Sir Arthur Eddington has aptly termed "pointer readings". I shall emphasize later the very important fact that even these are no more than names for certain "states of mind" or "modulations of consciousness" from which such conceptions as "electrons", "quanta", "protons" and the rest are, so to say, externalized as thought-aiding constructs; my point here is that "model-making" physics is dead, except as a deliberate makeshift, and with it the crude form of materialism which it inevitably engendered.

It is not too much to say that the advanced scientist of today would hardly be interested in anything of which he *could* make a model; and is rapidly realizing that in no ultimate sense is he likely, *qua* scientist, ever to understand anything at all! As Einstein has recently observed, we do but pass from one incomprehensible to another, our progress consisting in establishing the relations between them.

I do not think I need stress the inference that in so far as this hasty sketch fairly represents the present position—and I have no fear of serious criticism on this score—the general temper of instructed scientists is bound to be very different from what it was even a generation ago, and far more likely to accord a hospitable reception to ideas concerning, say, the ultimate structure of the universe, which would formerly have been dismissed as merely fantastic.

III

It may be objected that although the foregoing remarks have done something to clear modern scientists of the charge of unreceptive dogmatism, they leave untouched the far more offensive accusation of an overweening patronage. I have said nothing, that is to say, to show why Occultism should be "brought into line" or "co-ordinated" with science rather than science with Occultism. "Occultists are better men than scientists any day", it might be argued, "so if one of the two subjects has to be made to fit the other why should not science

be the one to undergo distortion?" Again I sympathize; again I respectfully disagree; again I submit that there is a misunderstanding.

In order to clear the matter up, it is first of all necessary clearly to distinguish Occultism from Theosophy. The two are closely linked historically and have a considerable reciprocal relevance; but the first is primarily a technical, the second an ethical, subject. Or we may say that Occultism is "positive" and Theosophy "normative".¹ Occultism deals with the manner in which the universe is organized; Theosophy with how we should comport ourselves in the light of the knowledge thus (or otherwise) obtained. Occultism might be said to deal with facts, Theosophy with significances.

Ordinary science is, of course, equally concerned with the structure and organization of the universe; so we must add that the characteristic method of Occultism is the use of powers or faculties—notably of a perceptive nature—believed to be latent in all men, but normally undeveloped, as opposed to that of physical apparatus as ordinarily understood.

I very much hope that this distinction will be grasped and conceded, though I have grave fears that it may not be. Someone, I suspect, will be sure to suggest that Theosophy is co-extensive and co-terminous with Occultism, while someone else will maintain that Theosophy is co-terminous and

¹ To illustrate: Psychology is said to be the positive science of human behaviour; it deals with why people actually behave as they do. Ethics is said to be the normative science; it deals with how people *ought* to behave.

co-extensive with Theosophy! But, admitting that it is impracticable precisely to define the scope of either subject and, consequently, to draw any sharp dividing line between them, it is none the less clear that there are many conceptions which can unhesitatingly be placed on one side of the line or the other. Such statements, for example, as that the coronal chakra has 960 outer "petals", that there are seven main "planes" of existence, or that most of us are members of the fifth sub-race of the Fifth Root Race, are essentially matters of Occultism; whereas the ideals of Universal Brotherhood, of unqualified service, or of seeking to co-operate intelligently with whatever powers for good are active in the world are characteristically Theosophical and could not be affected by any modification of the occult findings just cited.

In case the distinction is even now not clear, I will avoid all risk of misunderstanding by *defining* Occultism, for the purposes of this paper, as :

The investigation of the properties and laws of the Universe by the aid of perceptive faculties normally latent in man.

This definition, besides serving to circumscribe my topic, enables us to see, I think, something of what the relation between Theosophy and Occultism really is. Unless we were confident that this physical life is not the whole of conscious existence, Theosophical aspirations would probably appear rather futile; but it is evident that they would be entirely untouched by the discovery that the coronal chakra had really 961 petals, that there

are actually eleven planes of being, or only three Root Races.

IV

We may now revert to the question of why and, if at all, in what sense the findings of Occultism must be made to conform to scientific thought (or be rejected) and not scientific thought to the findings of Occultism.

The form in which I have now stated the question serves to foreshadow the answer, which is to be found in the difference between "findings" and "thought". Occult findings are the result of applying a particular technique; scientific thought comprises the principles by which that technique, neither more nor less than another, must be guided.

It has sometimes happened that the conclusions reached by contemporary scientific methods differ from those of occult investigation in such a way that one or other must definitely be wrong. Not fifty years ago, for example, Lord Kelvin was speaking of 40 million years as the greatest possible age of the Earth, while even the geologists pressed only for a modest two or three hundred millions or thereabouts. Meanwhile H. P. B. was talking of a couple of thousand millions, a figure which is now regarded as substantially correct, mainly on the evidence of the radioactive contents of rocks. In such a case there can be no ambiguity, provided all parties are agreed as to what they mean by "age" and by "Earth"; but a simple example will serve to show that in many cases statements apparently discrepant may both be right.

The difference between the conceptions of the orthodox chemist, for example, and those developed in *Occult Chemistry* appear to be great; but it would be unwise to suggest that the occult findings are rubbish and must be scrapped. On the contrary they are likely to be most valuable when we understand them better, notably when we find out what they mean. In any event certain disparities are almost certain to appear whenever two groups of observers set out to interpret sets of data as different as those of the chemist

and occultist are bound to be. Such disparities in no way imply that one party or the other is necessarily *wrong*.

Figures 1 and 2 show two very different but equally legitimate ways of describing (*i.e.*, by drawing) a cube, but unless we knew what a cube was "really" like we should scarcely recognize them as referring to the same thing. Their verbal counterparts would be correspondingly different also, since the observer of Fig. 1 would speak of nine lines and seven points and the other of seven lines and six points.

FIG. 1

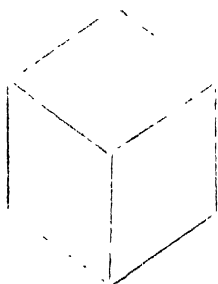
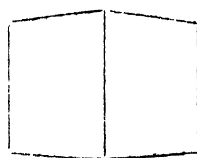


FIG. 2



Considerations of this kind make it easy to understand how it may come about that the results of scientific and occult inquiry into the same matter may yield unrecognizably different results without either of them being wrong—unless, of course, as is bound to happen occasionally, one investigator or the other happens to make a definitely faulty observation. In these cases there is no question of one result being forced out of shape to fit the other; assuming that both have been checked up beyond reasonable

doubt, they must stand side by side until they can be united by an imaginative effort of synthetic interpretation, such as might enable us to evolve the conception of a cube as we know it from a study of the figures given above.

Discrepancies of this kind, in fact, are fairly easily dealt with. As I shall show later, the serious difficulties are largely due to language.

But imagination falters at the thought of what would happen if, instead of occult chemistry, or occult physics, or occult palaeontology,

we were confronted with Occult Arithmetic and Occult Logic!

Even the most ardent revelationist would be staggered if he were told that esoterically two and two make five; or that on some plane or other there are only three quarts in a gallon, the part is greater than the whole, and things which are equal to the same thing are not equal to one another.¹

These are very simple, almost childish, examples; but I do not think I shall be misunderstood when I say that if we take the totality of all such propositions and exact applications of them, they constitute a kind of logical framework supporting all intellectual processes whatsoever, to which also all right thinking, from the highest to the lowest, must conform. This is just about what I mean when I speak of scientific thought, and I am sure that so soon as this is realized all objections to making Occultism amenable to it will vanish.

V

I believe that the foregoing, somewhat expanded but unchanged in general import, is all that any reasonable scientist has a right to demand from occultists in the way of subservience. From the other point of view I can hardly imagine enthusiasts for Occultism claiming that they are free to ride roughshod over the basic principles of logic and mathematics.

¹ Similarly, the syllogism All S is P; M is S, therefore M is P, is indefeasible at every level of thought from the sublime to the ridiculous; such logical forms can only yield the wrong results when improperly used as by saying, "All Theosophists are nice. Jones is nice: therefore Jones is a Theosophist".

There is, however, another aspect of the matter on which I have not yet touched; namely, what in language sadly suggestive of low ideals I must term the political aspect.

Today, if ever, we surely want to enlist in the service of Theosophical ideals all the energy and all the talent we can muster; and there is nothing to be gained, but much to be lost, by alienating potential enthusiasts through clinging to an unsuitable terminology or to forms of exposition as archaic and repellent as the golden Heaven and sulphurous Hell of an antiquated theology.

Now, although it might be rash to say that the best brains in the world today are scientific brains, there can be no doubt that the facts of science, if not always its principles, play a far larger part in the thought of the ordinarily intelligent person than ever before. Such persons cannot fail to be alienated—and justifiably so—by expressions which appear flagrantly at variance with established knowledge.

Theosophical truth, as I have tried to indicate, is by no means identical with occult fact, and it is nothing but unfortunate that those who might welcome the one should be repelled by an inept presentation of the other.

It would be quite unreasonable to demand that science, of which the terminology now enjoys a world-wide currency, should revise its vocabulary to avoid overlapping that of Occultism. In this matter at least Occultism must give way. After all, the terms which Occultism has, rather unfortunately, borrowed

from science were, so to say, copyrighted by the latter, which accordingly enjoys the prior claim.

VI

But this question of vocabulary, though it has a certain importance of its own, is a minor matter. The point I wish to stress is that of the enormous accession of strength which would accrue to Occultism and through it to Theosophy by the welding of it into a coherent whole with Science.

For the first time in history, there seems a reasonable chance of effecting a genuine union—as opposed to a reluctant truce—between the two great branches of human thought which may approximately be described as Scientific and Occult, Secular and Religious, or Rational and Mystical respectively.

It is as if for many centuries, two halves of a great arch had been

under construction, the builders of each following the plans given them in ignorance, or even in distrust, of the others' work. At last, as the two halves begin to curve together, we can see that they are not independent but complementary structures; and we realize that the time is not indefinitely remote when we shall be able to drop in the key-stone, pull away the scaffolding and see the work as a whole incomparably stronger, more beautiful and more stable than either portion by itself.

It will be my business to show, in the second part of this article, that the chief obstacle in the way of this unification is to be found in certain difficulties associated with language, not only as regards the unfortunate use of particular words, but with respect to more fundamental considerations involving the basic theory of communication, of meaning and of perception itself.

(To be continued)

THE CAMPAIGN PAMPHLETS

WORLD-WIDE SALES

THE Adyar Publicity Department's output of pamphlets for the Straight Theosophy Campaign in October-December has exceeded expectations. On the last day in July the Department had handled orders totalling 50,000 pamphlets. The bulk of these were mailed to overseas countries, Scotland taking 14,000, India 12,000, England 7,500, Australia 2,200, South Africa 1,500, Yugoslavia, Panama and Wales each 1,200, and other parcels to U. S. A., Java and Holland.

PRaise FROM U. S. A.

Mr. Fritz Kunz writes from New York: "May I say, through the pages of THE THEOSOPHIST, how admirable is the series of twelve pamphlets the Publicity Office has issued from Adyar? If one may single out the best of what is all so good, I would say that in many years I have not read anything as wholly delightful as *Sixty Years of Theosophy*.

All this embodies for us the delight we all feel in the strong tide which has, once more, surged in upon us from Adyar."

THE RING OF THE NIBELUNGS

II. THE VALKYRIES

We are in a position to continue publication of Mr. Norman Ingamells's commentaries on "The Ring of the Nibelungs," which commenced in THE THEOSOPHIST, October, 1929, with his interpretation of "The Rheingold." Below we reproduce, from World Theosophy, May, 1931, "The Valkyries", the second of the series. His articles on "Siegfried" and "The Dusk of the Gods" will follow.

BY NORMAN INGAMELLS

REGARDING such stories and myths as Wagner chose for his music-dramas, Novalis writes illuminatingly: "It depends only on the weakness of our organs and of our self-excitement, that we do not see ourselves in a fairy world. All fabulous tales are merely dreams of that home world which is everywhere and nowhere.* The higher powers in us, which one day, as Genies, shall fulfil our will, are, for the present, Muses which refresh us on our toilsome course with sweet remembrances."

Such a dream is Wagner's *Ring of the Nibelungs*. But these powerful music-dramas are more than dream. The fundamental idea of the series appears to be to present the story of the evolution of the soul from its source to its goal. In its age-long journey from spiritual babyhood to spiritual manhood, the soul is in a continual state of change: now joy, now sorrow; now success, now failure; and all this because it is born in ignorance

* The eternal state of consciousness beyond time and space.

of its surroundings in these lower worlds, and also because the souls of men begin their evolution at different periods and make different rates of progress.

"The Valkyries" should be considered the first drama in the *Ring*, and "The Rheingold" in the nature of an introduction. The characters in the "Valkyrie" drama are: WOTAN, the evolving God—In Wagner's drama we have a very much humanized god. In the original and pure myth, Wotan is the personification of the first aspect of the Norse Trinity, corresponding to the Father aspect of the Christian Trinity. BRUNNHILDE, his Valkyrie daughter, and her eight sisters; FRICKA, Wotan's wife; LOGE, god of fire; SIEGMUND and SIEGLINDE, brother and sister Walsungs—the Walsungs are not the same as the Valkyries, but they are fine heroic types; and HUNDING, Sieglinde's husband.

A few symbols and types in "The Valkyries" call for explanation. The Ash Tree (Yggdrasil), around which the hut of Hunding

is built, was, with the old Norsemen, the symbol "of the Universe, and of time and life." Its roots lie hidden in the deeps and darkness of primal matter, and its branches flourish in the high upper air of the vast heavens. It symbolizes the unity of all life and the perennial growth and renovation of all things. It is evergreen, being daily sprinkled with the water of life from the eternal fountains. Evil and sin gnaw its roots incessantly, but the Ash Tree cannot wither until all evolution ends and life, as we know it, and time and the world disappear. In reality the Ash Tree is a symbol of the planes of the Solar System, pictured as a living Tree.

The Sword, called "Nothung," left in the Ash Tree by Wotan for his child Siegmund, represents the spirit of Heroism or the Spiritual Will. "Nothung" means "needful", or "necessity", and is the offspring of distress; this sword, or spiritual will is evoked by the *need* or distress and struggle of the soul; hence the power developed by effort.

The Walsungs are the result of the union of a God with a mortal. Seemingly, mankind is referred to, for man, according to occultism, is a fragment of the Supreme Spirit descended into the human form prepared for its reception—the offspring of the marriage or union of God (Spirit) with form or body (matter)—the Immortal uniting with the mortal.

The horses ridden by the Valkyries are symbols of rapid movement, though many mystics have seen, in the inner worlds, the fairy folk of song and story riding their

beautiful white steeds. On the inner planes there may be, therefore, forms similar to the horses ridden by the Valkyries. The Valkyries may be regarded as superphysical beings, and the embodiment of all the noble, inspiring emotions that urge us in the pursuit of the ideal. With the old Norsemen the quality most to be desired was valour, so the Valkyries embody the spirit of the storm and waken the fire of heroism in the breasts of all warriors.

Brunnhilde is the most noble of nine Valkyries who appear in the drama. She personifies the perfect woman, and is the very essence of the power of love. Literally, the word Valkyries means the "choosers of the slain," and according to the old legend they bring the souls of heroes to Valhalla, the Norse Heaven, where they form a body-guard for Wotan, the God.

THE DRAMA

The drama opens with a brief orchestral Prelude, depicting a violent storm through which Siegmund, a child of Wotan, wearied after many fights with enemies, seeks shelter in the hut of the brutal Hunding. This prelude, which precedes the rising of the curtain, is one of Wagner's most remarkable descriptive passages. "By simple means he conveys a vivid impression of the dark and gloomy forest, the trees which bend rain-swept before the onslaughts of the roaring gale; the crash of thunder and the ghostly flicker of lightning. Through the storm flies Siegmund, weary and exhausted, from the, cruel and relentless,

foemen. The persistent musical motive in the bass instruments, forging on and on changelessly, tells us more of the pursuit than any words could do."

While Siegmund is away with his father, Sieglinde is carried away by force and married to the rough Hunding, who personifies the dark and brutal aspect of consciousness. The twins, Siegmund and Sieglinde, are soul-aspiring types; they might be regarded as two aspects of one being, the positive and negative, or male and female aspects of matter. Heavy are their trials, for they bear within themselves the seeds that must develop to maturity only by slow growth, which is often difficult because of the many obstacles by which the progressing spirit is beset.

The curtain rises showing the interior of Hunding's hut, illuminated by the fire on the hearth. In the centre of the room is the huge Ash Tree in whose trunk a sword is embedded, placed there by Wotan. The door opens, and Siegmund staggeringly enters and falls exhausted to the floor by the hearth. Sieglinde appears, attracted by his entrance, and a flood of compassion flows from her and envelops the exhausted wanderer. They gaze spellbound into each other's eyes, both unconscious of their relationship to each other, for each thinks the other dead in childhood.

Discordant and menacing emotions assert themselves in the music as Hunding now stridently enters his hut, as though he jealously resented the presence of Siegmund. However, he offers

hospitality to the stranger whom as yet he does not know, but he is puzzled by a resemblance to his wife. Hunding suspects that Siegmund is his enemy, and during the evening meal Siegmund tells his history.

Wm. C. Ward, in his brochure on these "operas, writes of Siegmund's condition here: "The incessant toils and rebuffs of the aspiring soul in its long contest with the powers of evil, its passionate yearnings, its flashes of joy ever again overclouded by the darkness of despair, are depicted in the words and music of this and the following scenes. Siegmund relates the sad story of his troubles and misadventures. Misfortune lies upon him; whithersoever he turns he is fated to encounter but enmity and strife. Finally he narrates how, being called on for aid by a maiden whose kinsfolk were forcing her to a loveless match, he slew many of the foe, yet at the last, overpowered by numbers, wounded and weaponless, he saw the maiden slain, and took refuge in flight."

Hunding discovers that Siegmund is his wife's brother and his enemy. Although he offers Siegmund shelter for the night, he warns him that on the morrow he must fight for his life. Hunding and Sieglinde now retire, leaving Siegmund alone by the dwindling fire, but before Sieglinde leaves she vainly endeavors to draw her brother Walsung's attention to the sword buried in the tree.

Left alone, Siegmund broods upon a prophecy by his father that one day a sword will help him in his dire need. Suddenly the fire

falls and momentarily flares up, revealing the tree on which the sword's hilt is seen. At this point Sieglinde re-enters, telling Siegmund that she has given her husband a sleeping draught. She relates how a stranger had thrust the sword into the tree on the day of her unhappy marriage with Hunding; and the stranger's story that the sword should belong to whosoever could withdraw it from

the tree trunk, and that the stranger had *whispered* to her that only Siegmund should ever succeed in withdrawing it. The two embrace, and in the ecstatic duet that follows, brother and sister recognize each other and their souls link in wondrous communing.

Siegmund in his joy wrenches the sword from the tree; the lovers pass out into the lovely moonlit night, and the first Act closes.

(To be continued)

THE THEOSOPHIST

DESIRING to conduct THE THEOSOPHIST in all courtesy, the Editor will be very much obliged if friends who discover any lack of it, as for example in omission to acknowledge sources from which material may have been derived, or in inaccurate statements as regards persons or their views, will be so good as to let him know without delay, so that he may make as soon as possible a suitable *amende honorable*. In the rush of very heavy work mistakes of this kind may arise, but they are entirely unintentional and will gladly be acknowledged.

Desiring also to conduct THE THEOSOPHIST in all accuracy and dignity, the Editor will similarly be obliged if friends who discover inaccuracies or lack of suitable

arrangement, etc., will also kindly send him a note embodying the nature of the errors and any lack of dignity.

Furthermore, desiring to improve THE THEOSOPHIST as a journal primarily for the members of The Theosophical Society, secondarily as the Presidential organ, and thirdly as a means of spreading Theosophy among non-members, the Editor will be grateful for practical suggestions as to ways and means of more successfully fulfilling this objective, it being borne in mind that since it is impossible to pay for articles the Editor is compelled to depend upon the goodwill and leisure of his readers for contributions.

George S. Lundale

CAMILLE FLAMMARION

Fifty years ago Camille Flammarion expounded a view of the universe which astronomers are inheriting to-day. From his observatory at Juvisy he interpreted the living universe in terms of spiritual evolution, giving the same philosophic depth and meaning to astronomy as Wagner gave to music, Browning to poetry, and H. P. Blavatsky to human knowledge. Flammarion joined The Theosophical Society in 1880, one of a galaxy of brilliant scientists who came in about this time, including Edison, Crookes and Wallace. Flammarion died ten years ago, and the following memento is written to commemorate him, as a disciple reveres a master, by Mr. Nieuwenhuis, who appends an article, which he has translated from the French of M. Quenisset, Flammarion's successor at Juvisy. "For me personally," Mr. Nieuwenhuis says of Flammarion, "he cleared the way to Theosophy."

By J. B. NIEUWENHUIS JUNIOR

CAMILLE FLAMMARION as a philosopher is little known among Theosophists. Yet in *The Secret Doctrine* his name is frequently mentioned, especially concerning the habitable conditions of the other planets of our Solar System. The opinions of H. P. B. and Flammarion meet here in many respects, though not in all. Astronomy is perhaps next to Chemistry "the path which will lead to the discovery of the whole hitherto occult truth".¹

H. P. B. was induced to add to her statement about Chemistry as a science the phrase: "not excluding Astronomy"! The whole statement reads as follows:

"There is but one science that can henceforth direct modern research into the one path which will

lead to the discovery of the whole, hitherto Occult, truth, and it is the youngest of all—Chemistry, as it now stands reformed. There is no other, not excluding Astronomy, that can so unerringly guide scientific intuition, as can Chemistry."²

In modern science Chemistry and Physics have become already closely allied. The same holds good for Chemistry and Astronomy, giving birth to Astrophysics, so well foreseen by Camille Flammarion.

The inner structure of an atom is frequently compared with a Solar System nowadays, but some fifty years ago Flammarion was almost alone in that assertion.

The ideas of Flammarion are so closely akin to Theosophy, as the article below indicates, that we are

¹ *The Secret Doctrine*, Vol. I, p. 635 (3rd. Edn.)

² Loc. cit.

justified in saying that Flammarion was the "trait-d'union" between the so-called "Exact Sciences" and Theosophy. Considered under this light, the importance of Flammarion still grows.

FLAMMARION THE FORERUNNER

By F. QUENISSET

Camille Flammarion was a marvellous precursor, endowed with a really wondrous intuition. This faculty of his will rouse the admiration of future generations which will see the realization of his most cherished theories. His enthusiasm for the sublime realities of the Universe was ardent. Moreover, his name—was it not predestinated? The etymology of Flammarion is said to be *Flamma-Orionis*, "Flame of Orion," and a learned etymologist asserts that the name is derived from the old word "Flameron"—"He who brings Light!" Both origins of his celebrated name are associated with the work of this savant.

His communicative enthusiasm is the characteristic of great souls who behold the divine illumination, for the word "enthusiasm" itself means "in God," that is to say, in the presence of the absolute Truth. How many times did we admire the splendid beauty of the lion's head of Camille Flammarion, as he contemplated the wonders of the Universe at his equatorial at Juvisy, or described to us the phenomena of Nature, of Nature which he was ever studying, ever pondering on its most varying and astonishing manifestations, from the slightest diatom up to the majestic *Nebulae* and *Spirals*, "Milky

Ways" placed at the boundaries of the visible Universe!

Flammarion was every inch a genius. His head was slightly drawn back, and his eyes, of an extraordinary vivacity, were illuminated by an interior lucidity.

The astronomy of Flammarion is not the cold and rigid astronomy of ciphers only, treating of a Universe of brilliant points of light or moving orbs alone. No, the astronomy which he studied and described so well is the true astronomy—the astronomy of the future, which is already announcing itself in magnificent ways in important work undertaken in America, England, Italy, Germany, and France—in Astrophysics, the real study of Nature Universal. Mathematical astronomy had nearly reached the boundary of all possible progress. It was necessary to provide a firm base for our knowledge of the Universe. Now our eyes want to seek the life on the worlds in space, to study the physical and chemical constitution of the stars, their evolution in time and space and habitable conditions.

It was Flammarion's wish that everyone should take part in the study and contemplation of this living Universe, and this was his object when he wrote, in a language at once clear, exact and accessible

to all, so many popular works, and founded the French Astronomical Society. As he put it several times: "The renovation of a science dating from antiquity would serve but little the general progress of mankind, if this sublime knowledge, which develops the spirit, enlightens the soul, and liberates it from social mediocrities, was doomed to remain within the limited circle of 'professional-astronomers'."

The Torch of Truth should be taken in hand and while it glows, brought into public places, into populated streets, even into the squares. Everyone needs the light, especially the humble and the poor, for these are thinking people and are eager for science, whilst the self-sufficient of this century lack even the consciousness of their ignorance and are almost proud of remaining ignorant. The light of astronomy should be dispersed all over the world; it should penetrate the crowd, illumine the conscience, raise the heart. This will be its most splendid mission and benefit. The life and work of Flammarion are embodied in these phrases, and hundreds of thousands of readers or hearers who have had their souls illumined by his teachings will be grateful to him for having accelerated their spiritual evolution. He created also real scientific and astronomical careers, and we could mention the names of eminent scientists whose vocation was determined by his lectures.

We wrote that Flammarion was a remarkable precursor, and that he foresaw scientific realities long before their actual experimental demonstration. Here follow some:

First of all, his beloved planet Mars. He considered it a living world, not at all glaciated, as certain physicists would have us believe—physicists, however, who never observed or studied the planet by means of a telescope! The scrupulous and painstaking comparison of all observations executed by astronomers who dedicated their life to the study of Mars by telescope, from the first representation made in Naples by Fontana in 1636, up to the most recent, convinced Flammarion that variations and transformations take place on that planet, proving that it is not a little dead globe as is our Moon. The succession of seasons there produces downfall of snow, formations of fog and clouds, and change of coloration affecting large zones of vegetation.

Mars, asserted Flammarion for more than fifty years, is a planet whereupon vegetal and even animal life could very well exist. The most recent observations executed with the aid of large telescopes have revealed on our neighbour planet the quasi-certain presence of vegetal life, transforming itself in course of the seasons. Furthermore, the measurements taken with the aid of very sensitive thermo-electric couples at the Lowell Observatory, Flagstaff, Arizona, seem to indicate that the temperature at the Martian surface is not so much different from that prevailing on the surface of the Earth.

Flammarion foresaw also the prodigious development of Astrophysics, and his publications and labour have induced living astronomers to dedicate themselves to its

study. The readers of his book *The End of the World* know, moreover, that he foresaw and described in anticipation the scientific discoveries which most astonish us nowadays. Flammarion saw in Astronomy the science-subservient to show the human soul the eternal and fertile perspectives of Infinity and Universal Life. At the age of 22 he wrote in his admirable *Discourse on the Destiny of Astronomy*: "The mission of Astronomy should first of all be scientific, secondly philosophic. Its first object should be the instruction of mankind in knowledge of Nature. Secondly, it should be exercised for the benefit of philosophy, to show man's real grandeur and tell him what rank he occupies in the amphitheatre of living Creation, giving in that way a firm base to psychology."

And further on: "Looked upon from a real philosophic standpoint, which finds its realization in the famous *Nosce te ipsum*, (Man, know thyself) of antiquity, Astronomy enters a new era, it accepts the name of 'Comparative Astronomy', it leaves the sterile regions and enters Life, it generously lends its useful assistance to the 'Science of the Soul', and thus human intelligence more enlightened ceases at last to wander in the shadows, and may contemplate itself in full light."

Flammarion guessed long ago, at the beginning of his scientific and philosophic researches, the real constitution of matter. The following phrases taken from his first works, might have been written by one of our best known present-day physicists:

"The Universe, all things and beings, are composed of invisible and imponderable atoms. The Universe is a Dynamism.

"If I dissect matter I find within it the invisible atom, matter disappears, melts into thin air. If my eyes were so powerful that they could see the reality, they could penetrate the walls, composed of separate molecules, through bodies which are atomic whirlpools. Our physical eyes do not see what really is. We should see with the 'spiritual eye'. There exists only one all-embracing Unity. The infinite Great is identical with the infinite Small. Space is infinite without being great. Time is eternal without being long.

"Stars and atoms are one. The atoms constituting the bodies move relatively as fast as the stars in the Universe. Movement rules all and makes all. Matter and energy were never seen separated from each other; the existence of the one implies the existence of the other; in all probability they are identical.

"The constitution of the sidereal Universe is the image of the bodies we call material. All bodies, organic or inorganic, man, animal, plant, stone, iron, bronze are composed of molecules in perpetual movement which do not touch each other. These molecules are also composed of atoms which do not touch one another. All these atoms, all these molecules are moving under the influence of forces ruling them, and relative to their dimensions large distances separate them.

"One could even think that there exists only one 'species' of atoms, bearing a characteristic

simplicity as well as homogeneity, the mode of arrangement and movement constituting the diversity of molecules. Each molecule is a system, a *MICROCOSM*."

Flammarion meets here the greatest thinkers of all times, the immortal genius having discovered intuitively those fragments of Truth accessible to mundane intelligence. He shows us the way which we

should go in order to 'reap the rich harvest which should warm the heart and enlighten the soul, It is a sacred duty for his numerous "disciples" to continue his work of truth and goodness, and to work as he always did, with an enthusiasm supported by a real disinterestedness, for the spiritual evolution of the human race and of our wonderful little planet.

LINES FROM "SAUL"

I REPORT, as a man may of God's work—all's
love, yet all's law.
Now I lay down the judgeship he lent me.
Each faculty tasked
To perceive him, has gained an abyss, where a
dewdrop was asked.
Have I knowledge? confounded it shrivels at
Wisdom laid bare.
Have I forethought? how purblind, how blank,
to the Infinite Care!
Do I task any faculty highest, to image suc-
cess?
I but open my eyes—and perfection, no more
and no less,
In the kind I imagined, full-fronts me, and
God is seen God
In the star, in the stone, in the flesh, in the
soul and the clod.
And thus looking within and around me, I ever
renew
(With that stoop of the soul which in bending
upraises it too)
The submission of man's nothing-perfect to
God's all-complete,
As by each new obeisance in spirit, I climb to
his feet,

ROBERT BROWNING.

POLITICS AND THEOSOPHY

I reproduce a statement made by the President-Founder in 1883 and published under the above heading in THE THEOSOPHIST (July supplement) of that year. It is particularly interesting as showing the varying duties which seem to fall to the lot of different Presidents. Our late President, Dr. Besant, had very much to do with political activity, especially in India.

G. S. A.

By H. S. OLCOTT

(President-Founder of The Theosophical Society)

THE tenacious observance by the Founders of our Society of the principle of absolute neutrality, on its behalf, in all questions which lie outside the limits of its declared "objects," ought to have obviated the necessity to say that there is a natural and perpetual divorce between Theosophy and Politics. Upon an hundred platforms I have announced this fact, and in every other practicable way, public and private, it has been affirmed and reiterated.

Before we came to India, the word Politics had never been pronounced in connection with our names; for the idea was too absurd to be even entertained, much less expressed. But in this country, affairs are in such an exceptional state, that every foreigner, of whatsoever nationality, comes under Police surveillance, more or less; and it was natural that we should be looked after until the real purpose of our Society's movements had been thoroughly well shown by the developments of time.

That end was reached in due course; and in the year 1880, the

Government of India, after an examination of our papers and other evidence,* became convinced of our political neutrality, and issued all the necessary orders to relieve us from further annoying surveillance.

Since then, we have gone our ways without troubling ourselves more than any other law-abiding persons, about the existence of policemen or detective bureaus.

I would not have reverted to so stale a topic if I had not been forced to do so by recent events.

I am informed that in Upper India, some unwise members of the Society have been talking about the political questions of the hour, as though authorized to speak for our organisation itself, or at least to give to this or that view of current agitations the imprimatur of its approval or disapproval.

At a European capital, the other day, an Asiatic, whom I suspect to be a political agent, was invited to a social gathering of local Theosophists, where, certainly, philosophy and not politics, was the theme of discussion, but where this

mysterious unknown's presence was calculated to throw suspicion over the meeting.

Again, it was but a fortnight or so ago that one of the most respectable and able of our Hindu fellows strongly importuned me to allow The Theosophical Society's influence—such as it may be—to be thrown in favour of Bills to promote religious instruction for Hindu children, and other “non-political” measures.

That our members, and others whom it interests, may make no mistake as to the Society's attitude as regards Politics, I take this occasion to say that our Rules, and traditional policy alike, prohibit every officer and fellow of the Society, AS SUCH, to meddle with political questions in the slightest degree, and to compromise the Society by saying that it has, AS SUCH, any opinion upon those or any other questions.

The Presidents of Branches, in all countries, will be good enough

to read this protest to their members, and in every instance when initiating a candidate to give him to understand—as I invariably do—the fact of our corporate neutrality.

So convinced am I that the perpetuity of our Society—at least in countries under despotic or to any degree arbitrary Governments—depends upon our keeping closely to our legitimate province, and leaving Politics “severely alone,” I shall use the full power permitted me as President-Founder to suspend or expel every member, or even discipline or discharter any Branch which shall, by offending in this respect, imperil the work now so prosperously going on in various parts of the world.

Official: { H. S. OLCOTT, P.T.S.
 { H. P. BLAVATSKY,
 Corr. Secy., Theos. Socy.

Head Quarters,
Adyar, 27-6-1883.

THE MAHATMAS AND POLITICS

NEITHER the Tibetan nor the modern Hindu Mahatmas, for the matter of that, ever meddle with politics, though they may bring their influence to bear upon more than one momentous question in the history of a nation—their mother country especially.

H. P. B. in *The Theosophist*,
December, 1883, p. 80.

DIAMOND JUBILEE NEWS

WALES'S HEARTENING GREETING AND FINE SUGGESTION

[I HEARTILY ENDORSE THIS PROPOSAL OF OUR ENERGETIC GENERAL SECRETARY FOR WALES. I hope that there will be large numbers of members to carry out Mr. Freeman's splendid idea. I shall be very happy to publish in THE THEOSOPHIST similar greetings from other Sections. The fulfilment of Mr. Freeman's idea would make Nov. 17th a day of inspiring rejoicing.—ED.]

EXCHANGE OF INTERNATIONAL MESSAGES

Jubilee Day—Sunday, Nov. 17th, 1935

Our Diamond Jubilee and our 30,000 Members, 1,200 Lodges and 50 National Societies. This occasion might be used to cement the fact that we *have* formed a nucleus of Universal Brotherhood, and that it would be a good idea to let all our members know about it.

To that end, could one form of our celebrations be that of inviting every Fellow to send a Message of Greeting (such as is done at Christmas-time) to every other Fellow that he or she may know, particularly, of course, in other countries, to arrive on or before November 17th (as this day falls on a Sunday)? Every Lodge could send a Message to every other Lodge in their own National Society, and to any other

Lodge with whom they may have some special link. Every National Society could send a greeting to each other National Society to arrive in good time *before* this day so that it may be circulated. Most Lodges will be meeting to celebrate the occasion and these Messages could be read and they would convey a realization of the International Brotherhood which now exists, on however small and humble a scale!

The Messages could take the form most suitable, as cards, letters, cables, pictures or any other form, but all should arrive *on or before the day* in time for them to be conveyed to the many members who will be meeting in each Lodge.

Each National Society could inform its own members of the proposal, and arrange necessary details.

The Theosophical Society in Wales,
Headquarters, 10 Park Place,
Cardiff,
July 3, 1935.

Cordially and fraternally yours,
PETER FREEMAN,
General Secretary.

WALES'S DIAMOND JUBILEE MESSAGE

THE THEOSOPHICAL SOCIETY IN WALES

Headquarters: 10, Park Place, Cardiff

TO ALL FELLOWS OF THE THEOSOPHICAL SOCIETY
THROUGHOUT THE WORLD

Nov. 17, 1875—Nov. 17, 1935

Most cordial Jubilee Greetings and the happiest of good wishes to every Fellow of The Society.

Wales is but a small country, only two million inhabitants out of the population of the world of nearly two thousand million people. Nevertheless, Wales has its own great traditions, its culture and ideals, which it is steadily cultivating and offering in service to the world. While without its own National Government at present, it enjoys the advantage of membership in the British Commonwealth of Nations, and retains extensive powers in all local affairs and social services.

Wales has always stood for Peace and still uses its influence in this direction through the establishment of a Chair at its University for the study of International Relationships (founded many years ago), the annual broadcast Message of Goodwill to all Children throughout the World, an active support of the League of Nations, and more recently the

proposal of an International Police Force and Tribunal of Equity, so ably championed by Lord Davies, has been receiving wide and popular support.

The ancient teaching and religion of Druidism (perhaps a previous incarnation of Theosophy) enables the Ancient Wisdom to be easily understood and appreciated in Wales, where we have a small but splendid band of workers devoted to the cause of Theosophy.

Wales therefore joins wholeheartedly in every effort towards the realization of the Brotherhood of Man, of which The Society has already formed a nucleus, and the establishment of which it is its high purpose to bring about.

With renewed greetings to all our Fellow Members throughout the World in celebration of this, our great Diamond Jubilee Day.

PETER FREEMAN,
General Secretary.

28th June, 1935,
(Foundation Day in Wales).

A THEOSOPHICAL FORUM

DEATH AND KARMA

21. *What are the causes of the death of children before they reach maturity? Are these to be ascribed to some neglect in a former life? Or to the parents' karma for maltreating their children in a previous life? Or to a sudden and premature death in an accident or on the battlefield, in the last life?*

I have nothing to add to the examples of the detailed workings of Karma already published in our Theosophical literature. See especially *The Lives of Alcyone*, the best book I know, next to *The Other Side of Death*, for the study and understanding of the karmic consequences of previous actions. But I should like to advise the student rather to try to grasp the broad general principles of the Law of Karma, than to try to define its workings along too narrow tracks. For example, to say that the Karma of parents having maltreated their children in a former life, will be to see their children die away in their hands young in a later life, savours too much of the Mosaic law of an eye for an eye, and a tooth for a tooth. The Law of Karma, which is really a law of adjustment, rather than a law of revenge or even of punishment, is of such an infinite wisdom and potency, as well as of an equally infinite finesse and adaptability, that the parents' maltreatment of their children, which in itself

may be of an infinite variety of means and intentions, cannot but be adjusted in a next life in an infinite diversity of ways. And in my opinion the majority of cases will rather show the growing up of the children under their parents' hands into wayward, ungovernable and disappointing members of their household, than by their simply dying away young.

A. J. H.

A PROVOCATIVE QUESTION

22. *Supposing we all turned Esoteric Theosophists, how would we continue our species? For what purpose were various organs given to us by Nature, if they were not intended to be used?*

Our correspondent need not trouble himself as to what *might* be the consequences, if all the world should turn ascetics and *chelas* and train for adeptship. There are enough realities in this life for us to look into, without concocting such wild contingencies to vex ourselves withal. There was never a time yet, nor ever will be, while this human race lasts, when anything more than a small minority would devote themselves to the mighty task of self-conquest and spiritual evolution. The adept is as rare as the flower of the Vagay tree, which, the Tamil proverb says, is most difficult to see. So what our friend read in *Esoteric Theosophy* referred to the ideal man, living—and most

necessary—type of human perfectibility. The mere certainty that such rare powers—psychical and intellectual—and such moral grandeur as he exemplifies, are within human reach, gives dignity to our common nature and a worthy model to look up to, and, in some degree, pattern after. The organs of our body were not “given” to us at all—if we may credit modern science; they developed themselves as occasion required; and, when disused, they gradually diminish and disappear: which they would not if “given”.—H. P. B., THE THEOSOPHIST, August, 1882.

ATOMS AND MONADS

23. In a course of philosophy it is said, “Each time when we breathe, the inhaled air transmits into our lungs a very detailed image of all that surrounds us. The smallest thought, sensation or emotion is transmitted into the lungs, which pass them on into the blood. The blood is the superior product of the vital body, the images it contains are impressed on the negative atoms of the vital body. They serve as arbiters of man's destiny in the state which immediately follows death.” Is it thus that our life is photographed on to the permanent atom? Is it possible to give some more details on the same subject?

Let me confess that the peculiar language and imagery of the above quotation are strange to me, and in my ears sound very much like pseudo-occultism. Transformed into “Straight Theosophy”, I would express the realities lying behind them, as follows :

Every atom or monad is a living individual. Call it “atom” when you want to lay stress on its form-side, but say “monad” when having pre-eminently its life-side in view. Being living entities, not dead things, they are receptive as well as active, receiving impressions from others and making impressions on others. Therefore each bears the impression on it made by the surrounding universe, or in more figurative language, carries the image or photograph of that universe with it. Leibniz expressed the same fact by saying that “each monad represents the whole Universe.” (*Monadology*, par. 62.) And because each is for itself the centre of the universe, for it cannot view that universe but from its own centre, therefore each atom or monad is different from every other (*Monadology*, par. 9), for each has its own time, place (in space) and motion (rate or quality of vibration) from which it influences that universe and receives an impression of it. These—its own time, place and motion—constitute its “unique individuality” which it does not share with any other.

If we breathe, or take food and drink, or in any other way absorb atoms from outside, we thereby bring into our physical bodies, together with those atoms, the impressions or images they bear of the surrounding universe. And being active as well as receptive, they will, when spread throughout our body by the arteries (physical blood-vessels and etheric nadis), act on the atoms or monads of which our body is composed, and in this way also on what is called our physical permanent atom.

This permanent atom is the special centre-point of contact with our physical body, of another sort of monad or living entity, namely the human individuality, that uses the whole physical body, with its countless physical atoms as if it were one huge atom, or vehicle or "form" for the expression of its "life". (Compare Leibniz's dominating monad, *Monadology*, par. 70.) This human monad, then, is certainly influenced, through the intermediary of the permanent atom, by all the atoms or "images of the universe", which are absorbed into the body by breathing, eating and drinking, etc. As such they of course contribute also to the making of man's Karma, and might therefore with some courtesy be called "arbiters of man's destiny", though personally I find the title of "arbiters" much too grand for them. I would rather designate them infinitesimal bearers of infinitesimal seeds of karma.

The only real arbiter is the human monad himself, from whose own will it depends in a great measure what atoms, pure or impure, he allows to be absorbed into his body by his breathing (think of smoking), his drinking (think of alcohol), and his eating (think of meat). But more important still than all this is what the man allows to enter into his subtle bodies, from the subtle atoms that surround these too, by his feelings, his emotions, his thoughts and his ideas, etc. The same principles that govern the physical plane existence are valid for the subtler worlds.

For more details concerning the role of the permanent atoms,

the nadis, etc., the questioner is especially referred to Annie Besant's *A Study in Consciousness* and C. W. Leadbeater's *The Chakras*.

A. J. H.

SLAYING THE SLAYER

17a. What did Madame Blavatsky mean when she said: "The mind is the great slayer of the real. Let the disciple slay the slayer?" (See August issue.)

The term "mind" is used for "lower manas", which is attached to the physical body and life through kama-rupa, and is a member of the human quaternary. The term "real" is used for "higher manas", which is attached to Atma through Buddhi and is a member of the human trinity. The lower manas is the slayer of the higher manas in the sense of covering and clouding it, and thereby preventing or precluding its emergence and awakening. In other words the soul sleeps and forgets itself, and dreams that it is manas:

"The soul is dead that slumbers,
And things are not what they
seem."

To "slay the slayer" is to kill out the lower manas, *i.e.*, to dissipate the egotism, the "great illusion" or the sense of separateness; to make the mind free or unfettered, and thereby transmute or transform it to higher manas, or rather, to make room for it to emerge. Strictly speaking, there is no killing or slaying, no one slays and no one is killed; we are using pictures or the language of imagery. What happens is the

unfettering of the mind. 'That task is done by Love—

"Sole power that lifts the heart
that bleeds,

'And frees the fettered mind of
man"!'

When the disciple becomes free or emancipated by slaying the slayer, he says to himself: "I and my Father are One", meaning thereby that the soul, or Higher Manas, has transcended the quaternary, and entered the Trinity, and through the Buddhic become one with the Atma.—J. K. D.

HAVE YOU FOUND YOUR TEACHER?

24. There seems a kind of no-man's-land between the stages of old personal desire and of final purification of the aspiration, which wants the highest, nothing else sufficing, yet is still fumbling toward its true realm of service. How can one best integrate the life at this stage?

Yes, there is this no-man's-land, and that is where most of the occult dead are to be found. There are those unwilling to take steps or to let go. Some love what they fancy is their independence, and will not join anything or anybody. Then there is another person who says: "I have taken the best from every teacher!" That person has

not yet found a teacher.' He has gone from one department store to another, seeking bargains, and, believe me, that is what he has got! The truth is in 'a form of life, and not in facts, and in the end one must submit to inspiration. When you must give yourself fully to someone, some cause, then you are whole-hearted. It may not be to a person whom you know in the flesh. I know people who loved C. W. Leadbeater as their Master, and yet they had never seen him. Such a resolute gift means you have found your job. When one finds his work, then he gets somewhere. We are always expecting to find clay feet, but what does it matter, so long as you do not serve on clay feet? Perhaps you could figure in a Pygmalion and Galatea episode! So is the Master made, by the devotion of the pupil.—F. K.

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QUESTIONS FOR OCTOBER

When a Law of Nature is rendered inoperative by another Law, what effect does this have on the totality of Law in the Universe?

How can I best teach Theosophy to my children?

What Theosophical teaching is most useful to prisoners?

Can Science prove God?

Does Theosophy replace religion?

From the President's Office:

*N.B. Please note that in the case of cables
BENTLEY'S SECOND Code may be used if convenient.*

SCIENCE NOTES

BY W. WHATELY CARINGTON

VII—THE DEATH OF THE UNIVERSE

Discussing alternative theories of the ultimate destiny of the universe, Mr. Carington favours that of a pulsating universe, which brings scientific theory into line with the Theosophical conception of alternating periods of Pralaya and Manvantara.

FOR the last fifty years or so, the astronomers and physicists have been making our flesh creep with stories of the chilly fate that awaits the Universe.

Here, for example is Sir James Jeans: "The general physical principle known as the second law of thermodynamics predicts that there can be but one end to the universe—a 'heat-death' in which the total energy of the universe is uniformly distributed, and all the substance of the universe is at the same temperature. This temperature will be so low as to make life impossible. It matters little by what particular road this final state is reached; all roads lead to Rome, and the end of the journey cannot be other than universal death."¹

Sir Arthur Eddington has a number of passages to the same effect, though he seems rather to approve of the prospect than otherwise—at least as an alternative to the conception of a cyclically rejuvenating system advocated by some authorities. For example: "I would feel more content that

the universe should accomplish some great scheme of evolution and, having achieved whatever may be achieved, lapse back into chaotic changelessness, than that its purpose should be banalised by continual repetition . . . It seems rather stupid to keep doing the same thing over and over again."²

As for the process involved, I venture to quote a colloquial description of my own: "There is a tendency for energy to pass from regions where it is highly concentrated, *e.g.*, hot objects, and to become more uniformly distributed. This process may be taken as irreversible. Hot bottles warm chilly feet, but we can hardly imagine, nor do we observe, heat flowing in the reverse direction, so that the bottles grow hotter and the feet chillier. On the grand scale the same applies to the universe, so that the total available energy is constantly becoming distributed in a less specialized and more random fashion. To this process there would appear to be a limit, and when that limit

¹ *The Mysterious Universe*, p. 13.

² *The Nature of the Physical World*, p. 86.

is reached the universe will be 'run down'."¹

This is the official doctrine, and has remained substantially unchallenged for decades, though Sir Oliver Lodge has said: "I claim as a physicist that too much attention has been paid to the second law of thermodynamics, and that the final and inevitable increase of entropy" (broadly speaking the uniform distribution of energy just mentioned) "to a maximum is a bugbear, an idol, to which philosophers need not bow the knee".²

It now appears that this story of the inevitable "heat-death" is by no means so well founded as we have been led to suppose.

I quote from Professor Dingle's review of Professor Tolman's *Relativity, Thermodynamics and Cosmology*.³

"From one point of view, the most important section is that dealing with thermodynamics. This . . . is Tolman's own peculiar field, and although the re-expression of thermodynamics in relativistic terms has at present no practical application outside cosmology, its effect there is sufficiently revolutionary to claim for it much greater attention than it has yet received. For some reason a physical system gains enormously in popular prestige if it is called 'the universe', and the prospect of the final running-down of the universe has caused sufficient heart-burning to make a statement of the actual probabilities very desirable. According to relativistic thermodynamics, equilibrium in a

gravitational field requires not a uniform temperature but a temperature gradient to prevent the flow of heat from regions of higher to those of lower gravitational potential. Reversible processes can take place at a finite rate, and irreversible processes are possible without the attainment of a maximum entropy. Consequently, to use Tolman's very cautious words, 'at the very least, it would seem wisest if we no longer dogmatically assert that the principles of thermodynamics necessarily require a universe which was created at a finite time in the past and which is fated for stagnation and death in the future'. Disagreement with these results would be intelligible . . . (but) . . . what is incomprehensible is the neglect, excusably mistakable for a conspiracy of silence, which has been their lot while the doctrine of the inevitable heat-death of the universe" (and the necessity of its "creation" at a finitely distant moment in the past, as a corollary of this. W. W. C.) "has been preached as an inevitable requirement of modern science."

It is evidently too early to speculate with any assurance as to the change in our views likely to be brought about by this work; but two things are quite clear: First, that the bottom has been knocked out of the ordinary and commonly accepted argument; second, that there has been a good deal of wish-thinking going on among eminent astronomers who are anxious to find a specific moment of "creation" in order to drag in a Specific Creator. Theosophists, who think in terms of "The One" or the

¹ *The Death of Materialism*, p. 68.

² *Nature*, 24. x. 1931, p. 722.

³ In *Nature* for June 8th, 1935.

Totality* of all Consciousness, rather than of particularized deities, will find it easier to dispense with the somewhat circumscribed conceptions in question.

For myself, it seems as if only three main alternative schemes were available, namely (1) a universe with a determinate beginning and determinate end; (2) a never-beginning and never-ending, but non-repetitive flux of (relatively) detail chance within the totality; (3) an essentially cyclical or rhythmic process—not necessarily, however, implying “doing the same thing over and over again”.

It looks as if the first of these schemes will soon have to be definitely abandoned; the second appears barely if at all distinguishable from indiscriminate chaos; the third has respectable support from (I think) de Sitter, or perhaps Lemaitre, who propounded the theory of a pulsating universe in connection with the observed recession of the nebulae. This last would now appear to be rendered appreciably more probable on general grounds and, if substantiated, would fit in well with the Theosophical conception of alternating periods of Pralaya and Manvantara.

“UP FROM THE APE” OR DOWN FROM MAN?

THE first part of the above heading is the title of a very readable book by Professor Hooton of Harvard University, which gives a general survey of “human evolution”, or what we would rather call the present-day conception of the Darwinian theory of human evolution as advocated by the majority of scientists to-day. Opposed to this is the Theosophical teaching that the ape is the descendant or side-descendant of man rather than his ancestor or side-ancestor. In view of H. P. Blavatsky's often strongly worded denunciations of the Darwinian theory, it is satisfactory to hear now and then from men of science themselves how even in these latter enlightened days science still seems to be groping about in complete ignorance as to the origin of man or ape.

On March 25 Mr. Douglas Dewar read a paper at the Victoria Institute, or Philosophical Society of Great Britain, on “The Supposed Fossil Links Between Man And The Lower Animals,” in which

he states: “Science can truthfully say that it knows not when, where or how man originated”, and that there is no conclusive evidence that any Primate genus has been transformed into any other genus.” The Anti-Darwin view of Mr. Dewar, supported by Sir Ambrose Fleming, President of the Victoria Institute, is of course that of “special creations” for each genus. The Theosophical teaching as expounded by H. P. Blavatsky in *The Secret Doctrine*, seems to lie between the two extremes of Darwinian evolution and special creations, neither denying gradual “evolution” nor spontaneous “creation” *per se*.

“The Anti-Darwin controversy is dealt with in a lively booklet by Sir Arthur Keith, *Darwinism And Its Critics*, in which he defends the theory of evolution against the arguments of Sir Ambrose Fleming and other critics.” (*Nature*, 15 June, 1935, p. 987). The booklet must be of no small interest to Theosophists.

A. I. H.

· AE : POET OF THE SPIRIT ·

BY JAMES H. COUSINS

THE press cables dated July 18 contained the news, unexpected to us in India, that AE had died. Some newspapers referred to him as a poet and economist. None that I have seen spoke of his lifelong enthusiasm for the Upanishadic thought of India. I wonder if any will recognize the fact that his whole life was Theosophically based. He was a personalized Lodge, working simultaneously for the Three Objects of The Theosophical Society, in long service for the spiritual and material unification of humanity, in perpetual search for the reality behind its intellectual and emotional formulations and expressions, and in the unveiling in himself and others of the powers of the Psyche. He did not see eye to eye with the leaders of The Theosophical Society; indeed he sometimes rose to lyrical enthusiasm in his denunciation of things in their personality and teachings with which he disagreed. On such occasions (and I can recall a number of them in my almost daily intimacy with him in Dublin from 1897 to 1913 when we were working together in the Literary and Dramatic Revival) I preserved myself from rhetorical infection by remembering his own distinction between George Russell the transient personality, and AE the immortal Individual. George Russell has died at sixty-eight: AE can never die while language lasts as a vehicle for the telling of what he called "the oracles from the Psyche."

Early in life (as we his friends heard him tell, and as he has recently told the world in his spiritual autobiography, *Song and its Fountains*) he heard the call of the inner world. In his search for explanation and experience he became one of the founding Fellows of the first Irish Lodge of The Theosophical Society over forty years ago. He used its early literature as stimuli to his own awakening. His discovery of the Celtic mythology gave him an alternative terminology to that of *The Secret Doctrine*, though he

never lost his interest in the classics of Theosophy. He put his growing experience and thought into articles in *The Irish Theosophist* which was printed in the house taken by the Lodge in a quiet Dublin square. In these articles vision and ecstasy rose into short lyrics that in due time made his first volume of poetry, *Homeward Songs by the Way*. When, in 1913, Messrs. Macmillan published the *Collected Poems* of the then world-famous poet, AE did not forget his Theosophical beginnings, but dedicated his life-work in verse, up to that time, "To D. N. D., in memory of the household." Daniel N. Dunlop is still held in cordial memory by living sharers in his enthusiasm for what is now called "Straight Theosophy": "the household" was the residential portion of the company who studied and worked together in the first Irish Lodge, a company that included, but not as residents, if I remember correctly, W.B. Yeats and "John Eglington" (William Magee sometimes referred to as "the Irish Emerson").

* AE broke away from The Theosophical Society during the Judge controversy. But his break was not radical. The Hermetic Society that gathered around him in Dublin was just a Lodge, full of illumination and inspiration. Later it became again a Lodge of The Theosophical Society. Someone in Ireland can complete the record from this point.

In years to come AE's prose works, like *The Candle of Vision* and *Song and its Fountains*, will take their place in Theosophical literature as his Upanishads making exposition of the Vedas of his poetry. His lines are rich with significance, like the *Stanzas of Dzyan*. He belongs to the small group of major spiritual poets including Shelley, Blake and Emerson in the Occident and Tagore in the Orient, whose inspiration comes not from the flux of the temporal but from the influx of the eternal.

DAYS OF GREATNESS

"Days of Greatness all remind us we can make our own days Great."

Annie Besant tells in her *Autobiography* how she filled her days with greatness, and what she wrote in 1893 remained true in 1933 :

In life, through death, to life, I am but the servant of the Great Brotherhood, and those on whose heads but for a moment the touch of the Master has rested in blessing can never again look upon the world save through eyes made luminous with the radiance of the Eternal Peace.

Dr. Besant suspended her physical plane work on September 20, 1933, and next day her warrior's body was cremated on hallowed ground at Adyar now known as the Garden of Remembrance, where on September 21 next she will be affectionately commemorated.

GREAT DAYS IN SEPTEMBER

September

2. Ganesh Worship (Hindu).
3. Oliver Cromwell, Lord Protector of England, died 1658.
4. Edward H. Grieg, composer, died 1907.
5. Cardinal Richelieu, statesman, born 1585.
6. Philip J. Bailey, poet, died 1902.
M. Sully Prudhomme, poet, died 1907.
7. Queen Elizabeth born 1533.
Parsi New Year's Day (Shahin-shah†).
John Greenleaf Whittier, poet, died 1892.
8. NATIVITY OF OUR LADY.
Lodovico Ariosto, poet, born 1474.
12. BIRTH OF ZOROASTER
(Khordad-Sal).
13. Queensland Day.
14. Dante Alighieri, poet, died 1321.
Duke of Wellington, died 1852.
15. Sir Walter Scott, author, born 1771.
Napoleon Bonaparte, Emperor, born 1769.

September

15. Russia proclaimed a Republic 1917.
16. Louis Kossuth, patriot, born 1802.
18. Prince Bismarck, statesman, died 1904.
20. Dr. Annie Besant passed, 1933.
Alexander the Great, born B.C. 356.
21. Virgil, poet, died B.C. 19.
23. Euripides, dramatist, born B.C. 480.
24. Dominion Day (New Zealand).
25. Samuel Butler, author, died 1680.
Johann Strauss (the elder), composer, died 1849.
27. Great Britain and Japan signed a Treaty of Peace and alliance, agreeing to preserve the integrity of China, 1905.
28. Jewish New Year.
29. SAINT MICHAEL AND ALL ANGELS (Michaelmas).
Horatio Nelson, admiral, born 1758.
30. Pompey the Great, born B.C. 106.
(Killed in Egypt Sept. 29, B.C. 58).

ENTRE NOUS

SETTING THEOSOPHY TO MUSIC

THE President in his talks at Adyar has been speculating on the possibility of exponents of the arts, particularly music, expressing Theosophy through their special medium, as H. P. Blavatsky and others have presented it in our classic literature. From the United States of America comes a letter delineating a pioneer example in the field of musical expression. "I have a class of non-members", writes Mrs. Francis Wile of Rochester, N.Y. "Through one of the class members I was asked to meet a young woman who is graduating from the Eastman Music School here, and had chosen as the subject for her thesis the music of Scriabine. She had discovered that he was a Theosophist, that his music was profoundly affected by his Theosophic beliefs, and she wished to be coached in Theosophy so that she might answer any questions her examiners might ask. She herself had been deeply impressed. Leaflets were handed to her, and I explained as well as possible in the short time available the more philosophic side. She wished to know of the creation of the universe, the origin and destiny of human life, etc. When her thesis was presented, she did what seems to me a remarkable thing. She was asked to illustrate how Scriabine put his Theosophy into his music, and without previous preparation she was able to play music giving the story of creation so that they could follow her. Her thesis was one of the topics of discussion in the school, being considered, I believe, by far the ablest presented. So this one young girl, without even being a Theosophist, brought the subject before six or eight University professors, commanding their respectful attention."

Mrs. Wile adds: "In addition to that, all her room-mates in the dormitory read the pamphlet on reincarnation which had been lent to her, and were much interested. She is coming to the class meeting tomorrow."

SPIRITUAL GUIDANCE FOR LINCOLN

Here is one of the "many evidences of God's direction" confessed by Abraham Lincoln, to which I referred in our July number, quoting the famous passage in which he says: "I am satisfied that when the Almighty wants me to do or not to do a particular thing he finds a way of letting me know it." This unseen guidance came to him at the most arduous crisis of the American Civil War.

Miss Nettie Colborn, a young trance medium, went to Washington—Sir Arthur Conan Doyle tells the story in *Our American Adventure*—to get a furlough for her brother, a soldier who was ill. Mrs. Lincoln had heard of the powers of Miss Colborn and asked the President to confirm them. Miss Colborn was asked to the White House. "Upon the entrance of the President she was at once entranced, and spoke for an hour in a wonderful and commanding way. Those present declared that they lost sight of the timid girl in the majesty of the utterance and seemed to realize that some strange masculine spirit-force was giving speech to almost divine commands. The spirit-orders were to instantly issue the Proclamation on Slavery and so give moral elevation to the war. Lincoln was much impressed, and said the message was more important than perhaps anyone present could understand. A later communication urged him to go in person to visit the Federal camps where the soldiers were much discouraged. The effect of these two messages coming at a time of such danger to the Republic was so great," says Conan Doyle, "that it is not too much to say that the words of a medium went far to preserve the State."

(The splendid passage from Lincoln cited in our July issue, together with Mr. Judge's comment on Lincoln's premonitions of future greatness, was adapted from *The Theosophical Movement*, a Bombay monthly remarkably well versed

in Theosophical lore and its application to practical problems. I make due acknowledgment.)

* * *

MORE AND MACAULAY

Sir Thomas More was a paragon of wisdom in the eyes of Macaulay, the English historian. Writing of More's belief in the central sacrament of the Church, Macaulay (as quoted by Alfred Noyes in *The Catholic Times*) says: "When we reflect that Sir Thomas More was ready to die for the doctrine of transubstantiation, we cannot but feel some doubt whether the doctrine of transubstantiation may not triumph over all opposition. What Sir Thomas More believed may be believed to the end of time by men equal in abilities and honesty to Sir Thomas More." This is a notable admission; for, as Macaulay goes on to remark: "Sir Thomas More is one of the choice specimens of wisdom and virtue; and the doctrine of transubstantiation is a kind of proof charge." A correspondent informs me that in the Church of the Holy Name, Manchester, in one of the panels of the pulpit, is the portrait, done in mosaic, of Sir Thomas More which was reproduced in *THE THEOSOPHIST* for July. This correspondent says: "Sir Thomas More is interesting to me, as in the 'Lives' we are linked by family bond, and in A. B.'s 'Hypatia' life he was my grandfather."

* * *

THE ORIGIN OF THE SWASTIKA

From *The Sunday Statesman*: The swastika, the emblem of the German Nazis, is not, as the Nazis themselves believe, a Nordic symbol. It is one of the most ancient of symbols, and has appeared all over the world. It was known in old Japan and to the Incas of ancient Peru. One of its variants—the three-legged

swastika—has been adopted as the emblem of Sicily—and of the Isle of Man. It is generally believed that the swastika is Asiatic in origin. It occurs on Elamite pottery, found in Mesopotamia, of a very early date. From there it spread to Troy, and to ancient Crete where it was associated with the worship of the snake goddess. In India it is called "swastika" when the branches turn from left to right, and "sauvastika" when they are in the opposite direction. In the first case it represents the spring-time, or rising sun; and in the second the autumn, or descending sun. The first is lucky, the symbol of light, life, and prosperity; the second is regarded as unlucky.

The occultist would add to the observations of *The Sunday Statesman* that the swastika symbolizes the First Cause in manifestation. The symbol is of archaic origin. H. P. B. quotes the Commentaries as saying: "One initiated into the mysteries of the meaning of the Svastika can trace on it, with mathematical precision, the evolution of the Kosmos and the whole period of Sandhya." (*Secret Doctrine*, II, 621). And Sandhya is the manvantaric period of the dawn of the System, with a capital S.

J. L. D.

ACCOMMODATION TAXED

Available accommodation for delegates and visitors to the Diamond Jubilee International Convention at Adyar is being rapidly allotted. Intending visitors who desire to live in Indian style should apply hereafter for special sheds unless they are prepared to accommodate themselves in general sheds paying Rs. 2/- per head. Mr. B. Ranga Reddy is in charge of the arrangements for the accommodation of the Indian delegates.

All the accommodation for Europeans at Leadbeater Chambers and Blavatsky Gardens has been fully booked.

STRAIGHT THEOSOPHY CAMPAIGN

A GENERAL SECRETARY DREAMS— BIG DREAMS

THERE is a jubilee ring in an address which Mr. Sidney Cook, U. S. A. General Secretary, delivered to Chicago Lodge on its fiftieth anniversary in mid-May.

"We have become propagandists, lecturers, publishers of books in lecture form. We are not now educators, although education is the greatest power and right education the greatest need in the world today."

Having issued this challenge, Mr. Cook proceeded:

"Let us face these facts not in a defeatist attitude, but in recognition of a job that it is our part to do if, in our turn, we are to make Theosophical history, and push the Society on to new achievement in this new Theosophical era."

"Education must be the next phase . . . Dream with me for a while of the Headquarters of the future, of a school of philosophy, a school of education, a school of art, of comparative religion, of politics and statecraft—schools where those who have finished their courses in other educational institutions will come and acquire purpose through the truth and life that only Theosophy can impart. Think of Theosophical philosophers giving reason to life, Theosophical educators leading on your youth, Theosophical artists creating beauty, Theosophical teachers of the unity of all religions, Theosophical statesmen building international brotherhood. When Theosophy is infused into and permeates and reaches the world through such channels already prepared and waiting for its illumination, we shall be doing our part, as others in earlier years did theirs. These channels were not available to them, but education has become broader. It seeks the light as never before, and throughout the whole world Theosophy alone can do this illuminating work. A scientist to whom comment was recently made regarding *The Secret Doctrine*

among his books, said that no great scientist today would be without *The Secret Doctrine*.

"This is Straight Theosophy applied to the world's work and thought. Let us not be afraid to dream of schools, buildings, students, courses, at Headquarters; of our Lodges as outposts to which trained teachers and skilfully prepared courses will then be available. Let our dreams be big, for dreams for truth come true, and as Theosophists we have something that cannot be defeated if our plans are sound and there is rightness in the direction of our effort. We must urge on and give direction to the forces that are ours to use. Nature's forces are in beautiful balance. We have but to tip the chalice and her forces flow out to our aid, and to tip the chalice we must be thinking rightly, directing our efforts soundly, making ourselves available as channels through which the forces may flow. The Great Ones are always ready if we provide the way through which Their Truth may open upon earth."

JAVA EXTENDS THE CAMPAIGN INTO 1936

The Indonesian Section is doing its utmost to follow the Straight Theosophy campaign as closely as possible. We see, however, no means to give a weekly lecture and keep the interest of the public, so we have selected the most suitable subjects, as follows:

Oct. 6: What is Theosophy?

Nov. 3: Can we remember Past Lives?

Nov. 17: Diamond Jubilee Lecture.

Dec. 1: How to Live and how to Die?

Dec. 29: Citizens of To-morrow.

The pamphlets will be distributed after translation into Dutch and Malay. Fortnightly gatherings are being arranged for

members only, besides tea-parties, question-and-answer meetings and a study class in *The Secret Doctrine*, in those Lodges which are capable of conducting them.

We decided, however, not to limit our campaign throughout Java to these three

months, but to continue during 1936, as the force outpoured at the Jubilee may well be used for a long time after.

A. J. H. VAN LEEUWEN,
General Secretary, Bandoeng.

LANDS OF THE LARGER HOPE

THE PRESIDENT'S MESSAGE TO AMERICA

Dr. Arundale associates the United States of America with Australia as a "Land of the Larger Hope," a designation which he "released" at a great gathering in Sydney. "All Lands of the Larger Hope are lands immensely fruitful for the nurturing of Theosophy and The Theosophical Society," the President says in the following Message which he sent to the American Section Convention, August 17-21 :

No one regrets more than I do that it is impossible to repeat this year those precious visits to the United States which have been such highlights in my life for the past few years. It was a revelation to me to visit America for the first time, and the revelation widened as the visits multiplied. Not that you may not have your weaknesses. Which individual and what country is without them! But you have, despite the grave difficulties in which, as in the case of all other countries, you find yourselves, a remarkable example of that spirit expressed in the phrase—Hope springs immortal in the human breast. The Master K. H. once called Australia "A Land of the Larger Hope". Differently, but none the less truly, is America another Land of the Larger Hope. And all Lands of the Larger Hope are lands immensely fruitful for the nurturing of Theosophy and The Theosophical Society. And even if from time to time troubles and misunderstandings beset your way, it is to be remembered that the more rapid the growth, the greater must needs be the friction it encounters.

A country which has never experienced the slightest Theosophical agitation is likely to be a land of the lesser rather than of the Larger Hope. Sooner or later, we must rise above agitations. But in order so to do, we must first conquer them. And in order to conquer them we must face them.

How happy you will all be at this Diamond Jubilee Convention, for you in America are in a special measure celebrating the sixtieth birthday of The Society which was born in your midst. I sincerely hope that New York in particular will have great celebrations on November 17th, demonstrating emphatically that the baby of sixty years ago is more vigorous than ever. What will the New York Theosophical Federation, the guardian of The Society's birthplace, be saying to the world in a few months time?—

You will also be very happy to have in your midst such splendid stalwarts for Theosophy and The Theosophical Society as Mr. Jinarajadasa, Mr. L. W. Rogers and Mr. Fritz Kunz. I expect you will be having a record Convention, and I am

sure that you will generate during the course of this Convention alone an enthusiasm which will do much to help you and those who shall come after you to move triumphantly onwards through the ensuing forty years to that Centenary which will mark a veritable epoch in the history of the world.

I hope the Young Theosophists will be exceedingly prominent during the course

of the Convention, for upon them so much depends. And I am sure you will find increasing occasion to recognize the treasures you have in your National President and his band of helpers at your National Headquarters.

Forward with Theosophy and The Theosophical Society for the increasing happiness of the world.

RUSSIA AND RENAISSANCE

REMEMBER H. P. B.

In July the President hailed the Russian Section in the following Message addressed to Dr. Kamensky, General Secretary, who is resident at Geneva :

I send my heartiest greetings to the Russian Section of our Society. Though, for the time being, we are compelled to give to this Section the appellation "outside Russia", I most earnestly trust that the time may soon come when we shall be able to leave it out. The Theosophical Society cannot be complete without a Section in Russia, and when the existing aberrations in your wonderful country have exhausted themselves, we may hope for that saner understanding which will recognize the value of a force which is both integrating within the country and also a link with other countries which may often prove exceedingly useful.

I have nothing to say against the existing form of government in Russia so far as regards its general policies, for I have no dependable information with regard to them. But I do say that a

Government which persecutes Theosophists as such and forbids Theosophical organization and activity is a Government which is acting in direct opposition to the welfare of the country over which it rules. Such a Government is neither national nor truly patriotic, for a Theosophist is always a positive asset to his Motherland, and to shut him out, as well as the organization to which he belongs, is among those mistakes which, when committed by a responsible Government, are no less than crimes.

May holy Russia soon regain her health and real prosperity, so that a Russian Section *in Russia* may once more be on our rolls. A great Russian was the heart of the spiritual renaissance of the world. May a Russian Section in Russia incarnate that renaissance and give to the world a life brilliant with Russia's immortal soul.

WE need not hope that our work will be majestic if there is no majesty in ourselves.

RUSKIN

THE THEOSOPHICAL FIELD

SCOTLAND'S SILVER JUBILEE

FROM the Scottish Headquarters at Edinburgh, Mr. Christopher Gale (General Secretary) writes :

Our Silver Jubilee Convention ended on June 18th. It was a very happy occasion in every respect, and there were considerably more members present than last year. We had the good fortune of having with us both Captain and Mrs. Ransom. We extended the meetings to cover five days. The additional days gave the opportunity for a play-reading by a group of Glasgow members. The play is a reincarnation story written by a Glasgow minister, not a member of the Society ; it was very well done, both as to authorship and rendering. We introduced the Adyar note into the programme with lantern slides of Adyar, shown by Capt. Ransom.

The closing meeting was a novelty. The representatives of five Youth organizations in the City responded to our invitation to come and speak on "The Movement I Represent—Its Importance for the Youth of To-day". In excellent speeches they each gave as good an account of their movement as was possible in 10-15 minutes—The League of Nations Union Youth Group, The Open Conspiracy (H. G. Wells Society), the Margaret Morris Movement, the Student Christian Movement, and The Theosophical Society. The idea proved a decided success. There was no debate or discussion, but afterwards under social conditions a lively discussion went on between the speakers and members of the audience.

CONVENTIONS GREET ADYAR

The President has received at Adyar the following greetings :

Argentina. "Greetings from National Convention." Signed by Senor Wyngaard, General Secretary, and Dr. Folquer, outgoing General Secretary. July 9.

"Swedish Convention gratefully sends best wishes for successful campaign. Elma Berg, General Secretary."

Madrid, July 23 : "Spanish Diamond Jubilee Convention sends affectionate greetings President and Rukmini. Lorenzana."

Bussum, July 23 : "International gathering Theosophical workers St. Michaels Centre send loyal and loving greetings. Vanderstok."

Amsterdam, July 26 : "Enthusiastic reception of your Message. European Congress sends devoted love to both. Marcault-Cochius."

* * *

PROPOSED MEMORIAL TO BISHOP LEADBEATER

APPEAL TO AUSTRALIA

The Madura Lodge has adopted the following resolution :

"The members of the Madura Lodge place on record their heartfelt gratitude to the memory of Rt. Rev. Bishop C. W. Leadbeater, whose inestimable services to Theosophy and the world (especially his invaluable contributions in the realms of Occultism, Education and Science) will ever be gratefully remembered so long as Theosophy is appreciated as shedding infinite light on the problems of life.

"This meeting wishes the President of The Theosophical Society to request our Australian brethren of The Theosophical Society to send to Adyar, our spiritual home, a portion of the relics of the departed Bishop, for raising a suitable memorial to him, at Adyar, so as to serve as a humble mark of our tribute to his memory and to his single-minded devotion to the cause of Theosophy."

(*Editorial Note* : The ashes of Bishop Leadbeater are in possession of the President of The Theosophical Society at Adyar, and on September 21st will be ceremonially deposited beside those of Dr. Besant in the Garden of Remembrance.)

THE GERMAN SECTION

Dr. Egenolf Baron von Roeder, recently elected General Secretary for Germany, has visited some of the large groups of his National Society and reports having had some good discussions. To his great regret, he informed us, the German Section would not be represented at the Amsterdam Congress of the European Federation, as such attendance would involve the Section in political complications.

* * *

MR. JINARAJADASA

Mr. C. Jinarajadasa made a most successful tour of New Zealand. At Dunedin he was accorded a civic reception, and in reply said he accepted the welcome not as a personal one, but as a representative of a great and ancient people.

The Mayor of Dunedin referred to the lecturer as one whose writings had introduced him to millions who had never seen him or heard his voice, but who regarded him in high esteem and honour.

Mrs. Crawford in her June *Newsletter* writes: "Mr. Jinarajadasa visualizes a time when the people of the Dominion will approach the Grecian type in appearance and culture. New Zealand, he says, is in the same latitude as Greece, with all the benefits of fresh air and sunshine, and a thoughtful person cannot but expect developments along Grecian lines, physically and culturally."

A prominent Maori, Mr. A. Pitama, came, by request, to talk about the Maori Race, and he and Mr. Jinarajadasa stayed long together. "You must not lose the spiritual concept of the Maori", said Mr. Jinarajadasa to some of the Auckland members: "it has its place in the culture of your race."

* * *

MISS NEFF'S PROGRAMME

Miss Mary K. Neff spent June and July in Adelaide lecturing to the Lodge and arousing public interest in Theosophy. "On members' nights she gave an insight into the life and adventures of H. P. B., in which she has been extensively researching. Her lecture programme deals with Theosophy and the great religions of the world. Miss Neff is studying zoology and geology at the Adelaide University—

zoology under Professor Harvey Johnson and geology under Professor Sir Douglas Mawson, well known Antarctic explorer, and both front-rank scientists," writes a correspondent.

Miss Neff planned to remain in Adelaide until the middle of August and later to visit Melbourne and Hobart. Writing from Adelaide, Miss Neff says: "Audiences are good, even on rainy Sundays."

* * *

A PLAN FOR AUSTRALIA

Miss Clara Codd, General Secretary of the Australian Section, in urging Australian members to study the President's *Seven Year Plan*, discloses in her Section journal *News and Notes* a little plan of her own. In order to enable the General Secretary to travel and inspire "the membership at large," she needs what in Government offices is called a Permanent Under-Secretary. She is also hoping to enlarge *News and Notes* and to make it serve as a liason-officer between members and the Section Headquarters.

Then Miss Codd is very urgent about the need for tours of the Lodges at least twice a year by capable lecturers: she is anxious to revive the Lodges in Tasmania and North Queensland, and suggests that each of the five greater Lodges should tackle this problem vigorously, forming study groups to train lecturers and "taking under their wing" the smaller Lodges in their vicinity. From local lecturers she considers that national lecturers, even first class international lecturers, may be drawn. Summer Schools are also in the General Secretary's plan—the great distances between the capitals of the six Australian States, appear to have no deterrent effect on her ambition in this direction.

* * *

"THE THEOSOPHIST" CIRCLES

The campaign for increasing the circulation of *THE THEOSOPHIST* is already proving effective, in regard to reading circles. *Theosophical News and Notes* (London) reports that "Olcott Lodge has started to circulate a sixth copy of its magazine, and can take the names of a few more readers who need not necessarily be F. T. S." A good example for Lodges to follow.

YOUTH TO YOUTH CAMPAIGN

By YOUNG THEOSOPHISTS

YOUNG THEOSOPHISTS everywhere must co-operate in the Youth to Youth Campaign which the Youth of Adyar are organizing if it is to be made really successful. This has been the purpose in the minds of the organizers in writing personal letters and sending Campaign leaflets to Young Theosophists and Young Theosophist workers, urging action in India, Australia, New Zealand, South Africa, the United States, Central America, England, Scotland, France, Belgium, Holland, Austria, Switzerland, Yugoslavia, Burma, Ceylon and the Philippine Islands. Campaign representatives were also appointed for the European Conference in July and the American Convention in August.

At the European Conference held at Amsterdam a European Federation of Young Theosophists, was formed. (See page 607). Messages of greeting were sent by Dr. Arundale, Shrimati Rukmini, and the Young Theosophists of America. Rukmini's message was as follows :

TO THE EUROPEAN YOUNG THEOSOPHISTS

DEAR FRIENDS,

It has made me very happy to hear the news that many Young Theosophists from different countries are meeting together with the idea of forming a European Federation. We have had a World Federation of Young Theosophists, but it was not composed of members of The Theosophical Society, and your Federation is to be composed of members. I am sure we can all achieve a great deal by being members and by working together.

The most important work in The Theosophical Society, as far as I can see, is for young people to have a true, a big, and a commonsense point of view of Theosophy, and that we should bring to the world a real League of Nations founded not on mere justice but on the true foundation of friendship. Our Movement can be, and as far as possible should be, informal and friendly. We should not have to quarrel about small technical points, but must realize that the life of each member must contribute to the Movement and not merely the rules and regulations, and that life should be a life of wisdom, of deep understanding

of all around us, and mutual friendship. Besides all this, we must prepare ourselves to be the leaders of The Theosophical Society, which I hope will be an even larger Society when we are old than it is at present. In order to become true leaders we must have courage to express our own individual genius in terms of Theosophy, and to work in the world, and we must have an enthusiasm and devotion which can overcome all deficiencies. This should be our keynote and our contribution.

The Movement in India is steadily progressing, but in India I have one keynote which I am very anxious should live in the heart of young people, and that is to remember India. To be truly Indian is to be truly International, so none of us must forget the best of our own civilization and to live it in our daily lives. May I, on behalf of the Young Theosophists of India, send you my loving greetings and wish you a success that will last throughout the ages. I myself personally send you my own loving good wishes and I hope that I shall soon hear of your activities in Europe.

Yours Fraternally,
RUKMINI ARUNDALE,

A NEW TRADITION

The Young Theosophists of America were to hold their Convention in August and discuss the Youth to Youth Campaign and their attitude to the proposed formation of a World-Federation of Young Theosophists with Shrimati Rukmini as President. Rukmini's message to them ran :

TO THE AMERICAN YOUNG THEOSOPHISTS

DEAR FRIENDS,

I am very sorry this time that I shall not be amongst you during your Convention, but I am with you in my loving thoughts. I remember a few years ago when I was at the American Convention how sad I felt to see hardly a young face. The next year there were a very few more, and the next a few more still, till we had last year a regular organization of the Young Theosophists of America. This year I hope you will have even a larger number than before, and a greater enthusiasm still.

I know so many of you personally that it is easy for me to visualize you and to send you my very personal and affectionate greetings, which I do, not only on my own behalf but on behalf of the All-India Federation of Young Theosophists.

Will you remember me to Mr. Sidney Cook, and tell him that I also send him very loving greetings and to the American Convention. I am not an official in The Theosophical Society, therefore I do not do it officially, but I do so unofficially. I can never forget the warmth and friendship of the American people to me. It is really a remarkable thing to realize how overwhelmingly kind people can be, and while I was at the American Convention I never felt as if I were at an important Conference, with very serious faces, but had the feeling of being amongst friends, which after all is the most important thing in The Theosophical Society. Only if we can work as friends can our work be successful, and this is something which Young Theosophists can practise so very easily, especially in America, for you have none of the conventions and formalities nor the traditions of other countries. YOU CAN MAKE A TRADITION OF THEOSOPHY, and I hope you will do so.

It is a great pleasure for all of us here to have Felix Layton with us. He is a very very keen and devoted Young Theosophist, and I think I may say that he is really happy at Adyar. To us he has been a boon because he has helped our young people very much, not only in Adyar but in the whole Federation. He has also won the hearts of our young people. The only regret I shall ever have about him will be when he has to leave Adyar. As you know, he is Assistant General Secretary to our Federation as well as President of the Youth Lodge in Adyar, so you can see how important he has become!

With all good wishes,

Yours sincerely,

RUKMINI ARUNDALE.

In both of these gatherings—at Amsterdam, and at Wheaton—the idea of a World Federation was to be discussed and methods of co-operating with the Youth to Youth Campaign considered.

Representatives were also appointed to work for *The Young Theosophist*, the monthly journal edited at Adyar by Shrimati Rukmini through which it is hoped to consolidate the work of the Young Theosophists of the world.

The idea of the World Federation of Young Theosophists is growing. These two large groups are considering it and both Dr. Arundale and Rukmini favour it. It seems probable that a World Federation will be formed at the Diamond Jubilee Convention and that Rukmini Arundale will be the President. This is another reason why the Young Theosophists in all countries should make a special effort to come to Adyar to give this new Federation a rousing inauguration at Christmas time.

A PLATFORM FOR THE WORLD'S YOUTH,

A tentative platform has been prepared as a basis for discussion in the Youth Parliament on January 5. "Mr. Layton at Adyar will be very glad to receive suggestions regarding its planks. We need ideas from all over the world to make the platform really international. Here it is:

1. To unite all mankind in the ideal of Brotherhood for which The Theosophical Society stands.

2. To mass all human effort in an irresistible force for Peace.

3. To link citizenship with service.

4. To give to all members of the sub-human kingdoms the equal respect that is their due.

5. To develop education on Theosophical principles. The culmination of the system to be a Theosophical World University for the teaching of citizenship and the training of Theosophical leaders.

6. To wage a campaign against cruelty, vulgarity and ugliness and implant in their place compassion, refinement and beauty.

7. To inculcate and observe the knightly code of chivalry.

We have taken No. 6 and No. 7 planks from the ideals of Geoffrey Hodson's South African Youth Movement, which has already developed into a British Empire Youth Movement, and will inevitably be included in the World Movement which Young Theosophists are everywhere promoting.

YOUTH JOURNALS

Adyar Youth is the title of a new four-page monthly bulletin published by the Vasanta Youth Lodge, Adyar, to promote Theosophy. *Adyar Youth* is alive and full of power for Theosophy. Dr. Arundale sent copies of the first issue to all General Secretaries.

From Sydney comes an excellent Youth journal, *Zest*. Dedicated to the young in spirit, *Zest* contains thought-provoking articles on war, art, and spirituality. *Zest* is purposeful and dynamic. The Editors are B. Ferrie and Catherine Dargie, El Paso, William Street, Double Day, N. S. W. Subscription 4s.

Hail another contemporary! The first number of *Juventud Teosofica*, published in Spanish by Cuban Young Theosophists and dated May 1st, contains a frontispiece of Shrimati Rukmini and articles by her, by Geoffrey Hodson and by local members. The joint editors are Pura G. de Lopez and Maria G. Duany at Ave. No. 17, Vista Alegre, Santiago de Cuba.

DR. ARUNDALE PROPOSES AN ALL-NATION YOUTH LEAGUE

The President of The Theosophical Society, (Dr. Arundale) is very much interested in the European Federation of Young Theosophists which it was proposed to form at the Amsterdam Congress, July 24-29. In a Message specially addressed to the Young Theosophists assembled in Convention he wrote:

"I sincerely trust the project may materialize, for we shall then have the nucleus of a League of the Youth of Nations, which might in time grow into a League of the Youth of All Nations, including both East and West. I am sure that existing Young Theosophists organizations would very enthusiastically join such a League, which would, however, need to have not less than three Centres—one in Europe, one in the United States, and one in India, adding others as opportunity arises. I think there should be one Principal General Secretary in Europe, with two Joint General Secretaries in America and India respectively. And I think the League of the Youth of Nations might have two divisions—a Study Division and an Activity Division, the former for examining the situation in all the principal departments of life, the latter consisting of groups intent on special lines of reform, each group independent, but all together

forming a great solidarity encircling the most divergent differences. In this way there will be opportunity for every member to follow his own line and at the same time learn to respect, if not to appreciate, the lines of others, especially when these run counter to his own.

"I presume you will make the nucleus Theosophical to start with, for only among Theosophists is there that reality of mutual understanding amidst the most clashing differences. With us Theosophists Brotherhood is stronger than difference. In the outer world it is the reverse. If we establish a strong brotherhood at the Centre and in the beginning, then all differences can be safely welcomed, and will do good instead of harm."

EUROPEAN FEDERATION FORMED

On July 26 the President (Dr. Arundale) received a cable message from Amsterdam reading:

Newly Formed European Federation Young Theosophists Sends Loyalty and Gratitude.

The first President of the European Federation is Shrimati Rukmini who received the following cablegram:

European Federation Young Theosophists Sends Loving Greetings and Congratulations to Its President.

Shrimati Rukmini has been working for a European Federation since 1924 and is very pleased with this outcome. She is now President of three National Federations—the European, the American and the Indian. "Now," she says, "we can begin to think of a World Federation."

LET us dedicate this Great Year to Theosophy and The Theosophical Society wherever we are.

However strenuously we have worked before, let us, in the strength of the Diamond Jubilee, work as we have NEVER worked before.

G. S. ARUNDALE

NOTES AND COMMENTS

A MASTER'S STORY OF THE CHOHAN'S MAGIC

In Mr. Fritz Kunz's article on "The Ray Key" in our August issue mention was made of the Maha-Chohan, the "delightful Personage . . . who appears in the episode of the goat and the letter related in one of the Master K. H.'s letters to A. P. Sinnett." The story is told in The Mahatma Letters (pp. 320-321). In the space allotted to the article there was not room for the letter, and it is reproduced below. The Master K. H. writes:

I cannot close without telling you of an incident which, however ludicrous, has led to something that makes me thank my stars for it, and will please you also. Your letter, enclosing that of C. C. M., was received by me on the morning following the date you had handed it over to the "little man". I was then in the neighbourhood of Pari-Yong, at the gun-pa of a friend, and was very busy with important affairs. When I received intimation of its arrival, I was just crossing the large inner courtyard of the monastery; bent upon listening to the voice of Lama Töndhub Gyatcho, I had no time to read the contents. So, after mechanically opening the thick packet, I merely glanced at it, and put it, as I thought, into the travelling bag I wear across the shoulder. In reality though, it had dropped on the ground; and since I

had broken the envelope and emptied it of its contents, the latter were scattered in their fall. There was no one near me at the time, and my attention being wholly absorbed with the conversation, I had already reached the staircase leading to the library door, when I heard the voice of a young gyloong calling out from a window, and expostulating with someone at a distance. Turning round I understood the situation at a glance; otherwise your letter would never have been read by me, for I saw a venerable old goat in the act of making a morning meal of it. The creature had already devoured part of C.C.M.'s letter, and was thoughtfully preparing to have a bite at yours, more delicate and easy for chewing with his old teeth than the tough envelope and paper of your correspondent's epistle. To rescue what remained of it took me but one short instant, disgust and opposition of the animal notwithstanding—but there remained mighty little of it! The envelope with your crest on had nearly disappeared, the contents of the letters made illegible—in short I was perplexed at the sight of the disaster. Now you know *why* L. felt embarrassed; I *had no right to restore it, the letters coming from the "Eclectic" and connected directly with the hapless "Pelings" on all sides.* What could I do to restore the missing parts! I had already resolved to humbly crave permission from the Chohan to be allowed an exceptional privilege in this dire necessity, when I saw his holy face before me, with his eye twinkling in quite an unusual manner, and heard his voice: "Why break the rule? I will do it myself." These simple words *Kam mi ts'har*—"I'll do it," contain a world of hope for me. He has restored the missing parts and done it quite neatly too, as you see, and even transformed a crumpled broken envelope, very much damaged, into a new one—crest and all. Now I know what great power had to be used for such a restoration, and this leads me to hope for a relaxation of severity one of

NOTES ON THE CATHOLICON

(Concluded from page 559)

Library and the Spencer Collection of the Rylands Library, each one copy of the *Catholicon*. But if not all of these copies, then still most of them will be of the well known edition of 1460 in two columns of 66 lines each.

¹¹ First brought an action against Gutenberg for money advanced and not paid back.

¹² As far as known this Psalter is the first book printed, bearing date, place and name of the printer. The second was a reprint of the same book in 1459.

these days. Hence I thanked the goat heartily; and since he does not belong to the ostracised Peling race, to show my gratitude I strengthened what remained of teeth in his mouth, and set the dilapidated remains firmly in their sockets, so that he may chew food harder than English letters for several years yet to come.

* * *

HONOUR WHERE HONOUR IS DUE

We are constantly reproducing the following very fine utterance, and honour Dr. Besant with its authorship:

Theosophy is not a creed; it is the grace of God in one's life; the power of God in one's work; the joy of God in one's play; the peace of God in one's rest; the wisdom of God in one's thought; the love of God in one's heart; the beauty of God in one's dealings with others.

Mr. Smythe, however, writes to me pointing out that he is the author of the lines, and sends me a copy of a folder of the Toronto Theosophical Society dated 1920 in which these lines appear. Curiously enough, however, Rev. John Barron, a staunch member of The Society, writes from Ireland suggesting that many years ago Dr. Besant gave the credit of them to a lady who lived in South Wales. We are trying to trace Dr. Besant's statement, but since Mr. Smythe knows that he wrote the lines the honour is obviously his, and I regret that the common assumption that Dr. Besant wrote them has led me into error. In future, I hope, when these beautiful lines are quoted they will be credited to Mr. A. E. Smythe, General Secretary of The Theosophical Society in Canada.

G. S. A.

* * *

WHERE DO WE STAND?

In your June issue, Mr. P. Sedgwick "demands" that Dr. Arundale shall tell us where The Theosophical Society stands. Towards the back of the same issue is a

declaration of the principles and objects of The Society signed by Dr. Besant. What more does Mr. Sedgwick want? Personally I fail to see that anything Mr. Krishnamurti has said is opposed to the statement, that the "bond of union in The Theosophical Society is a common search and aspiration for Truth," or that "They (the members) hold that Truth should be striven for, not imposed by authority as a dogma." Has Mr. Krishnamurti said anything more definite than the statement that "belief should be the result of *individual* study or of intuition, and not its antecedent, and should rest on knowledge, not on assertion."

Having in my Theosophical infancy found my spiritual food in *The Light of Asia* and *The Bhagavad Gita*, I fail to see anything in Mr. Krishnamurti's teachings that is *really* opposed to The Society's work, any ideas that may not be found inside The Society. "Within thyself deliverance must be sought," is taught by both. If Mr. Krishnamurti is somewhat impatient at the emphasis some people put on the means (Karma and Reincarnation) instead of the goal, it is not surprising in the case of one who sees the goal so clearly. To use Karma and Reincarnation as excuses for avoiding direct effort, instead of an indication of the quickest way to reach the central Truth, is not making the best use of our Theosophical teaching. If The Society can show that the wisdom of God is learnt not by swallowing creeds like so many pills, but by life and living, whether physical or otherwise, and help men to use this knowledge effectively, it will be doing both its own work and Mr. Krishnamurti's also. If I live most intensely in the world of imagination, while my friend lives more fully in ceremonial magic, what of it? We are both instruments of the same Life.

Mr. Sedgwick must live his own life, but I, in living mine, must register my protest against any attempt to take from The Society the freedom of its all-inclusive spiritual ideal, and confine its life within the dogmatic fence of a pen-and-ink creed.

P. STANWAY-TAPP

Perth, West Australia.

COLONEL OLCOTT'S FREE SCHOOL

A SCHWARZ COMMEMORATION

JUST outside the Adyar compound, near the Elphinstone Bridge, the Olcott Free School is flourishing with an attendance of 425 scholars, including more than 100 girls. This school is the only one surviving of a number of free schools which the President-Founder established in Madras and its environs for the Panchama class of children who are today euphemistically referred to as Harijan. "Panchama", a Sanskrit word, means fifth, and is applied to the fifth caste or outcasts. "Harijan" is a word which generally is applied to the same class, but it means children of God, and the change will be all to the good so long as the word as applied to outcast children sustains its divine connotation.

I gladly accepted the headmaster's invitation to visit the School on July 3rd. When we arrived at 9 a.m., the whole school was assembled on the prayer ground—which corresponds in western schools to the play-ground—to commemorate the second anniversary of the passing of Mr. Albert Schwarz, who was Treasurer of The Theosophical Society from 1908 until his death in 1933, a period of a quarter of century, during which he was also Secretary-Treasurer of the Olcott Free Schools and befriended them with generous financial assistance. The school hall, which is named after him, was built six years ago. His picture, which hangs inside the hall, was unveiled by the President (Dr. Arundale) twelve months ago. This year a marble tablet was to have been unveiled, bearing the legend :

SCHWARZ HALL

1908—1933

Though the tablet was not available, the ceremony proceeded, the headmaster and some of the teachers and a promising Hindu youth praising Mr. Schwarz and

offering gratitude for his benefactions to the school.

Under a tree standing at one end of the ground and facing the assembled children was a garlanded picture of Saraswati, Goddess of Learning, to whom devotions were offered. Like most Hindu ceremonies the programme at this commemoration was of a religious nature, including prayers and Bhajana, consisting of songs of worship. Every morning the children meet at 8.45, at 8.55 there is a school gathering for prayer and meditation, and then community singing—with a different song each day. The children break off into various classes, where there is again silent prayer, followed by lessons in cleanliness and bathing for boys who have no such home conveniences. Then follow the regular classes in primary education, and in the evening after 4 o'clock for about 45 minutes the children who so desire attend manual training classes.

In a number of hobbies the boys are instructed, namely, weaving of mats, weaving of cloth, leaf work, fans, baskets and network (such as hammocks and bags) leather work and fretwork. The girls are instructed in sewing, embroidery and fancy bag making. The school has also an efficient Scout troop and two Cub packs. These youngsters do good service at Convention; they assist with the feeding of the poor people and in controlling the crowd in the compound. Every Friday evening there is a regular Bhajana for all the children lasting 40 minutes. The singing is in Tamil, with songs to Nataraja, Sri Krishna and Shiva. Some of these I heard sung in Tamil, also two songs about Sri Krishna sung in Sanskrit. It was a remarkable experience for a westerner to hear children called outcasts singing Sanskrit classics.

While some of the children go to the hand-craft classes others are taught music. The school has a fine music-master in Mr. McKibbin, a Harijan Christian, who

with splendid voice and diction led the children's chants in Gregorian tones very similar to those I have heard in Church. This was not surprising, for in Sydney I heard Bishop Leadbeater, commenting on plainsong played by a Church organist, say: "That music which you call Gregorian is the same as your Aryan forefathers sang when they came down over the Himalayas a hundred thousand years ago."

Olcott Free School has a very distinguishing feature to its credit. From the strictly orthodox point of view it is perfectly discreditable, but from the standpoint of brotherhood it is perfectly splendid, since all castes mix freely in a truly brotherly spirit. Amongst the thirteen Hindu teachers are four Brahmins and six Harijans; they all forget their differences and mingle freely and eat together. Out of the total of 425 scholars nearly 275 are Harijans; all the rest are caste, and a few Brahmins, who formerly would have refused to mix with untouchables, have recently sought admission to the school. The admixture has a wholesome effect on both teachers and children.

The Olcott Free School is supported by grants from Government (Education and Labour Department), and an endowment which yields interest amounting to about Rs. 1,500 a year. For 50 per cent of its revenue the School depends on donations. In the early days of the School Colonel Olcott collected about Rs. 25,000; and Mrs. Stead and Mr. Schwarz left large legacies, so that the endowments now total about Rs. 35,000. As it costs nearly Rs. 8,000 a year to conduct the School, there is need for greater support in donations and legacies. At the present moment the Headmaster, Mr. M. Krishnan, is proposing to take down the old school building and build a new one which will be called the Besant Hall, and will be partitioned for classes. This work will require Rs. 35,000. Most of the classes, which number thirteen, are held in cudjan (palm-leaf) sheds similar to those of the Besant Memorial School.

When Mr. Krishnan became Superintendent in 1923 there were 150 pupils. It has only been possible for him to increase the number of scholars and the

accommodation because he has a gift not only for scholarship but also for organizing. Much of his time is spent in direct communications with the Department and with donors. Mr. Krishnan was formerly a teacher at Madanapalle, he spent some time in Tagore's ashrama at Shantiniketan, he was on the staff of the Adyar Library, and for three years was a student under Dr. Arundale at the National Training College, Adyar. It was Dr. Besant who asked him to take charge of the School, though his natural inclination lay towards the library where his father, Pandit A. Mahadeva Shastri, was Director for ten years ending 1926, immediately preceding Dr. Kunhan Raja.

The School was started by Colonel Olcott in 1894. Dr. English was his colleague as Recording Secretary and took a great interest in the School. The first superintendent was Miss Palmer, an American, who commenced in 1899—she is still living at Adyar in her 82nd year. After Miss Palmer came Miss Courtwright, then Miss Kofel, and then Miss Orr immediately before Mr. Krishnan. Some of the teachers were the Colonel's colleagues, or pupils. Mr. McKibbin was a Harijan teacher. Mr. Iyyakannu was a Harijan student under Colonel Olcott, and was headmaster of the Olcott Free Schools for twelve years. Being full of the spirit of service and sacrifice, he is a great moral force in his village. The work of all the teachers is in a very large measure a service of sacrifice, and by all at Adyar it is so regarded. Mr. Krishnan has 13 classes and 13 teachers, and he requires two more teachers, one a lady.

I have just read in an old file of THE THEOSOPHIST, in the Annual Report for 1899, a note by Colonel Olcott which shows the spirit of the Panchama Educational Movement. There were 250 children on the rolls in three schools and the number was steadily increasing. The Colonel wrote:

"Although this movement was not started nor is maintained by the Theosophical Society, it has the earnest sympathy of a large share of its officers and members, who realize the duties they owe to the lower classes who have for so long a time been without the advantages of education. There are millions of these

children of the lower classes in India, who are growing up in ignorance, neglected and uncared for, both intellectually and spiritually, by those who have had the advantages of education and yet who blindly ignore the needs of those below

them. This is a condition which calls loudly to us for amelioration. Let us hope that Theosophists who recognize the spiritual brotherhood of all humanity will not always be so indifferent concerning the welfare of these poor people."

J. L. D.

THE ADYAR LIBRARY

WHAT THE WESTERN SECTION NEEDS

III

BOOKLIST

My list of desired books this month is only a short one, but I shall make up for that shortcoming by saying nice things about the response to my former appeals. First then the booklist:

19. *The Great Tudors* (Nicholson and Watson, 10s. 6d.), a collection by Miss Katharine Garvin of 40 short biographies of the most celebrated Englishmen of the Elizabethan age, beginning with Henry VIII, born in 1457, and ending with Ben Jonson, who died in 1637.

20. We certainly need some replenishment of the historical section of the Library with more modern books. I will just now only mention *The Cambridge Modern History* in the new cheap edition.

21. *The Two Sources of Morality and Religion*, by Henri Bergson, translated by R. Ashley Andra and Cloudeley Brereton, with the assistance of W. Horsfall Carter (10 -). The original appeared in 1932. The translation was supervised by the author himself, who is no mean master of English. The book is of actual interest, treating as it does of one of the pairs of opposites which is facing the modern world in its transition stage from what Bergson calls "closed morality" and "static religion" on the one hand to "open morality" and "dynamic religion" on the other.

If any modern philosopher might be a Theosophic one, Mr. Bergson deserves that name, being the first to put the understanding of that elusive faculty which is of such primal importance in Theosophy, I mean the human intuition, on a philosophical basis. Of his works the Adyar Library possesses only two, *Matter and Memory*, and *Time and Free Will*. It will be very much appreciated, therefore, if somebody would bestow the others, namely *Creative Evolution*, *Dreams*, *An Introduction to Metaphysics*, *Laughter*, and *Mind Energy*.

22. *Creation and Evolution in Primitive Cosmogonies*, and other pieces (8/6) by Sir James George Frazer, the well known author of *The Golden Bough*, of which the Adyar Library possesses the complete set, as well as the one volume compendium.

23. As the last item I will mention Prof. A. J. Hopkins's *Alchemy, Child of Greek Philosophy*. (Columbia University Press, N. Y., 1934.)

GIFTS TO THE LIBRARY

And now all the nice news. In the first place I have received a donation of Rs. 200 from a benefactor somewhere near Bombay, who wishes to remain unknown, but who is very well known here in India for his all-round beneficence. I can assure him that the money will be well used

after the six months which I have allowed for would-be donors are past (see THE THEOSOPHIST, July, p. 402).

Then Mr. Karl Rieder from the "Theosophist-home" at Weidlingau near Vienna wrote to me that he is sending three books of Sir James Jeans's: *The Mysterious Universe*, *Eos*, and *The Stars in Their Courses* (No. 4 of the list), for which our hearty thanks.

I also received a postal Money Order for £ 1/5/- (Rs. 16/6/-) from Mrs. S. T. Gale, Edinburgh, to purchase Prof. Millikan's book on *Electrons*, etc. (No. 3 of the list), and others of Sir James Jeans, Sir Arthur Eddington or Prof. Whitehead. Many thanks to the kind donor.

The last acquisition the Library (western section) has made is three books, sent to us by the author himself, Mr. Antony Ph. Halas of Istanbul, Turkey, known also as a contributor to THE THEOSOPHIST. The books treat of:

1. *The Revelation of the Secret Arrangement of the Greek Alphabet, containing the whole Mystery of Involution and Evolution* (1921);

2. *The Socratic Tradition, its Substance and Essence, continued in our days by the Greek poet Costis Palamas* (1933);

3. *My correspondence with the poet Costis Palamas, wherein is revealed the Greek Faith* (1934).

What interesting subjects, but alas the books are Greek to me, and have to remain so if nobody takes the trouble to translate them into English. And why should not someone, considering what mighty interesting things are contained in them? Meanwhile the author is not less thanked because of our ignorance of the classical beauties of his mother language.

[*Editorial note*: Mr. Halas is publishing two new books, *Magic Through the Ages* and *The Amazing Revelations of H. P. Blavatsky on Old Greece*, which will be at the disposal of The Theosophical Publishing House, Adyar, for translation into English.]

SCREEN PICTURES

I have still to speak of two other acquisitions of the Adyar Library, namely an "Adept" Episcopescope and a "Kinos" Projector, both from the world-famous Zeiss Ikon Works. A kind friend has for the time being advanced the money, but it is hoped that others will step in and take over this special charge, so that our friend's money may become available again for other equally necessary Theosophical purposes, for which he has intended it. The price of the episcopescope is round Rs. 300 and the film projector Rs. 850.

We were already in possession of an excellent diascope, that is a lantern projector for "still" transparent lantern slides (diapositives). The episcopescope is a projector for "still" opaque pictures, like the illustrations in books, etc. The kinos projector is a projector for "moving" 16 mm. films. We are now, therefore, fully equipped for lectures to be illustrated with the necessary "visible" material, either supplied by the lecturers themselves in the form of lantern-slides or movie-films, or taken from the books in the Adyar Library in the form of their manifold and often priceless illustrations. Wasn't it Tennyson who said that "things seen are mightier teachers than things heard"? Who will help to pay for these mighty teachers?

A. J. HAMERSTER

BOOK REVIEWS

WHY THEOSOPHY?

"*The Purpose of Theosophy*", by Mrs. A. P. Sinnett. (*Theosophical Publishing House, Adyar.*)

A manual of elementary Theosophy, written for people of education and wide reading, who find the teachings of orthodox religion no longer tenable. The booklet runs into 72 pages and covers the whole field of Theosophical exposition, including an outline of occult history and a chapter dealing with western misconceptions of eastern philosophy. We have passed the stage at which Mrs. Sinnett wrote this interesting booklet, but its fundamental facts still hold good, as do also the "Rules for Students" which she gives. It is interesting to go back fifty years and look at the Theosophical Movement through Mrs. Sinnett's eyes. She saw clearly the purpose of The Theosophical Society in spiritualizing the world's activities and in cultivating a unity of spirit which is much more obvious in 1935 than it was in her own day.

J. L. D.

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EAST AND WEST TOGETHER

"*East and West*", by Gilbert Murray and Rabindranath Tagore. No. 4 of an *International Series of Open Letters*, published by the *International Institute of Intellectual Co-operation*, Geneva.

We cannot sufficiently commend this interchange of views between two of the noblest representatives of their respective racial cultures. Gilbert Murray appeals to the thinkers of the world to stand together, "not in one nation but in all nations, reminding all who care to listen of the reality of human brotherhood, and the impossibility of basing a durable civilized society on any foundation save peace and the will to act justly." He deprecates the loose talk that is prevalent of differences between Nordic and Latin, between East and West, though he admits that it is human to accept uncritically what we are

used to, in behaviour and social outlook, and to be repelled by what is strange. "It is said to be, in point of law, impossible to draw an indictment against a nation; as a matter of literature, it is only too easy. One could write a *Mother India* about every nation, an appalling indictment, and false as a whole, while every statement in it might be true."

Tagore in his answer at once admits agreement "in believing that at no other period of history has mankind as a whole been more alive to the need of human co-operation, more conscious of the inevitable and inescapable moral links which hold together the fabric of human civilization." He generously expresses his appreciation of much that is "essentially spiritual" in the European attitude of mind and pursuit of science, but laments that "the one outstanding, visible relationship of Europe with Asia today is one of exploitation; in other words, its origins are commercial and material . . . Everywhere we come against barriers in the way of direct human kinship."

Tagore candidly admits many shortcomings on the eastern side, but in the face of Europe's terrible efficiency, it is incumbent on Asia's self-respect to deny her moral superiority. "To me the mere political necessity is unimportant, it is for the sake of our humanity, for the full growth of our soul, that we must turn our mind towards the spiritual unity of man."

Tagore is no easy optimist, and sees no immediate solution for the evils that the world is suffering from; but he ends on a hopeful note: "I feel proud that I have been born in this great age. I know that it must take time before we can adjust our minds to a condition which is not only new, but almost exactly the opposite of the old. Let us announce to the world that the light of the morning has come, not for intrenching ourselves behind barriers, but for meeting in mutual understanding and trust on the common field of co-operation."

H. V.

A FAMOUS SEAT OF LEARNING

"*The University of Nālandā*", by H. D. Sankalia, M.A., LL.B., with a preface by Rev. Henry Heras, S.J., M.A. (Paul and Co., Madras. Price Rs. 5/- or 7s. 6d.)

To have successfully maintained its position as a famous international seat of learning for about seven centuries and to have attracted scholars from the extreme confines of the Asiatic continent, and moulded the evolutionary progress of Buddhism as it is prevalent in Tibet, Central Asia, China and Japan, constitute glorious achievements of the University of Nālandā which the author has sought vividly to picture to us in the highly interesting pages of this book. Father Heras has laid under contribution all the available materials for amply describing the origin and growth of Nālandā University under different royal dynasties; its curricula of studies and methods of examination; the famous pundits who shed lustre on the University, either as its professors or as great teachers who went forth from it to spread its culture and knowledge to distant countries; the student life at the University, and of other Universities which were contemporaneous with it, amongst which Valabhi on the West Coast was, according to the Chinese pilgrim, I-Tsing, as "great and famous as Nālandā" itself.

The early history of Nālandā is entwined with the memories of Mahā Vira, the last great Tirthankara of the Jains, and of Lord Buddha, who with his favourite disciple Ananda visited the place several times. With these hallowed memories and with its proximity to Rajagriha, the capital of Magadha, it is quite probable, as Taranath, who wrote the *History of Buddhism* in about 1500 A.D., says, that Asoka was the first founder of the Nālandā Vihāra. Fa-hien, the Chinese pilgrim who toured India in the early years of the fifth century A.D., does not mention Nālandā. The University emerged into fame with the patronage of the Imperial Guptas. Harsha extended to it his royal support which was continued by the Vardhana and Varma Dynasties, and it flourished exceedingly under the patronage of the Palā Kings of Bengal from the

middle of the eighth century A.D. From Bālaputradēva, a king of Sumatra and Java, it received endowments.

The author would call Nālandā "a University of Universities", entrance to which could be obtained "only after the student had passed out from other smaller and inferior Universities". The materials for elucidating the history of this institution are not yet complete, and some of the conclusions are yet provisional. But we must be thankful to the author for giving us, out of the existing materials, a connected and interesting account of this great seminary of learning, which stood as a symbol of India's contribution to world culture during an epoch which marked the fall of Imperial Rome and the commencement of the dark ages in Europe, the rapid rise of Islam in Western Asia, and the setting of formalism and rigidity in Indian culture and civilization, down to the time when Nālandā was overwhelmed by the Pathans under Bakhtiyar Khulji in the beginning of the thirteenth century A.D.

A. RANGASWAMI AIYAR

HYMNS TO KRISHNA

"*Prem-Mala*" (*The Garland of Love*), *Hymns to Krishna translated from the Gujarati of Narsinh by Ardeshir, M. Modi, Bombay.*)

Narsinh, a devotee of Sri Krishna, lived in the 15th century, and is the father of Gujarati poetry. Krishna's songs are still sung in his native country. This translation of a number of them, with annotations, by Professor Modi, a Parsi, who speaks the same language, is charmingly done, and we should be glad of more from the same source. The translator has chosen English rhythms much used by the writers of religious poetry in the 15th and 16th centuries with very happy effect. Verses and commentary in Gujarati are appended.

E. M. A.

A MISSING NUMBER

"The Library of the Mangalore Lodge has lost THE THEOSOPHIST for July, 1934. As this number is out of print, the

Lodge Secretary (Mr. M. Janardan Mallya) requests that any member who can spare a copy will either present it to the Lodge or send it by V. P. P. for the price desired.

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TEN YEARS OF DREAMS

"On Dreams", by William Archer.
(Methuen & Co. Ltd., 36 Essex Street,
W.C., London.)

William Archer, well known London writer, left this book unfinished. It is an interesting study based on his own carefully observed dreams during a period of ten years, and though he considers the material insufficient for the foundation of a definite theory, yet he finds in it much reason for adverse criticism of the theories of Freud. Mr. Archer's conclusions about dreams are :

(1) Dreams are not instantaneous, as many theorists declare, but occupy an appreciable time, comparable, however, with the speed of thought rather than of action.

(2) Dozing or hypnogogic dreams seem to indicate that we dream all the time we are asleep, or at any rate for an appreciable period at the beginning and end of a night.

(3) The element of chance, which Freud absolutely excludes, must be admitted as a factor in the mind's choice of dream material.

(4) Dreams are not always, in his own case hardly ever, caused by bodily sensations.

(5) Dreams are not always, in his own case not even often, "wish-fulfilments", though the material is usually derived from the sub-conscious mind.

It will be interesting for the reader to compare Mr. Archer's observations and conclusions with those of Bishop Leadbeater (a reprint of whose book *Dreams* is being issued by The Theosophical Publishing House, Adyar) and to see how much more nearly the theories of the keen observer on the physical plane agree with those of the occultist, than they do with the emphatic pronouncements of Freud.

Mr. Archer in criticising Freud says he is misled in his conclusions by a love of sweeping statements, a tendency to forget that his material is mainly drawn from

brain-sick people, and an obsession that needs treatment by the methods that he applies to his patients.

Mr. Archer's book is a valuable addition to the literature of a very interesting subject. It is edited by Mr. Theodore Besterman, and Professor Gilbert Murray supplies a preface.

E. M. A.

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A BOOK OF PLAYS

"Pomp, and Other Plays for Little Theatres", by Sada Cowan. (Brentano's, New York.)

This interesting collection of short plays would be useful to dramatic groups in Theosophical Lodges. The play of which the title appears on the front cover is, perhaps, the weakest of the collection, voicing the prejudices of a rather superficial puritanism against ceremonial worship, the characters being conventional and unconvincing. But "As I remember you", "In the Morgue" and "The Ball and Chain" are strikingly clever in their conception, and original in their blend of symbolism with modern realism. "The Cat" is a Japanese tragedy which could be effectively staged, and "The State Forbids" is a piece of feminist propaganda, an indictment of State cruelty in first denying a mother's right to prevent the birth of an idiot child, and later her right to withhold another son, whom she has borne and reared in health and strength, from being recruited for war. There is a tone about these pages which Theosophists will recognize, though they were written in her youth before the author "knew of Theosophy".

H. V.

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NOTES ON THE GITA

"Notes on the Bhagavad Gita", by T. Subba Row. (Theosophical University Press, Point Loma. Price \$1.)

A book first published in 1888, and by so well-known a writer as the late T. Subba Row, needs no introduction to Theosophical readers. This edition is well-printed and attractive in form, and should induce many of the younger generation of Theosophists to study this ancient Scripture in a modern presentation.

BURMA'S NEW EDITOR

The Burmese Section has issued a special "President number" of the *Message of Theosophy*, containing several articles and Messages by Dr. Arundale and his "Hopes" for the Diamond Jubilee Convention. The journals of the Burmese Section have a new editor in Mr. C. R. N. Swamy, who is a pioneer among the Young Theosophists at Rangoon, and in humanitarian causes, and he has cleverly adapted to the Burmese Section the talk which the President gave to the Indian Section in December last.

Dr. and Mrs. Arundale had the pleasure of meeting Mr. Swamy on his return from Malabar where he was married.

BOOKS RECEIVED

Annual Report of the Indian Section, The Theosophical Society, for 1934. Panda Bajinath, General Secretary, Benares.

Ethics of The Secret Doctrine, by Sidney Ransom. (Theosophical Publishing House, London, W. C. 1. Price 6d.)

Glances of World History, by Jawaharlal Nehru. Vol. II. (Kitabistan, 17a City Road, Allahabad. Price Rs. 9.)

Glow-Worms, by Suryanarayana Sadit ("Kavilokam", Narasaraopet.)

Poems, by Evelyn Hay. (C. W. Daniel Co., London. Price 2s. net.)

Purpose and Experience, being the Adult School Lesson Handbook for 1934. National Adult School Union, 30 Bloomsbury Street, London, W. C. 1.

Preliminary Experiments in Precognitive Guessing, by Whately Carington. (offprint from the Journal of The Society for Psychical Research, No. 516, Vol. XXIX, June, 1935.)

Sous Le Ciel Rouge, by Emile Bondonneau. (Editions Adyar, 4 Square Rapp, Paris.)

Speeches and Writings of Sachchidananda Sinha, Editor *Hindustan Review*. (Ram Narain Lal, Allahabad. Rs. 5.)

The Mystery of the Mahabharata, Vols. III, IV, V. By N. V. Thadani.

(Bharat Publishing House, Karachi. Price Rs. 8 or 15s.)

The Coming of the Angels, by Geoffrey Hodson (Rider & Co., London. Price 3s. 6d.)

Your Animals Await You, by White Arrow. (Arthur H. Stockwell, London. Price 2/6 net.)

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MAGAZINES RECEIVED

Advance India	.. June
Beacon	.. June
Boletin de la Sociedad Teosofica Espanola...	June
Bulletin Theosophique	July
Calcutta Review	.. July
Canadian Theosophist	... June
Christian Theosophist	... June
Dawn	... June
Drashti	... May
Evolucion	... June
Goddard's Monthly	.. May
Green Leaf	.. June
Hindu Mind	... June
Il Loto	... June
Islam Its Glory and Culture	.. July
Jaina Gazette	.. July
Jitno Zerno (Sofia)	.. June
Kalvan	.. July
Kalvana Kalpataru	... July
Karachi Theosophist	.. June
Kuntur	Mar
Le Lotus Bleu	June
Liberal Catholic	July
Library Review	July
London Forum	July
Maha-Bodhi	July
Magyar Teozofiai Tarsulat	June
Message of Theosophy	June
Modern Review	July
Muslim Review	... July
New History	... June
News and Notes (Australia)	... July
Niet-Ban	... June
Non-Subscribing Presbyterian	... July
Persatoern Hidoep	... July
Pionier	... July
Revista Teosofica Cubana	... May
Russian Vestnik	... Mar
St. Alban Answer	... June
Temple Artisan	.. May
Teosofisk Tidskrift	... July
Theosophie Ned.-Indie	... June
Theosophia	July-Aug.
Theosophical Movement	... July
Theosophical News and Notes	... July
Twentieth Century	... July
Vaccination Inquirer	... July
Yoga	... May
Young Builder	... July

THE THEOSOPHICAL SOCIETY

THE THEOSOPHICAL SOCIETY is a world-wide international organization formed at New York on November 17th, 1875, and incorporated later in India with its Headquarters at Adyar, Madras.

It is an unsectarian body of seekers after Truth promoting Brotherhood and striving to serve humanity. Its three declared Objects are :

FIRST—To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.

SECOND—To encourage the study of Comparative Religion, Philosophy and Science.

THIRD—To investigate unexplained laws of Nature and the powers latent in man.

THE THEOSOPHICAL SOCIETY is composed of men and women who are united by their approval of the above Objects, by their determination to promote Brotherhood, to remove religious, racial and other antagonisms, and who wish to draw together all persons of goodwill, whatsoever their opinions.

Their bond of union is a common search and aspiration for Truth. They hold that Truth should be sought by study, by reflection by service, by purity of life and by devotion to high ideals. They hold that Truth should be striven for, not imposed by authority as a dogma. They consider that belief should be the result of individual study or of intuition, and not its antecedent, and should rest on knowledge, not on assertion. They see every Religion as an expression of the Divine Wisdom and prefer its study to its condemnation, and its practice to proselytism. Peace is their watchword, as Truth is their aim.

THEOSOPHY offers a philosophy which renders life intelligible, and demonstrates the inviolable nature of the laws which govern its evolution. It puts death in its rightful place as a recurring incident in an endless life, opening the gateway to a fuller and more radiant existence. It restores to the world the Science of the Spirit, teaching man to know the Spirit as himself, and the mind and body as his servants. It illuminates the scriptures and doctrines of religions by unveiling their

